



SACRED
Covenants



OUR AGREEMENT *with*
GOD *to be* EXALTED

JEFFERY A. HOGGE

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PART I



COVENANT FOUNDATIONS

Chapter 1

AGENCY, ACCOUNTABILITY,
AND ATONEMENT

Wherefore, men are free according to the flesh. . . . And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil.

—2 Nephi 2:27

President Russell M. Nelson’s counsel to stay on the covenant path refers to God’s plan for us. God provided a plan for our salvation, for our eternal happiness. It started with a promise: We promised to obey. And God promised to send His Son to bring us back to Him. It really is that simple. With that premortal covenant to obey God, we began our journey. As spirits, we accepted His plan. In this life we receive a physical body, and we have experiences to help us progress toward exaltation. Along the way, we must make additional covenants with God. Some of these covenants, such as the covenants we make when we are baptized, are milestones, both marking our progress in returning to God and allowing us to continue progressing.

Covenants

A covenant, in this divine context, is a mutual promise, an agreement, between God and His children. God determines the terms of the covenant, but we decide whether to make and keep the covenant. Once made, the covenant binds God if we keep the covenant (see D&C 82:10).

Divine covenants may be compared to a train ticket. The railroad agrees to transport us to the correct destination, but we must agree to pay for the ticket and board the right train.

I had an experience several years ago that emphasized in my mind the importance of not only paying for the ticket but boarding the right train. My wife, Kim, and I traveled to Italy. Our home base for the tour of Italy was Milan, where we stayed in a hotel close to Central Station. From that train station, we took many day trips to various parts of northern Italy.

One of those day trips was to Florence. We got up early and went to Central Station, where we bought round-trip tickets to Florence—our agreement with the state railroad to conduct us to and from Florence in relative comfort. Tickets in hand, we boarded the train and arrived in Florence later that morning without incident. All day, we toured Florence on foot. We walked to the museum that houses Michelangelo's David, to the city cathedral and adjacent baptistery with the famous Gates of Paradise, and down to Ponte Vecchio, the old bridge over the Arno River. As the time approached for our return train to depart, we made our way back to the station. Exhausted and ready to settle in to a comfortable train seat (I don't remember trains being that comfortable several decades ago when I served as a missionary in Italy), we found our train already in the station thirty minutes before departure.

Kim and I gratefully boarded the train and sank into our seats. Within about five minutes, the train began rolling out of the station. I was alarmed. Italian trains are generally on time but never early. I quickly took my book of train schedules out of my backpack and searched for a train that was to leave from Florence a few minutes before our train to Milan. To my dismay,

I discovered we were on a train headed for Venice. I love Venice, but we had already visited there, and our hotel was in Milan. Besides, we did not have tickets for a trip to Venice. I had visions of being thrown off the train in the Tuscan countryside.

Recognizing my mistake, I quickly found a conductor and explained our predicament. He was amused at my error and my imperfect command of the Italian language in my panicked condition. But he explained to me that it was not a major problem. The train we were on was scheduled to stop in Bologna, and the train we were supposed to be on would also stop there. So we could catch the right train—the train for which we had tickets—by getting off in Bologna and boarding the Milan-bound train. We did that and finally arrived in Milan that evening. We were tired and a little addled (although I think Kim was also more than a bit amused at my bumbling), but we were in the right city.

Covenants will get us to the right destination, but it is our responsibility to buy the ticket and board the right train. We buy the ticket by entering into agreements with God—by making sacred covenants. We must also board the right train by keeping those covenants. But if we find ourselves on the wrong train from time to time, we can get on the right course by finding out from the conductor how to get back on the right train. We can repent. After all, God wants us to arrive safely at our eternal destination.

President Lorenzo Snow used a similar train analogy to illustrate the importance of staying the course. He was unjustly imprisoned because of an illegal interpretation of the polygamy laws until the United States Supreme Court finally ordered his release. Soon after his release, he delivered a sermon in Brigham City, Utah, putting the prison experience, as well as the mortal experience, in perspective. At that time a member of the Quorum of the Twelve Apostles, he said:

I do not propose to curse the United States because they have taken away from us a good many of our rights. We will live to enjoy ourselves. It will not make any difference to the Gospel nor its principles. That pathway to celestial glory is still open for every one, just the same as it was before they took away our rights. I feel to look on the best side of the question. We have prospects before us of dwelling in the presence of God.

While I was confined in the Penitentiary I could look forward and see that the cars were still traveling; I could see I was traveling nearer towards the presence of God every day. Now, for instance, if you are on a moving train of cars, as long as you sit still and occupy your seat that train will take you to the point you wish to go; but if you step off the cars it will be dangerous, and it may be a long time before another train will come along. It is the same with us—if we are living right, doing our work, we are going along, and if we are keeping our covenants, we are doing the work of God and accomplishing His purposes, and we will be prepared for the time when Jesus the Son of God will come in honor and glory, and will confer upon all those who prove faithful all the blessing that they anticipate, and a thousand times more.¹

Elder David A. Bednar emphasized the importance of consistently keeping our covenants: “Steady and sustained progress along the covenant pathway is the course of life that is pleasing to Him.”²

Everyone must make covenants with God to complete His plan for us and reach exaltation, to receive those blessings referred to by President Snow “and a thousand times more.” These include covenants associated with baptism by immersion for the remission of sins and covenants we make in the temple. But why must we make covenants to return to God and live with Him? The answer lies in the concept of agency, the freedom to choose our destiny.

Joseph Smith taught that “all was voluntary.”³ “God would not exert any compulsory means, and the devil could not.”⁴ God cannot force us; we must agree to be exalted. Our covenants with Him serve the purpose of accepting His offer to return to live with Him. As Alma taught his son Corianton, “Whosoever will come may come and partake of the waters of life freely; and whosoever will not come the same is not compelled to come” (Alma 42:27).

The difference between living a good life with covenants and living a good life but failing to make covenants with God is like the difference between making monthly payments to rent a home and making monthly payments to buy a home. Consider the not-unheard-of scenario of paying as much each month to rent a home as to buy one. The monthly payments serve much the same function: they allow you to live in the home that month. The difference, however, is the long-term effect. If you have entered into a contract to buy the home by making monthly payments, those

monthly payments give you the benefit of living in the home but also give you ownership of the home. But renting gives you nothing in the future, just a place to live now.

Similarly, living the commandments brings blessings whether or not you have made covenants with God. If I love my neighbor, practice honesty, and live a righteous life, I will be blessed, even if I never get baptized or receive temple ordinances. Over time I will become a better person, but I have not given my consent to be exalted. On the other hand, if I love my neighbor, practice honesty, and live a righteous life as part of the covenant path, I am doing more than just trying to be a good person and live a good life. I am accomplishing more than receiving the just consequences of my actions. I am pressing forward on the covenant path to eternal life.

No matter how good I am, no matter how closely I follow God's laws, I cannot save myself. I need the Savior. I must covenant with God and accept the Atonement of Jesus Christ to be exalted. Without the Savior, I am a permanent renter, unentitled to the incidents of ownership. With the Savior, I may become an owner, an inheritor of eternal life. Without sacred covenants with God, even a good person will be ever a renter and never an owner.

Joseph Smith taught that all would be resurrected; “nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received” (D&C 88:32). “God will force no man to heav’n.”⁵

This fundamental perspective helps answer questions about how God acts toward His children on earth. Why doesn't God save everyone? Why doesn't God save someone who tries to be good but isn't baptized? What covenants must we make with God to receive the greatest blessings that He offers us?

It also raises some questions about justice and fairness: Why is each person born into different circumstances on this earth—some born into circumstances of privilege and plenty and others born into circumstances of misfortune and poverty? What about someone who never has the

opportunity to make essential covenants with God in this life?

These questions, and more, are the focus of this book. Understanding covenants, especially what we may call the covenants of exaltation or saving covenants, and recognizing our ability to make and keep these covenants clarify our mortal purpose and should deepen our commitment to God.

But first, we must be familiar with three foundational and eternal doctrines to grasp the significance of this book. These doctrines are agency, accountability, and Atonement. If you don't have a working knowledge of these doctrines, then, as Charles Dickens might say, "nothing wonderful can come of the story I am going to relate."⁶

Agency

We have agency, which is the capacity and opportunity to choose. This truth is essential to God's plan of salvation. Without agency, there is no opportunity to make covenants because covenants without agency are void. And the freedom to choose without the capacity to choose isn't freedom at all. Therefore, an understanding of agency is the first step in a study of covenants.

Agency and freedom can be explained with everyday contracts. I can enter into an agreement to buy a car by offering money to the dealer in return for a car. I am free to refuse to buy the car, but if I take the car I must pay for it. On the other hand, an animal—a dog, for example—has no agency, at least not in any way we recognize legally. If a person offers a meal to a dog, requiring only that the dog pay for the meal, no lawful contract is formed when the dog happily accepts the meal. The dog has no capacity to enter into an agreement.

When we think of agency, we normally think of authorizing someone else to do something on our behalf. For example, if we want to buy property, we may hire a real estate agent to act on our behalf in locating suitable property and negotiating with the owner to buy it. Agency in the sense intended with respect to the Lord's plan, however, is different. It is your own capacity and

opportunity to choose and act for yourself.⁷

An example from professional baseball can help us understand agency as used with respect to God's plan for our salvation. Owners of baseball clubs make contracts with baseball players to play for the owners' clubs—a simple enough arrangement, at least ostensibly giving players freedom to play for the owner offering the most lucrative contract. Under the contract, the player agrees to play for the owner's club for a specified number of years, and the owner agrees to pay the player a specified salary. There are complexities involved in the system, but it is an agreement between a player and an owner for the player's services. However, before 1975, every contract between a player and an owner also included what was called a “reserve clause.”

The reserve clause stated that for one year after the expiration of the contract between the player and the owner, the owner still retained the “rights” to the player. This meant that although the player's duty to play and the owner's duty to pay under the contract had expired, the owner could prevent the player from agreeing to play for any other team. It forced the player either to enter into another contract to play for the same owner or to seek the owner's generosity in releasing the player to make a contract with another owner. The owner holding the contract with the reserve clause could also trade to another owner the rights to the player. Thus, the reserve clause reduced the bargaining power of the player, resulting in lower player salaries.

In 1969, a baseball player challenged the reserve clause. Curt Flood was a talented outfielder for the St. Louis Cardinals. After Flood had played for the Cardinals for twelve years, the team owners exercised their rights under their reserve clause and traded him to the Philadelphia Phillies. Flood objected to the trade, challenging the reserve clause. He wrote to the commissioner of baseball, explaining that he did not feel he was a piece of property to be bought and sold irrespective of his wishes.

Flood sued Major League Baseball, arguing that the reserve clause was illegal, and took his case all the way to the United States Supreme Court,

where he lost.⁸ Despite Flood's loss, however, his case was the beginning of the end for the reserve clause. Soon after Flood's case was resolved against him, a concerted effort by the players brought about the end of the reserve clause. It was replaced in 1975 with the principle of free agency. Under free agency, the current system, a player who has completed the term of contract with his team can freely contract with another team for his services. Major League Baseball free agency is more complicated than I am making it sound, but this simple description suits our purpose here.

The "free agency" adopted by Major League Baseball is similar to the agency essential to the plan of salvation. It is not an arrangement with someone else to act on our behalf. Instead, it is the freedom to choose and act for ourselves. We are agents unto ourselves. Like a baseball player who can freely choose among offers from various owners and enter into a contract to play for the owner's club, we are free to choose between good and evil, right and wrong—between the Lord's offer and Satan's offer. The choice of teams is ours.

Agency is at the core of who we are, and it always has been. By exercising our agency, we progressed to where we are now, having successfully completed our premortal existence (the first estate) and moved on to our mortal existence (the second estate). How we exercise our agency will continue to determine our progress.

Elder John A. Widtsoe was a twentieth century Apostle of The Church of Jesus Christ of Latter-day Saints and an intellectual who excelled in his studies at Harvard and presided over two different universities, garnering worldwide renown as a scientist. He identified agency as a concept essential to understanding the universe and our place in it. He said:

No one attribute so clearly distinguishes man as does the intelligent will or the will to act intelligently. It was by the exercise of their wills that the spirits in the beginning gathered information rapidly or slowly, acquired experiences freely or laboriously. Through the exercise of their wills they grew, or remained passive. . . . The reaction of the will upon the material universe within reach, enabled the intelligent beings, little by little, to acquire power. By the use of his will upon the contents of the universe, man must have become what he now is.⁹

Use of this free will to choose between right and wrong is moral agency.

We make choices each day, many of which are simply choices that do not implicate morality. We can choose between having oatmeal or eggs for breakfast, and it is really no more than a matter of preference. The choices that matter most are moral choices, such as deciding whether to lie or tell the truth. We have the moral agency to make that choice between right and wrong.

The modern trend is to deny that any of our choices are moral choices. They are simply alternatives bearing no good or evil connotations. This drift from morality is a tool of the adversary to lead God's children astray. If, for example, cheating on an exam is neither right nor wrong but simply a choice, then one could reason that getting the better grade through cheating provided the greatest advantage. The result justifies the means because there is no right or wrong course.

President Thomas S. Monson identified this drift away from moral choices and warned that the drift is dangerous. President Monson's remarks were based on a study by a Notre Dame research group. The group asked research subjects questions to identify their understanding of moral choices. Tellingly, many of the people who were questioned could not identify a moral dilemma: "When asked to describe a moral dilemma they had faced, two-thirds of the young people either couldn't answer the question or described problems that are not moral at all, like whether they could afford to rent a certain apartment or whether they had enough quarters to feed the meter at a parking spot."¹⁰

When the morality of a choice is removed from the equation, our selfish desires prevail. The Notre Dame study found support for this conclusion:

The default position, which most of them came back to again and again, is that moral choices are just a matter of individual taste. "It's personal," the respondents typically said. "It's up to the individual. Who am I to say?"

Rejecting blind deference to authority, many of the young people have gone off to the other extreme [saying]: "I would do what I thought made me happy or how I felt. I have no other way of knowing what to do but how I internally feel."¹¹

Some modern neuroscientists believe there is no real personal responsibility for decisions because there is no such thing as free will. To

them, we are nothing more than animals because our brains are wired to respond without any real choice. Much like the beating of our hearts, the apparent choices we make are no more than a reaction based on our brain's chemistry and architecture. If we could completely understand the brain's chemistry and architecture, we could predict every action.

There is certainly some truth to the theory that our brain's chemistry and architecture have a role in our thoughts and deeds, even to the extent that at times it leads us to think and do things out of our own control (think of the deeply depressed individual or the victim of brain damage). But the gospel of Jesus Christ teaches us that we are agents unto ourselves. We are "free to choose" (2 Nephi 2:27). The Lord would not tell us so if we were preprogrammed for predetermined responses simply by our brain's chemistry and architecture—creatures of nature having no real say in our thoughts and deeds or in our destiny.

The adversary leads us astray by suggesting that there is no right or wrong; there is no good or bad; indeed, there is no evil. He wants us to believe that there is no such thing as moral agency, only agency that allows us to do whatever we want or, as in the thinking of some neuroscientists, that our actions are determined solely by instinctive firing of neurons in the brain in reaction to outward stimuli. In many ways Satan has succeeded when society sees whether to water your front lawn as a moral decision while considering whether to have sexual relations before marriage simply a matter of personal preference.

While serving as the prophet, President Monson warned us about the failure to develop a moral intuition, a sense of what is right and what is wrong: "None within the sound of my voice should be in any doubt concerning what is moral and what is not. . . . We have been and continue to be taught God's laws. Despite what you may see or hear elsewhere, these laws are unchanging."¹²

Our Heavenly Father's willingness to allow one-third of the heavenly host in the premortal life to choose Satan's plan of eternal misery rather than our Father's own plan of happiness is proof of how jealously He

guards our agency. And the Savior is similarly prohibited from violating our agency. He can save us from our sins but not in our sins: “The Lord surely [came] to redeem his people, but [he came not] to redeem them in their sins, but to redeem them from their sins. And he hath power given unto him from the Father to redeem them from their sins because of repentance” (Helaman 5:10–11). We must choose to accept His atoning sacrifice by repenting. Only then can the Lord intervene in our behalf—after we have accepted His offered intervention.

God commands everyone everywhere to repent (see D&C 18:9). But He compels no one to repent (see Alma 42:27).

Accountability

Choosing to repent, or not to repent, has consequences. Having made the choices, we are responsible for the consequences. We are accountable.

In a profound discourse, Lehi described both agency and accountability to his son Jacob: “Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself” (2 Nephi 2:27).

Recalling the analogy of baseball and its system of free agency, we must choose whether to play on the Lord’s team or Satan’s team. If we choose to play on the Lord’s team, we will receive the Lord’s wages. If we select Satan’s team, we will receive Satan’s wages.

Given this option, the choice between the Lord’s wages or Satan’s, it is important to understand what Satan will give us (as opposed to what he offers). What the Lord promises and what the Lord provides are the same. When we obey, He will bless us as promised. He must. When we do not obey, He will not give us the blessing. He cannot (see D&C 82:10). On the other hand, Satan’s promises are empty. And his eventual reward to us is always the same: abandonment. “He rewardeth you no good thing” (Alma

34:39). We do well to learn this lesson from Korihor's experience, as related in the Book of Mormon.

Korihor was an influential and aggressive orator when Alma the Younger was the high priest of the Nephites. Bowing to the influence of Satan, Korihor preached against the Church of God. Satan appeared to Korihor in the form of an angel and deceived Korihor, convincing him that he must reclaim the people from their belief in what he characterized as "an unknown God" (Alma 30:53). Korihor led many astray, teaching that there is no Christ, no Atonement, no spirit of prophecy, and no wrong.

Alarmed citizens eventually took Korihor to Alma. Korihor argued with Alma, asserting that there is no evidence that there is a God. Caught up in his own rhetorical talents, Korihor demanded from Alma a sign to prove God's existence. The demand was answered with a fitting sign from God: Korihor was struck dumb.

Korihor implored Alma to remove the curse, but the Lord revealed to Alma the intent of Korihor's heart—to return to his evil ways and again lead away the hearts of the people once the curse was removed. Unable to convince Alma to remove the curse, Korihor found himself without friends, unable to speak, and among strangers. Eventually, he was knocked down in a crowd and trampled, dying ignominiously. After recounting the story of Korihor, the narrator added this insight: "And thus we see the end of him who perverteth the ways of the Lord; and thus we see that the devil will not support his children at the last day, but doth speedily drag them down to hell" (Alma 30:60).

The story of Korihor teaches that although agency can be exercised contrary to the laws of God, we cannot avoid the consequences of that exercise. The adversary inevitably will abandon those who follow him. The promises of the adversary are empty. He is a liar and has been from the foundation of the world.

Moral agency and accountability are inextricably intertwined. If we have agency, we are accountable. President Russell M. Nelson described this interrelationship between personal responsibility and our eventual

exaltation or eternal life in God's kingdom: "The final responsibility to prepare for salvation and exaltation rests upon each person, accountable for individual agency, acting in one's own family."¹³

Some, however, are not accountable, either because they do not have capacity to choose or because they have insufficient knowledge upon which to base a moral choice. This condition involving lack of agency deserves explanation.

Some do not have agency because they do not have capacity to choose between right and wrong. In an eternal sense, this condition of being unaccountable is temporary. Mortal infancy, for example, results in an absence of capacity to choose between right and wrong. The same may be true of some who are intellectually impaired, even in adulthood and throughout mortal life.¹⁴

The other class of people who are not accountable are those who do not know the law. That may sound wrong at first because we hold people accountable to know our societal laws. Ignorance is no excuse for breaking the law. To an extent, this societal approach may be unfair, but it is necessary to make society work.

Under God's plan, on the other hand, no one is responsible for violating laws they don't know about. Jacob explained this aspect of God's mercy: "Wherefore, he has given a law; and where there is no law given there is no punishment" (2 Nephi 9:25).

Because moral agency unavoidably produces accountability, we may not avoid accountability by declining to exercise our moral agency. There is no avoiding accountability. Pretending to make no choice is a choice all the same. There is no neutrality because life continually presents moral dilemmas that we must work through. Elder Tad R. Callister associated that continual exercise of agency with the temptations we necessarily face: "Neutrality is a nonexistent condition in this life. We are always choosing, always taking sides. That is part of the human experience—facing temptations on a daily, almost moment-by-moment basis—facing them not only on the good days but on the days we are down, the days we are tired,

rejected, discouraged, or sick.”¹⁵

A most unfortunate and serious consequence of some choices is that we lose our agency. While God will not take our agency away, we may make choices that limit or even eliminate our agency. President Marion G. Romney explained: “Every wrong decision one makes restricts the area in which he can thereafter exercise his agency. The further one goes in the making of wrong decisions in the exercise of free agency, the more difficult it is for him to recover the lost ground. One can, by persisting long enough, reach the point of no return. He then becomes an abject slave. By the exercise of his free agency, he has decreased the area in which he can act, almost to the vanishing point.”¹⁶

The decision to smoke cigarettes simply illustrates this forfeiture of agency. I am free to choose to smoke cigarettes. However, if I smoke I can become addicted and lose the ability to abstain, limiting my later choice not to smoke because of the prospect of painful withdrawal.

The ultimate illustration of this forfeiture of agency is failing to repent during this probationary mortal life and, by that choice, forfeiting our freedom to choose to continue on to eternal life (see Helaman 13:32, 36–38).

Brigham Young preached accountability, explaining it in personal terms:

If Brother Brigham shall take a wrong track, and be shut out of the Kingdom of heaven, no person will be to blame but Brother Brigham. I am the only being in heaven, earth, or hell, that can be blamed.

This will equally apply to every Latter-day Saint. Salvation is an individual operation. I am the only person that can possibly save myself. When salvation is sent to me, I can reject or receive it. In receiving it, I yield implicit obedience and submission to its great Author throughout my life, and to those whom he shall appoint to instruct me; in rejecting it, I follow the dictates of my own will in preference to the will of my Creator.¹⁷

Implicit in Brigham Young’s statement is that how we exercise our agency affects our chances for salvation. Blessedly, however, we are not left to earn our salvation on our own because we would inevitably fail.

Atonement

While we have agency and are accountable, we are imperfect and will eventually make choices that are wrong. “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8). When we consider this truth, along with the truth that we must be completely clean to return to God and live with Him (see 1 Nephi 10:21), our doom naturally follows. But God’s plan for us provides a Savior from this doom. Through the Atonement of Jesus Christ, we can become clean if we meet the conditions of that gift.

Jesus Christ accomplished the Atonement as He suffered for the sins of the world in the Garden of Gethsemane and as He gave His life on the Cross of Calvary. It was the ultimate proxy act. He paid for our sins so that we can present ourselves clean, free of sins, at the judgment seat of God. This is the only way we can be saved in the celestial kingdom of our Heavenly Father.

“Had agency come to man without the Atonement,” taught President Boyd K. Packer, “it would have been a fatal gift.”¹⁸ Through the Atonement of Jesus Christ, all mankind may be saved (see Articles of Faith 1:3). Without the Atonement of Jesus Christ, no one could be saved.

President Gordon B. Hinckley summed up agency, accountability, and Atonement in God’s plan: “Man would have his agency, and with that agency would go accountability. Man would walk the ways of the world and sin and stumble. But the Son of God would take upon Himself flesh and offer Himself a sacrifice to atone for the sins of all men. Through unspeakable suffering He would become the great Redeemer, the Savior of all mankind.”¹⁹

Agency, accountability, and the Atonement of Jesus Christ allow us to covenant with God to return to Him and live with Him—and not just to covenant but to have the possibility that, by the grace of God, those covenants may provide the way to exaltation. The covenants of exaltation are agreements that bridge the gap between (1) our desire to become like

our Heavenly Father but our failure because of sin and (2) the Savior's ability to save if we accept His Atonement. Agency and Atonement combine to provide the means for us to be exalted, despite accountability for sin.

In summary, you are free to choose, but there will be consequences. Without the Atonement of Jesus Christ, the unfavorable consequences would be eternal.²⁰

Endnotes

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4. Ibid.
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7. True to the Faith, s.v. "Agency," 12.
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9. Widtsoe, A Rational Theology as Taught by the Church of Jesus Christ of Latter-day Saints, 17.
10. Monson, "Dare to Stand Alone," 60.
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13. Nelson, "Salvation and Exaltation," 10.
14. See chapter 7 for additional discussion of agency.
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16. Romney, in Conference Report, Oct. 1981, 63.
17. Discourses of Brigham Young, 390.
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20. See chapter 11 for additional discussion of the Atonement of Jesus Christ.

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