

The Sacrament
Outline – Mike Baird

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We Partake of the Sacrament in Remembrance of the Savior

- Why do we partake of the sacrament?
 - When the Savior instituted the sacrament with his disciples in Jerusalem and amongst the Nephites, He told them, and thus us, "this do in remembrance of me"

Partake of bread in remembrance of His body:

- Luke 22:19
" And he took bread, and gave thanks, and brake it, and gave unto them, saying, *This is my body which is given for you: **this do in remembrance of me***"
- 3 Nephi 18:6-7
" And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you.
And ***this shall ye do in remembrance of my body***, which I have shown unto you. "
- 1 Corinthians 11:23-24
" That the Lord Jesus the same night in which he was betrayed took bread:
And when he had given thanks, he brake it, and said, Take, eat: *this is my body, which is broken for you: **this do in remembrance of me.*** "
-

Partake of the wine (water) in remembrance of His blood:

- 3 Nephi 18:11
" ... and ***ye shall do it in remembrance of my blood***, which I have shed for you"
- Matthew 26:27-28
" And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;
For ***this is my blood of the new testament***, which is shed for many for the remission of sins"
- 1 Corinthians 11:25
" After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: ***this do ye, as oft as ye drink it, in remembrance of me.***"

What does it mean – "This do in remembrance of me"?:

- The bread is symbolic of the bruised and broken body of the Savior
- The water (wine) is symbolic of the blood shed by the Savior.
- Together they are symbolic of Savior's atoning sacrifice
- Prior to the occurrence of the atonement an unblemished lamb was sacrificed signifying that the "Lamb of God, by shedding of blood and through His own vicarious sacrifice, would atone for the sins of the world" (Bruce R McConkie , Doctrinal New Testament Commentary, pg 718).
 - See Moses 5:5-8, Alma 34:8-14
- Sacrifice looked forward to the atonement
- Christ initiated the sacrament
- Sacrifice ended, the sacrament started
- Ordinance of the sacrament is to help us remember the same thing that sacrifice pointed to – the atonement
- Other ways it could possibly be said in the English language to get across the same meaning as the words "*in remembrance of me*" are:
 - Do this "so you remember", "as a reminder of", "to bring your focus back on", "in case you have forgotten" me
- Not just to remember who He is but:
 - To remember what He did for us
 - To remember what He taught us to do and then to do it

Partaking of the Sacrament - Who

Members of the Church to partake

- 3 Nephi 18:5-6
" ... and to him will I give power that he shall break bread and bless it and ***give it unto the people of my church, unto all those who shall believe and be baptized in my name.***
And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you."

Partaking worthily

- John 6:54-6
"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.
For my flesh is meat indeed, and my blood is drink indeed."

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

- David A Bednar

" It is my observation too [that] some members of the church, especially very conscientious members can be way too hard on themselves. They may have had an inappropriate thought or a fussy word with somebody in the family before they went out the door and then they think "ah I'm not worthy to partake of the sacrament". That's why we partake of the sacrament! Now if we something that potentially effects our standing and membership in the church, then there should be a real reservation. Otherwise we should do what we need to do, be prepared. The sacrament is to help and we should not withdraw ourselves from that blessing needlessly" ("The Sacrament" Oct 2015 General Conference Training video)

Partaking unworthily

- We are commanded not to partake unworthily
 - Mormon 9:29
" See that ye are not baptized unworthily; *see that ye partake not of the sacrament of Christ unworthily*; but see that ye do all things in worthiness..."
- We bring damnation upon our soul if we partake unworthily
 - 1 Corinthians 11:29
" For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."
 - 3 Nephi 18:29
" For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul; ..."

Forbidding Unworthy to Partake

- 3 Nephi 18:28-29
" And now behold, this is the commandment which I give unto you, that *ye shall not suffer any one knowingly to partake of my flesh and blood unworthily*, when ye shall minister it;
For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul; *therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him*.
Nevertheless, ye shall not cast him out from among you, *but ye shall minister unto him* and shall pray for him unto the Father, in my name; and if

it so be that he repenteth and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood."

- Note – these words were given expressly to his 12 disciples not the multitude (see 3 Nephi 18 verses 5, 17 and 26)
- This is exactly what a bishop, who holds the keys to the ordinance of the sacrament in his ward, does with someone he knows is unworthy to partake of the sacrament – both the "forbidding" and the "ministering"
- Melvin J Ballard
" There may be some instances where the elders of the Church could say, properly, to one who, in transgression, stretches forth his hands to partake of the emblems: "You should not do this until you have made restitution;" but ordinarily we will be our own judges. If we are properly instructed, we know that it is not our privilege to partake of the emblems of the flesh and blood of the Lord in sin, in transgression, or having injured and holding feelings against our brethren and sisters." ("The Sacramental Covenant", New Era January 1976)

Partaking of the Sacrament - When

- D&C 20:75
" It is expedient that the church *meet together often to partake* of bread and wine in the remembrance of the Lord Jesus;"
- What is meant when it says it is "expedient" to do so?
 - "Profitable to the church", "for your own good"
 - Used in this verse in the same sense that the Savior told his apostles that it was "expedient for you that I go away" so that the Comforter would come to them. (John 16:7)

Preparation to Partake of the Sacrament

- Melvin J Ballard
" We must come, however, to the sacrament table hungry... If we repair to the sacrament table, we must come hungering and thirsting for righteousness, for spiritual growth" ("The Sacramental Covenant", New Era January 1976)
- D Todd Christofferson
" The preparation we talk about (for the Sacrament) to bring that to pass has to include repentance. Repentance is typically not going to happen as we are sitting in the sacrament meeting itself. There needs to be some thought given, ahead of time, about our lives, about what the week has included, what we need to repent of if anything, and some time speaking with the Lord, asking for forgiveness, confessing. If we need to seek forgiveness or pardon from any

other person, we need to take advantage of the week and the time before Sunday to do that. Then come to the sacrament table in that condition just as we come to a baptism having repented and prepared ourselves in that way. That brings efficacy to the ordinance. The Lord can then act and can then send His Spirit and through His Spirit, that grace that brings forgiveness and sanctifying as you (Elder Bednar) say." ("The Sacrament" Oct 2015 General Conference Training video)

Broken Heart and a Contrite Spirit

- 3 Nephi 9:17, 19-20
"... for behold, by me redemption cometh, and in me is the law of Moses fulfilled;
And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings.
And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost..."
- Dallin H Oaks
"... partaking of the sacrament should also be preceded by repentance, so we come to that sacred ordinance with a broken heart and a contrite spirit" (A New Witness to the Articles of Faith, pg 240)
- Bruce R McConkie:
"the same repentance and contrition and desires for righteousness should precede the partaking of the sacrament as precedes baptism" (A New Witness to the Articles of Faith, pg 240)
- Melvin J Ballard
"Who is there among us that does not wound his spirit by word, thought, or deed, from Sabbath to Sabbath? We do things for which we are sorry and desire to be forgiven, or we have erred against someone and given injury. If there is a feeling in our hearts that we are sorry for what we have done, if there is a feeling in our souls that we would like to be forgiven, then the method to obtain forgiveness is not through rebaptism; it is not to make confession to man, but it is to repent of our sins, to go to those against whom we have sinned or transgressed and obtain their forgiveness and then repair to the sacrament table where, if we have sincerely repented and put ourselves in proper condition, we shall be forgiven, and spiritual healing will come to our souls." ("The Sacramental Covenant", New Era January 1976)
- Neill F Marriott (Young women general presidency)
"With our symbolic action we are saying to God and man that we reach out

to the Atonement of Jesus Christ, take it into our souls, and desire His atoning blood to be applied in our lives. In this holy moment we acknowledge our constant need of the Redeemer, our desire for His forgiveness and blessing"
(Are You Ready for What the Sabbath Offers)

"Witness unto Thee"

- In addition to partaking of the sacrament in remembrance of the Son we witness to God several things
 - D&C 20:77, 79
"O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, ***and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them;*** that they may always have his Spirit to be with them. Amen.
O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; ***that they may witness unto thee, O God, the Eternal Father, that they do always remember him,*** that they may have his Spirit to be with them. Amen."

What does it mean to "witness unto thee, O God, the Eternal Father"

- The verb witness in this context means to "testify" or "attest"
- We witness, testify or attest to God that we will do the things in the sacrament prayers
- It is important to keep in mind not only *what* we are witnessing to but *to whom* we are witnessing
- Neill F Marriott (Young women general presidency)
"As the sacrament is passed, we allow the Atonement of Jesus Christ to enter into our being, individually and personally. Here is the heart of the Sabbath. We reach out to partake of the emblems of the Atonement, witnessing publicly that we enter this covenant with Heavenly Father to keep the commandments, to always remember the Savior, and to be willing to take His name upon us." (Are You Ready for What the Sabbath Offers)

When we partake of the Sacrament we enter into a covenant

- All of the saving ordinances of the gospel are accompanied by covenants
- When we witness, testify or attest to God that we will do these things we are placing ourselves under covenant with God

What do we witness or covenant in the Sacrament?

- Willing to take upon us the name of His Son
- Always remember Him
- Keep His commandments

"Renewing our covenants"

- Elder Neil Andersen
"The title 'renewing our baptismal covenants' is not found in the scriptures. It's not inappropriate... it is not something that is used in the scriptures and it can't be the keynote of what we say about the sacrament. (General Conference Leadership Training, April 2015)

Covenants and Spirituality are not stagnate

- Elder Neil Andersen
"Spirituality is not stagnate and neither are covenants. (General Conference Leadership Training, April 2015)
 - While most people think of spirituality as a progression, we tend to think of covenant keeping as black and white
- Elder Neil Andersen
"We should teach our members that we are moving toward our Heavenly Father. The sacrament is a beautiful time to not just renew our baptismal covenant, but to commit to Him, to renew all our covenants, all our promises and to approach him in a spiritual power that we did not have previously as we move forward." (General Conference Leadership Training, April 2015)

Covenants bring spirituality

- Elder Neil Andersen
"Covenants bring not only commitment but bring spiritual power. (General Conference Leadership Training, April 2015)
- David E Sorensen:
" One reason for the power of covenants may be due to the capability they have for effecting changes in our lives, especially sacred covenants. This capacity comes in part because when we make a covenant with God, we are making a promise to our Heavenly Father who knows us best, who knows exactly what we feel and think and intend in our heart of hearts—and this

provides unique motivation to keep our promises. Additionally, sacred covenants are even more powerful than regular covenants or promises because by entering a covenant that is sealed by the Holy Spirit of Promise (the Holy Ghost), we gain special access to the grace of God to help us keep the promises we have made." ("The Doctrine of Temple Work," Liahona, Aug. 2002, 30)

- David E Sorensen:

"Consider how the covenants of baptism, the sacrament, and the laying on of hands are all centered upon the Savior and His atoning sacrifice and how they lead us to change our lives. In a similar way, the covenants we make when we receive the endowment can propel us to even greater changes and greater Christ-like behavior. Put another way, we might ask, "How do we gain access to the fulness of the Atonement, this additional dispensation of grace?" Only by covenants, which are entered into only through ordinances, which can be performed only through priesthood keys. The Prophet Joseph Smith taught, "Being born again, comes by the Spirit of God through ordinances. (*Teachings of the Prophet Joseph Smith*, selected by Joseph Fielding Smith (1976), 162.)" ("The Doctrine of Temple Work," Liahona, Aug. 2002, 30)

How are covenants "progressive" like spirituality?

- Covenants can take on new meaning for us
 - Steve Dalton
 - " We do it with baptism. The little eight-year old understands being washed clean of sin, but not until they are older do they understand the "watery death" and the re-birth." (Personal correspondence, July 2015)
- As we ponder and strive to keep our sacrament covenants we gain new understanding as to what they mean
 - They take on a deeper meaning
 - This in turn brings more spiritual power

Take upon us the name of Christ

What does it mean to take upon us the name of Christ? There are several different meanings

- Dallin H Oaks
 - " we see that we take upon us the name of Christ when we are baptized in his name, when we belong to his Church and profess our belief in him, and when we do the work of his kingdom." (D&C 18:21.)". ("Taking upon Us the Name of Jesus Christ, April 1985 Conference)

We take upon us the name of Christ when we become members of His church

- D&C 20:37
"And again, by way of commandment to the church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and ***are willing to take upon them the name of Jesus Christ***, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church."
- Mosiah 5:7
" And now, because of the covenant which ye have made ***ye shall be called the children of Christ, his sons, and his daughters***; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters."
- Dallin H Oaks
" As true believers in Christ, as Christians, we have gladly taken his name upon us". ("Taking upon Us the Name of Jesus Christ, April 1985 Conference)

Whenever we publicly proclaim our belief in Him

- Dallin H Oaks
" We also take upon us the name of Jesus Christ whenever we publicly proclaim our belief in him. Each of us has many opportunities to proclaim our belief to friends and neighbors, fellow workers, and casual acquaintances. As the Apostle Peter taught the Saints of his day, we should "sanctify the Lord God in [our] hearts: and be ready always to give an answer to every man that asketh [us] a reason of the hope that is in [us]." (1 Pet. 3:15.) In this, we keep the modern commandment: "Take upon you the name of Christ, and speak the truth in soberness." (D&C 18:21.)". ("Taking upon Us the Name of Jesus Christ, April 1985 Conference)

Do the work of Christ's kingdom

- Dallin H Oaks
"The name of Christ stands for the substance of the gospel, the atonement of the Lord Jesus Christ... Everyone who covenants that they are willing to take upon them the name of Christ is saying 'I will handle my share of that great mission, and my share is what I am called to do'." (General Conference Leadership Training, April 2015)

- Dallin H Oaks
 " Many scriptural references to the name of the Lord seem to be references to the work of his kingdom. Thus, when Peter and the other Apostles were beaten, they rejoiced "that they were counted worthy to suffer shame for his name." (Acts 5:41.) Paul wrote certain members who had ministered to the Saints that the Lord would not forget the labor of love they had "shewed toward his name." (Heb. 6:10.) *According to this meaning, by witnessing our willingness to take upon us the name of Jesus Christ, we signify our willingness to do the work of his kingdom.*" ("Taking upon Us the Name of Jesus Christ, April 1985 Conference)

WILLING to take upon us the name of Christ

- Dallin H Oaks
 "It is significant that when we partake of the sacrament we do not witness that we take upon us the name of Jesus Christ. We witness that we are **willing to do so.**" (Taking upon Us the Name of Jesus Christ, April 1985 Conference)
- Dallin H Oaks
 " But there is something beyond these familiar meanings, because what we witness is not that we take upon us his name but that we are willing to do so. In this sense, our witness relates to some future event or status whose attainment is not self-assumed, but depends on the authority or initiative of the Savior himself." (Taking upon Us the Name of Jesus Christ, April 1985 Conference)

Willingness to take upon us the authority of Jesus Christ

- Dallin H Oaks
 " many scriptures that refer to "the name of Jesus Christ" are obviously references to the authority of the Savior. " (Taking upon Us the Name of Jesus Christ, April 1985 Conference)
- Dallin H Oaks
 " The scriptures speak of the Lord's putting his name in a temple because he gives authority for his name to be used in the sacred ordinances of that house. That is the meaning of the Prophet's reference to the Lord's putting his name upon his people in that holy house. (See D&C 109:26.)" (Taking upon Us the Name of Jesus Christ, April 1985 Conference)
- Dallin H Oaks
 " Willingness to take upon us the name of Jesus Christ can therefore be understood as willingness to take upon us the authority of Jesus Christ. *According to this meaning, by partaking of the sacrament we witness our willingness to participate in the sacred ordinances of the temple and to receive the highest*

blessings available through the name and by the authority of the Savior when he chooses to confer them upon us." (Taking upon Us the Name of Jesus Christ, April 1985 Conference)

Exaltation available to those who will be called by His name

- Only through the name of Christ will we be saved
 - Mosiah 3:17
" And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent."
 - See also Acts 4:10, 12, D&C 18:21, 2 Nephi 31:21
- Atonement for those who "believe in his name"
 - Alma 5:48
" And behold, it is he that cometh to take away the sins of the world, yea, the sins of every man who steadfastly believeth on his name"
 - See also Alma 9:27, Alma 11:40, Helaman 14:2
 - Dallin H Oaks
" Thus, those who exercise faith in the sacred name of Jesus Christ and repent of their sins and enter into his covenant and keep his commandments (see Mosiah 5:8) can lay claim on the atoning sacrifice of Jesus Christ. Those who do so will be called by his name at the last day." (Taking upon Us the Name of Jesus Christ, April 1985 Conference)
- Those who receive exaltation are called by His name
 - Mosiah 5:9
" Whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for *he shall be called by the name of Christ.*"
 - 3 Nephi 27:5-6
"Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For *by this name shall ye be called* at the last day;
And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day."
 - D&C 18:24-25
"Wherefore, all men must take upon them the name which is given of the Father, for *in that name shall they be called at the last day;*
Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father."

- See also Alma 5:38, Ether 3:14, Mosiah 15:11-12, Mosiah 26:24
- Dallin H Oaks
 - " Finally, our willingness to take upon us the name of Jesus Christ affirms our commitment to do all that we can to be counted among those whom he will choose to stand at his right hand and be called by his name at the last day. In this sacred sense, our witness that we are willing to take upon us the name of Jesus Christ constitutes our declaration of candidacy for exaltation in the celestial kingdom. Exaltation is eternal life, "the greatest of all the gifts of God." " (Taking upon Us the Name of Jesus Christ, April 1985 Conference)

Always Remember Him

- Literally to remember means to keep in memory
- "Him" in the sacrament prayers refers to Christ
- Doctrinal meanings are:
 - To remember Him for who He is
 - To remember what He did for us
 - To remember what He taught and to do those things
 - To remember His example and to follow it
- See the section on "This do in remembrance of me" in this document

Seek to know and follow the will of Christ

- D. Todd Christofferson
 - "Jesus achieved perfect unity with the Father by submitting Himself, both body and spirit, to the will of the Father. Referring to His Father, Jesus said, "I do always those things that please him" (John 8:29)...
 - In the same way, you and I can put Christ at the center of our lives and become one with Him as He is one with the Father (see John 17:20–23). We can begin by stripping everything out of our lives and then putting it back together in priority order with the Savior at the center. We should first put in place the things that make it possible to always remember Him—frequent prayer and scripture study, thoughtful study of apostolic teachings, weekly preparation to partake of the sacrament worthily, Sunday worship, and recording and remembering what the Spirit and experience teach us about discipleship" ("To Always Remember Him", Liahona, Apr 2011)

Fear not and look to the Savior in every thought

- D&C 6:34-37
 - "Fear not, little flock; do good; let earth and hell combine against you, for if

ye are built upon my rock, they cannot prevail.

Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you.

Look unto me in every thought; doubt not, fear not.

Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen"

Keep the Sabbath Day Holy

- Larry M. Gibson

"The way we keep the Sabbath day holy is an outward manifestation of our covenant with Heavenly Father to always remember Jesus Christ. The Sabbath day should become the foundation for our remembrance of Him for the other six days of the week" ("I do always Remember Him", Liahona, Jan 2014)

Answer to Christ for every thought, word, action

- D. Todd Christofferson

"Always remembering Him, therefore, means that we always remember that nothing is hidden from Him. There is no part of our lives, whether act, word, or even thought, that can be kept from the knowledge of the Father and the Son. No cheating on a test, no instance of shoplifting, no lustful fantasy or indulgence, and no lie is missed, overlooked, hidden, or forgotten. Whatever we "get away with" in life or manage to hide from other people, we must still face when the inevitable day comes that we are lifted up before Jesus Christ, the God of pure and perfect justice." ("To Always Remember Him", Liahona, Apr 2011)

"That they may have His Spirit to be with them"

- As we keep our sacrament covenant, God covenants with us that we may have His Spirit with us

What does "His Spirit" mean in this context?

- In this context the terms "His Spirit" or the "Spirit of the Lord" is synonymous with the Gift of the Holy Ghost or constant companionship of the Holy Ghost
- It is not other possible interpretations of "His Spirit" or "Spirit of the Lord"
 - *Light of Christ* which is sometimes called the Spirit of Christ or the Spirit of God
 - See D&C 84:46, D&C 88:7-13, Moroni 7:16.

- See "The Spirit" outline by Michael Baird
- *Manifestation of the Holy Ghost*
 - Witness given to sincere seekers of the truth to persuade them to repentance and baptism
 - See Moroni 10:4, Ether 4:11, 2 Nephi 26:13
- *Gift of the Holy Ghost*
 - Right to constant companionship of Holy Ghost
 - Bestowed upon us by laying on of hands after baptism
- See "[Relationships and Differences the Holy Ghost and the Spirit](#)" outline by Michael Baird

Having His Spirit with us Conditioned upon Worthiness

- Blessings available through the gift of the Holy Ghost are conditioned upon worthiness
- Mosiah 2:36-37

" And they saw that they had become weak, like unto their brethren, the Lamanites, and that the Spirit of the Lord did no more preserve them; yea, it had withdrawn from them ***because the Spirit of the Lord doth not dwell in unholy temples***"

 - See also Mosiah 2:36-37, 1 Cor 3:16-17
- Dallin H Oaks

" Even though we have a right to his constant companionship, the Spirit of the Lord will dwell only with us when we keep the commandments. He will withdraw when we offend him by profanity, uncleanness, disobedience, rebellion, or other serious sins." (Always Have His Spirit", Oct 1996 Conference)

Renew our qualification for the Spirit

- Dallin H Oaks

"as we partake of the sacrament, we renew our qualification for the promise "that [we] may always have his Spirit to be with [us]" (Always Have His Spirit", Oct 1996 Conference)
- As we take on the sacrament worthily we can receive remission of our sins.
- As we are cleansed from our sins we are worthy to have His spirit to be with us
- That is to say as we worthily partake of the sacrament we meet the conditions to "have his Spirit with" us.

Withdrawing Ourselves from The Spirit

- We should observe what choices, actions etc. that offend the Spirit and then don't do that

- David A Bednar

"We should also endeavor to discern when we “withdraw [ourselves] from the Spirit of the Lord, that it may have no place in [us] to guide [us] in wisdom’s paths that [we] may be blessed, prospered, and preserved” (Mosiah 2:36). Precisely because the promised blessing is that we may always have His Spirit to be with us, we should attend to and learn from the choices and influences that separate us from the Holy Spirit.

The standard is clear. If something we think, see, hear, or do distances us from the Holy Ghost, then we should stop thinking, seeing, hearing, or doing that thing. If that which is intended to entertain, for example, alienates us from the Holy Spirit, then certainly that type of entertainment is not for us. Because the Spirit cannot abide that which is vulgar, crude, or immodest, then clearly such things are not for us. Because we estrange the Spirit of the Lord when we engage in activities we know we should shun, then such things definitely are not for us." ("That We May Always Have His Spirit to Be with US", April 2006 General Conference)

Spirit is with us in Degree

- Having the Spirit with us is not typically a black and white thing
- One way to look at it is using the term "Immersed in the Spirit"

- David A Bednar

" We were baptized by immersion in water for the remission of sins. We must also be baptized by and ***immersed in the Spirit of the Lord***, “and then cometh a remission of your sins by fire and by the Holy Ghost” (2 Ne. 31:17)" ("That We May Always Have His Spirit to Be with US", April 2006 General Conference)

- Spencer W Kimball

"But the Holy Ghost comes to you as you grow and learn and make yourself worthy. It comes a little at a time as you merit it. And as your life is in harmony, you gradually receive the Holy Ghost in a great measure" ("The Teachings of Spencer W. Kimball", pg 114)

- David A Bednar

"I recognize we are fallen men and women living in a mortal world and that we might not have the presence of the Holy Ghost with us every second of every minute of every hour of every day. However, the Holy Ghost can tarry with us much, if not most, of the time—and certainly the Spirit can be with us more

than it is not with us." ("That We May Always Have His Spirit to Be with US", April 2006 General Conference)

- The intensity with which we feel the Spirit is not always the same and is not necessarily an indication of how spiritual we are
 - Dramatic or strong impressions do not come frequently
 - We usually receive communications from the Holy Ghost as feelings and in a way that is quiet, delicate and subtle.
- David A Bednar
"Sometimes as Latter-day Saints we talk and act as though recognizing the influence of the Holy Ghost in our lives is the rare or exceptional event. We should remember, however, that the covenant promise is that we may always have His Spirit to be with us." ("That We May Always Have His Spirit to Be with US", April 2006 General Conference)

Partake of the Sacrament for Remission of Sins to become Worthy Vessels

- Blessings available through the gift of the Holy Ghost are conditioned upon worthiness
- See section on "Preparation to Partake of the Sacrament"
- We can retain a remission of sins by partaking worthily of the sacrament
- Dallin H Oaks
" The renewal of our covenants by partaking of the sacrament should also be preceded by repentance, so we come to that sacred ordinance with a broken heart and a contrite spirit (see 2 Ne. 2:7; 3 Ne. 12:19; D&C 59:8). Then, as we renew our baptismal covenants and affirm that we will “always remember him” (D&C 20:77), the Lord will renew the promised remission of our sins, under the conditions and at the time he chooses. One of the primary purposes and effects of this renewal of covenants and cleansing from sin is “that [we] may always have his Spirit to be with [us]” (D&C 20:77)." (Always Have His Spirit", Oct 1996 General Conference)
- David A Bednar
" We also invite the ongoing companionship of the Holy Ghost as we worthily partake of the sacrament each Sabbath day: “And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day” (D&C 59:9).
Through the ordinance of the sacrament we renew our baptismal covenant and can receive and retain a remission of our sins (see Mosiah 4:12, 26). In addition, we are reminded on a weekly basis of the promise that we may

always have His Spirit to be with us. As we then strive to keep ourselves clean and unspotted from the world, we become worthy vessels in whom the Spirit of the Lord can always dwell" ("That We May Always Have His Spirit to Be with US", April 2006 General Conference)

- David A Bednar

" A covenant promise is that we may always have His Spirit to be with us. As we receive the Holy Ghost, that is the agent for remission of sins. That's documented frequently in the scriptures. The emblems of the sacrament are not only blessed; "we bless and sanctify this bread"

So if we think about being unspotted, sanctification being pure and holy, every week, we have access to a priesthood ordinance, the powers of Godliness, that help us in that ongoing pattern of sanctification." ("The Sacrament" Oct 2015 General Conference Training video)