

1. D&C—34 verses / 3654 (or once every 40 vss)
2. BoM—12 vss / 6604 = 2.0% (or once every 50 vss)
3. PoGP—5 vss / 634 = 1.3% (or once every 80 vss)
4. OT—44 vss / 23,145 = 1.1% (or once every 90 vss)
5. NT—9 vss / 7957 = 0.3% (or once every 346 vss)

Institute 5-4-21 *Comparing Ordinances from the Restoration Scriptures and other Faith Traditions*

Definition of Ordinance

In English, “Ordinance” is derived from the Latin, “*ordinare*” to put in order or sequence; or to act by authorization or command” (Encyclopedia of Mormonism, 1032). In Hebrew and Greek in the Bible—OT and NT respectively—the KJV “ordinance” is used for several words ranging from teaching, tradition to something prescribed or owed, like a statute.

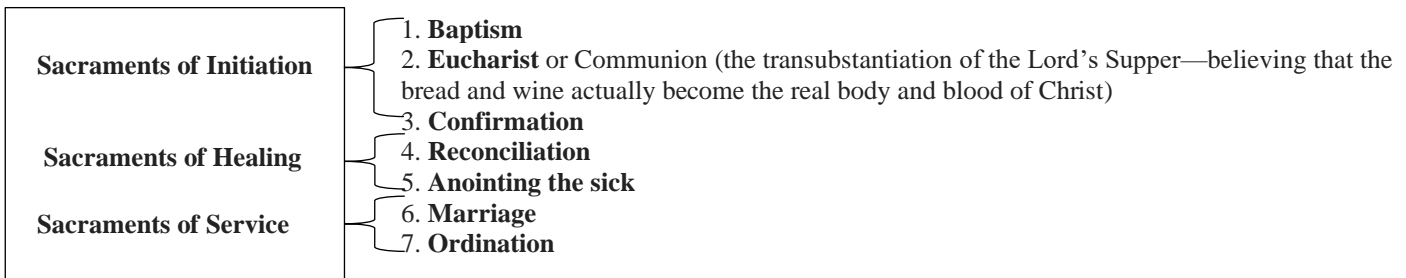
Introduction to Ordinances in the Restoration:

We believe that God commands His disciples to submit to a few religious ordinances. They help lead us to receive Christ’s redemptive atonement; “in the ordinances thereof, the power of godliness is manifest” (D&C 84:20). Obedience is not arbitrary. We believe God authorizes His power to certain people if they administer it correctly to carry out ordinances.

The Holy Spirit of Promise acts as divine ratification that each ordinance is appropriately administered and honored. Yet, efficaciousness of the ordinance can be removed with any hypocrisy or sin. The Holy Spirit of Promise can act like a light switch to turn on and off the ratification of the ordinance—until it is permanently sealed through another ordinance (see D&C 132). We are unique in our use of the word “ordinances.” Catholics use the word “sacraments” in a similar, but not identical vein.

Catholicism (from Catholic.org/encyclopedia/sacraments)

“Sacraments are outward signs of inward grace, instituted by Christ for our sanctification.” Roman Catholics have seven sacraments that are administered by the church and that they believe Christ introduced and some are required for salvation:



“The sacraments are not necessary in the sense that they could not have been dispensed with. But, if it is known that God has appointed external, visible ceremonies as the means by which certain graces are to be conferred on men, then in order to obtain those graces it will be necessary for men to make use of those Divinely appointed means.”

-It is the teaching of the Catholic Church and of Christians in general that, whilst God was nowise bound to make use of external ceremonies as symbols of things spiritual and sacred, it has pleased Him to do so, and this is the ordinary and most suitable manner of dealing with men. Writers on the sacraments refer to . . . the necessity of suitability. It is not really a necessity, but the most appropriate manner of dealing with creatures that are at the same time spiritual and corporeal.

- Taking the word "sacrament" in its broadest sense, as the sign of something sacred and hidden (the Greek word is "mystery"), we can say that the whole world is a vast sacramental system, in that material things are unto men the signs of things spiritual and sacred, even of the Divinity. . . . Ordinances seem to respond to our carnal/material nature. . . .
- There were no sacraments before Adam sinned . . .”

Catholics also refer to “sacraments of the Law of Nature” (revelation) and “Mosaic Law.” But they do not believe there were “sacraments” from Adam until Abraham’s circumcision (as a remedy for original sin). In some sense, sacraments become participation with God’s Divine nature. He alone decrees the exterior ceremonies that humans be partakers of His nature.

Protestantism

As Protestants broke off from Catholicism, some use the word sacrament while others who want a clearer break avoid “sacrament,” and use either sacerdotal function, ordinance, or tradition for their sacred or “solemn vows.” As far as who can perform these sacred vows, the Protestant “priesthood of all believers” focuses on the believer to performs the ordinances.

Most protestants accept the need for two sacraments / ordinances / traditions: baptism and the eucharist (bread and wine/water). These two were introduced by Jesus in the NT (Matt 28:19; Luke 22:19). Many Protestants question infant baptism. Many also see a need to break the bread when they reenact the Lord’s Supper. Here are a few differences between Protestant thoughts and denominations:

- **Mennonites**, Hutterites, and Amish Protestants understand baptism as a symbol of forgiveness of sins and thus do not baptize babies.
- **Presbyterian** and other Reformed Traditions see baptism as membership and include infant and adult baptism.
- **Episcopalians** and Anglicans include more ritual and hold the sacraments as “effectual signs” of God’s grace.
- **Zwinglians** see “that sacraments are nothing but memorials of Christ and badges of Christian profession, is one that can by no possible jugglery with the English tongue be reconciled with the formularies of our church” (Morgan Dix, *The Sacramental System*, New York, 1902, p.73).
- **Luther’s** followers rejected the sacraments as causing God’s grace, but were just “signs and testimonies of God’s good will toward us” (Augsburg Confession). They formulated the theory of righteousness, or the doctrine of justification by faith alone.

Jewish

Jewish circumcision is referred to as a covenant and commandment; “the sign of the covenant between me and you” (Ex 17:11). It is used as a means for a boy or man to enter the covenant of Israel. Jews do not refer to circumcision as a sacrament or ordinance in English. Although the Hebrew word for statute / *chuqqah*, can be translated “ordinance” (Ex 12:14, 17, 43, etc.). It means “something prescribed, an enactment, statute” (Strong’s #2708). The Passover is referred to as an ordinance / *choq* in Exodus 12:24; “ye shall observe this thing for an ordinance to thee and to thy sons for ever.” However, modern Jewish sights claim that Judaism has no ritualized ordinances, but have many traditional rituals including “the mikvah ritual bath following menstruation, veiling of the bride by the groom before the ceremony (*badeken*), and the recitation of the shema twice every day by Jewish men.”

Jewish ritualized obedience to certain laws include their sabbath, minor and major Jewish holidays, and religious practices like—covering the head, kosher foods, mezuzah, *bar mitvah* (for boys) and *bat mitzvah* (for girls). In traditional Jewish homes, a first-born son is dedicated to God’s service thirty days after his birth at a “Pidyon Ha-ben / redemption of the son.” In modern Judaism there is a blending between the 613 commandments and their statutes or ordinances.

Scriptural Verses with “Ordinance[s]” (KJV)

OT	NT	BoM	D&C	P of G.P.
44	9	12	34	5

Restoration Ordinances:

The Lord instructed his prophet Joseph to restore prophet authority prior to restoring ordinances. Baptism required Aaronic authority, but the other ordinances required the Higher or Melchizedek Priesthood. The prophet Joseph restored at least thirteen ordinances that we divide into two categories—ordinances and saving ordinances:

Ordinances:

1. Baby blessing and naming
- 4+5. Ordination of the Priesthoods
7. Healing the Sick with oil
9. Consecrating anointing oil
11. Sealing a grave
13. Washing of feet

Saving Ordinances:

2. Baptism—personally and vicariously
3. Confirm the Gift of the Holy Ghost—personally and vicariously
6. Initiatories—Name, Wash, Anoint, and Clothe—personally and vicariously
8. Endowment of Power—personally and vicariously
10. Sealing of Marriage—personally and vicariously
12. Sealing of the Holy Spirit of Promise or More-sure word of prophecy—personally and vicariously

The ordinances that are so important that they just be done vicariously, are the ones that are included in the saving ordinances. They are equally as efficacious if performed on either side the second or third estate.

One of the unique ordinances performed in the restoration is to connect baptism with the confirmation of the Gift of the Holy Ghost. Joseph Smith felt so strongly about this he taught in a sermon

[You] might as well be baptism baptize [*sic*] a bag of sand as a man if not done in view of the getting of the Holy ghost.

baptism by water is but 1/ 2 a baptism (josephsmithpapers.org; Discourse 9 July 1843, as Reported by Willard Richards)

You can see that same emphasis in restored scripture in comparison to the New Testament references to Baptism.

Table 1: Baptism Coupled with the Holy Spirit

The Book of Mormon	Doctrine and Covenants	New Testament
1 Ne 11:27 Holy Ghost, baptized	D&C 19:31 Holy Ghost, baptism	Matt 3:11 Holy Ghost, fire baptize (2X)
2 Ne 31:8 Holy Ghost, baptized	D&C 20:37 Spirit, bptz, bptsm 2x	Matt 3:16 Spirit of God, baptized
2 Ne 31:12 Holy Ghost, baptized	D&C 20:41 Holy Ghost, baptized, baptism of fire	Mark 1:8 Holy Ghost, baptized
2 Ne 31:13 Holy Ghost (2X), baptism (2X) of fire	D&C 20:73 Holy Ghost, baptism baptize (2X)	Mark 1:10 Spirit, dove, cometh up out of the water
2 Ne 31:14 Holy Ghost, baptism (2X) of fire	D&C 33:11 Holy Ghost, baptized, baptism of fire	Luke 3:16 Holy Ghost, baptized fire
2 Ne 31:17 Holy Ghost, baptism	D&C 35:5 Holy Ghost, baptize	John 1:33 Holy Ghost, baptized, baptizeth, Spirit
Mosiah 18:10 Spirit, baptized	D&C 35:6 Holy Ghost, baptize	Acts 1:5 Holy Ghost, baptized
Mosiah 18:13 Spirit, baptize	D&C 39:6 Holy Ghost, baptism (2X) of fire, Comforter	Acts 2:38 Holy Ghost, baptized
Alma 7:14 Spirit, baptized	D&C 39:10 Spirit, baptized	Acts 8:16-17 Holy Ghost, bptzd
Alma 8:10 Spirit, baptized	D&C 39:23 Holy Ghost, baptize	Acts 10:47 Holy Ghost, baptized
3 Ne 9:20 Holy Ghost, baptized baptize with fire	D&C 55:1 Spirit, baptized	Acts 11:16 Holy Ghost, baptized
3 Ne 11:25 Holy Ghost, baptize	D&C 68:25 Holy Ghost, baptism	Acts 19:5-6 Holy Ghost, baptized
3 Ne 11:27 Holy Ghost, baptize	D&C 84:27 Holy Ghost, baptism	1 Cor 12:13 Spirit (2X), baptized
3 Ne 12:1 Holy Ghost (2X), baptize, baptize(d) (4X) with fire	D&C 84:64 Holy Ghost, baptized	
3 Ne 12:2 Holy Ghost, baptized w/ fire	D&C 84:74 Holy Ghost, baptized	
3 Ne 18:11 Spirit, baptized		
3 Ne 19:13 Holy Ghost, baptized with fire		
3 Ne 26:17 Holy Ghost, baptized, baptize by fire		
3 Ne 27:20 Holy Ghost, baptized		
3 Ne 28:18 Holy Ghost, baptized		
3 Ne 30:2 Holy Ghost, baptized		
4 Ne 1:1 Holy Ghost, baptized		
Morm 7:10 Holy Ghost, bptzd fire		
Ether 12:14 Holy Ghost, baptized w/fire		
Moro 6:4 Holy Ghost, Baptism		

1831 Church History Example

In 1831, an early Kirtland convert, John Corrill, recorded his observations while watching an early ordinance and prayer meeting when he investigated the church:

I attended several meetings, one of which was the laying on of hands for the gift of the Holy Ghost, which, I thought, would give me a good opportunity to detect their hypocrisy. The meeting lasted all night, and such a meeting I never attended before. They administered the sacrament, and laid on hands, after which I heard them prophecy and speak in tongues unknown to me. . . I watched closely and examined carefully, every movement of the meeting, and after exhausting all my powers to find the deception, I was obliged to acknowledge, in my own mind, that the meeting had been inspired by some supernatural agency. The next day I returned home, satisfied that the evil reports were not true, and spent about six weeks more in the further investigation of the subject. [p. 9] (<https://www.josephsmithpapers.org/paper-summary/john-corrill-a-brief-history-of-the-church-of-christ-of-latter-day-saints-1839/14>)

Saving Ordinances are accompanied by a covenant and God’s promised blessings. Table 2 comes from the church’s website: From the following charts, review the promises we make and the blessings offered for obedience to each gospel ordinance

Table 2: Saving Ordinances

1. Baptism

Authority	Covenants We Make with God	Blessings Promised
A priest in the Aaronic Priesthood (or any Melchizedek Priesthood holder) may perform the ordinance upon approval of the local priesthood leader. He offers the scripturally prescribed baptismal prayer and then completely immerses the baptism recipient in the water.	<p>We covenant to:</p> <ul style="list-style-type: none"> • Come into the fold of God. • Take upon ourselves the name of Jesus Christ. • Stand as a witness for Jesus Christ. • Always keep the commandments. • Bear one another’s burdens. • Manifest a determination to serve God unto the end. • Manifest by works that we have repented of our sins. • Prepare to receive the Holy Ghost for the complete remission of sins. <p>See 2 Ne 31:17–21; Mosiah 18:8–10; D&C 20:37; AoF #4.</p>	<ol style="list-style-type: none"> 1. We qualify for membership in Christ’s Church. 2. If we are worthy, the Lord promises to: <ul style="list-style-type: none"> ○ Pour out His Spirit upon us. ○ Redeem us from our sins. ○ Raise us up in the First Resurrection. ○ Give us eternal life.

2. Gift of the Holy Ghost

Authority	Covenants We Make with God	Blessings Promised
A Melchizedek Priesthood holder, authorized by the local priesthood leader, may confer the gift of the Holy Ghost by prayer and the laying on of hands.	In order to qualify for the gift of the Holy Ghost we must fulfill the covenants of baptism, continue in humility and faith, and otherwise be worthy of the constant companionship of the Holy Ghost (AoF #4).	<ol style="list-style-type: none"> 1. We are confirmed as members of The Church of Jesus Christ of LDS. 2. We receive the right or privilege to enjoy the continual companionship of the inspiration, divine manifestations, spiritual gifts, and direction from the Spirit continually. We also receive blessings by receiving the gift of the Holy Ghost as the Holy Ghost bears witness of Jesus Christ and of divine truths, provides spiritual guidance and warnings, and enables us to discern right and wrong. 3. We are sanctified or cleansed by the power of the Holy Ghost and are born of God as we continue faithfully. Through this baptism of fire and of the Holy Ghost, individual hearts and desires are cleansed and spirits are made pure. Receiving the gift of the Holy Ghost is the culmination of the process of repentance and baptism (see 2 Nephi 31:13, 17; 3 Nephi 27:20).

Authority	Covenants We Make with God	Blessings Promised
		4. We know the gift of the Holy Ghost is the key to all of the spiritual gifts found in the Church, including the gifts of prophecy and revelation, healing, speaking in tongues, and translating and interpreting tongues.

3. Sacrament

Authority	Covenants We Make with God	Blessings Promised
A priest in the Aaronic Priesthood (or any Melchizedek Priesthood holder) may administer the sacrament upon approval of the local priesthood leader. Sacramental prayers are revealed in the scriptures.	<p>We covenant to:</p> <ul style="list-style-type: none"> • Renew our baptismal covenants. • Recommit to take upon ourselves the name of Jesus Christ, always remember Him, and keep His commandments. Partaking of the sacrament is a time for personal introspection, repentance, and rededication. <p>See 3 Nephi 18:28–29; Moroni 4–5; D&C 20:75–79; 27:2; 46:4.</p>	<ol style="list-style-type: none"> 1. The Lord forgives sins we repent of. 2. The Lord promises that we may always have His Spirit to be with us.

4. Receive the Oath and Covenant of the Priesthood

Authority	Covenants We Make with God	Blessings Promised
A Melchizedek Priesthood holder with the authority to do so may ordain worthy male members to the Melchizedek Priesthood by prayer and the laying on of hands.	<p>Priesthood holders covenant to:</p> <ul style="list-style-type: none"> • Receive in good faith and with honest intent both the Aaronic and Melchizedek Priesthoods (see D&C 84:33). • Magnify callings by fulfilling all responsibilities associated with the priesthood offices they are called to. • Teach the word of God and labor with all their might to advance the Lord’s purposes (see Jacob 1:19). • Obtain a knowledge of the gospel (see D&C 107:31). • Give service by comforting and strengthening the Saints of God (see Mosiah 18:8–9). • Be obedient and “give diligent heed to the words of eternal life” (D&C 84:43). • Listen to and follow revelation from the Lord. “Live by every word that proceedeth forth from the mouth of God” (v. 44). 	<p>Worthy priesthood holders receive these promises:</p> <ol style="list-style-type: none"> 1. Be “sanctified by the Spirit unto the renewing of their bodies” (D&C 84:33). 2. “Become the sons of Moses and of Aaron and the seed of Abraham” (v. 34). 3. Become members of “the church and kingdom, and the elect of God” (v. 34). 4. Receive the Father’s kingdom and “all that my Father hath shall be given unto him” (v. 38). 5. Receive of the Father’s fulness and glory and become “gods, even the sons of God” (D&C 76:58). 6. Are warned that anyone who rejects this covenant and “altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come” (D&C 84:41). <p>President Marion G. Romney of the First Presidency made the following comment about D&C 84:41: “I don’t think he is talking here necessarily about the unpardonable sin, but I am saying that those of us who receive this priesthood and understand what it is about and fail to magnify our callings will lose something we cannot recover</p>

Authority	Covenants We Make with God	Blessings Promised
	See also Elder Carlos E. Asay, in Conference Report, Oct. 1985, 56–58; or <i>Ensign</i> , Nov. 1985, 43–44 .	hereafter” (in Conference Report, Apr. 1974, 116; or <i>Ensign</i> , May 1974, 80).

5. Temple Endowment

Authority	Covenants We Make with God	Blessings Promised
<p>The temple endowment is a gift of spiritual power and blessing from above. It consists of a course of instruction, receiving saving ordinances, and making covenants administered by authorized officiators only in dedicated temples (see D&C 95:8; 97:14; 109:13–15). The temple endowment is seen as the continuation and culmination of the covenants made at baptism. Temple covenants include “tests by which our willingness and fitness for righteousness may be known” (John A. Widtsoe, <i>Program of the Church of Jesus Christ of Latter-day Saints</i>, 178).</p>	<p>We covenant to: “Observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive her King,—the Lord Jesus Christ” (James E. Talmage, <i>House of the Lord</i>, 84).</p>	<ol style="list-style-type: none"> 1. “With the taking of each covenant and the assuming of each obligation a promised blessing is pronounced, contingent upon the faithful observance of the conditions” (Talmage, <i>House of the Lord</i>, 84). 2. The Prophet Joseph Smith taught that the endowment was designed to give us “a comprehensive view of our condition and true relation to God” (<i>Teachings of the Prophet Joseph Smith</i>, 324), “to prepare the disciples for their missions unto the world” (p. 274), to prevent us from being “overcome by these evils” (p. 259), and to enable us “to secure the fullness of those blessings which have been prepared for the Church of the Firstborn” (p. 237). 3. President Gordon B. Hinckley in the dedicatory prayer of the Vernal Utah Temple said, “We pray that Thou wilt visit it, and may Thy Holy Spirit dwell here to sanctify it and make it holy unto all who enter its portals” (“We Thank Thee for This Sacred Structure,” <i>Church News</i>, 8 Nov. 1997, 4). Through the temple endowment, we may seek “a fulness of the Holy Ghost” (D&C 109:15). Temple ordinances are seen as a means for receiving inspiration and instruction through the Holy Spirit and for preparing to return to God’s presence.

6. Celestial Marriage

Authority	Covenants We Make with God	Blessings Promised
<p>A temple officiator who has the sealing power of the priesthood invokes covenants intended to be efficacious for time and for all eternity. Celestial marriage involves a ceremony performed in a holy temple (see D&C 131:1–3; 132:18–19).</p>	<p>Couples who promise to abide the law of celestial marriage:</p> <ul style="list-style-type: none"> • Covenant in pure love to remain faithful to each other and to God through all eternity. • Covenant to confine their intimate affections and sexual relations to each other. • Commit to live in ways that contribute to happy and successful family life. • Covenant “to ‘be fruitful, and multiply, and replenish the earth’ (Gen. 1:28). A primary purpose of temple marriage in this life is to grow and mature in sharing God’s creative work in raising a family in righteousness. Parents enter into a partnership with God by participating in the procreation of mortal bodies, which house the spirit children of God” (in Ludlow, <i>Encyclopedia of Mormonism</i>, 2:859). 	<ol style="list-style-type: none"> 1. Husbands and wives will receive eternal life in the world to come, the glory of the celestial kingdom (see D&C 88:4; Moses 6:59). 2. They shall become gods with all power and “shall inherit thrones, kingdoms, principalities, and powers” (D&C 132:19). 3. They shall obtain exaltation in the highest degree of the celestial glory (see D&C 131:1–4). 4. They will come to know God the Father and Jesus Christ (see D&C 132:48–50).