

Jesus Christ Is the Truth—Baptism and Ordinances

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Are faith and repentance enough to be forgiven and receive the blessings of the Atonement from the Lord Jesus Christ? Why are ordinances and covenants necessary, and what does it mean to take upon oneself the name of Christ? Hello, my name is Larry Corbridge, and this is Episode 23 of the *Stand Forever Series*.

Baptism Is the Gate

Are faith and repentance enough to be forgiven and receive the blessings of the Atonement from the Lord Jesus Christ? The answer is “no.” Beginning with Adam, baptism has been necessary to be forgiven of sin, receive the Holy Ghost, and enter the kingdom of God.¹ It is the gate to the path that leads to eternal life.²

When Jesus went to John the Baptist for baptism, John naturally resisted saying, “I have need to be baptized of thee, and comest thou to me?” Jesus replied, “Suffer it to be so now: for thus it becometh us to fulfil all righteousness. ... And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”³

Nephi reasoned, “And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!”⁴

To Nicodemus the Lord said, “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”⁵ Baptism is *for the remission of sins*⁶ to qualify one to receive the gift of the Holy Ghost and enter God’s kingdom.

¹ Moses 6:64-66

² 2 Nephi 31:17

³ Matthew 3:14-17

⁴ 2 Nephi 31:5

⁵ John 3:5

⁶ The Articles of Faith, #4, *emphasis added*

The last charge Christ left with His disciples was to “teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”⁷ He said, “Go ye unto all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”⁸

That is a stark reality that falls hard on the ears in a culture that increasingly decries exclusion and celebrates open borders even into heaven under the banner of tolerance and the false belief that a loving God will give everything to everyone just because He loves them, ignoring Christ’s teachings including the parable of the virgins. The we-will-all-be-saved-in-the-end delusion is older than the earth, and its origin is from the one who proposed to do that very thing at the expense of the agency of man.

Faith and repentance qualify one to worthily receive ordinances, beginning with baptism, as evidence of covenants leading to power to engage in the work of God. The Lord said, “For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. And then are ye in this strait and narrow path which leads to eternal life.”⁹

Baptism is the introductory ordinance; it is the gate to the path that leads to eternal life and every other good thing between here and there. You get on the path through the gate.

Jacob said, “O then ... come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name.”¹⁰

Ordinances and Covenants

Society would be chaotic without the law of contracts. Contracts lay out the plan and understanding between two or more people, usually about the scope of some work and reciprocal compensation so no one can rightfully claim any misunderstanding. The parties to a contract are not strangers but know each other sufficiently to fulfill the agreement according to its terms. The contract places the parties in a relationship with each other and governs their respective rights and interests.

⁷ Matthew 28:19

⁸ Mark 16:15-16

⁹ 2 Nephi 31:17

¹⁰ 2 Nephi 9:41, *emphasis added*

If a homeowner negotiates with a house painter to paint his home for \$14,000 and the terms of their agreement are reduced to writing, signed by both parties, the house painter has a lawful claim for payment if he performs according to the terms of the agreement. That all seems reasonable.

If, however, a house painter takes it upon himself to paint a house on his own accord without any agreement, he cannot expect payment for his unsolicited services. Were it otherwise, Amazon could deliver a D9 Caterpillar tractor to your doorstep and charge you \$100,000 even though you didn't order it. Without the law of contracts, life would be chaotic.

Similarly, our life now, as well as before and after mortality, would be chaotic without the law of covenants. Covenants lay out the plan and full understanding between God and His children about the scope of work on earth and reciprocal compensation so that no one can rightfully claim any misunderstanding. Covenants are the spiritual creation. "For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth."¹¹

The parties to a covenant are not strangers but know each other sufficiently to fulfill the agreement according to its terms. The covenant places the parties in a relationship with each other and governs their respective rights and interests.

God offers to give all He has, especially His Son, His Spirit, and His life to any and all of His children if they keep His commandments. His children may accept His offer and enter a covenant with God by worthily receiving ordinances, and if they perform according to the terms of the agreement, they may confidently expect to receive the incomparable benefits of the covenant. That all seems reasonable.

If, however, a person lives a good life on his own accord, as he deems best, without any agreement or commitment, he cannot expect God to compensate him in the same way. Were it otherwise, His children could lay claim to His greatest blessings on their terms, not His, turning again everything on its head, making man the master and God the servant.

Contracts and covenants both require mutuality, reciprocal commitments, and a meeting of the minds to the terms of the agreement. If a wealthy person were to broadcast a gratuitous offer to give away a million dollars, and if you were to show up

¹¹ Moses 3:5

on his doorstep to claim the prize, you would have no legal claim to it because there was no mutuality, no meeting of the minds, no agreement.

God's plan for His children is not haphazard righteousness. There can be no fulfillment without commitment first. You must commit. It is this commitment that scares people off. Everyone wants the benefits offered. Every sane person wants fulfillment, redemption, joy, knowledge, peace, strength, love and power, but not everyone is willing to make the commitment to pay the price necessary to receive them.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."¹²

You can't just be good and show up a stranger hoping to be paid. Without the law of covenants, chaos would prevail.

A woman seeking to have her temple blessings restored said, "Until recently I had not fully grasped the concept of ordinances and the special significance of ordinances in relation to exaltation. The ordinances of salvation and exaltation administered in the Lord's restored Church are far more than rituals or symbolic performances. Rather they constitute authorized channels through which the blessings and powers of heaven can flow into our individual lives."¹³

The power of godliness, the gift of God's Spirit, is conferred by the ordinances of the priesthood. "And this greater priesthood administereth the gospel and holdeth the key of knowledge of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh."¹⁴

Baptism leads to the power of godliness, the power of the Holy Ghost. "Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, *that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.*"¹⁵ The word "that" is important in scripture as it

¹² Matthew 7:21-23

¹³ Elder David A. Bednar – *Always Retain a Remission of Your Sins*, General Conference, April 2016

¹⁴ Doctrine and Covenants 84:19-21

¹⁵ 3 Nephi 27:20, *emphasis added*

signals purpose or destination. Faith, repentance, and baptism to the end of receiving the gift of the Holy Ghost and standing spotless before God. Therefore, in the ordinances of the priesthood, the power of godliness is manifest.

The sacrament leads to the power of godliness, the power of the Holy Ghost. “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.”¹⁶ Again, the word “that” we may always have His Spirit to be with us. Therefore, in the ordinances of the priesthood, the power of godliness is manifest.

As part of the dedicatory prayer of the Kirtland Temple and in reference to the ordinances and work of the temple, the Prophet Joseph Smith prayed, “And *that they may grow up in thee, and receive a fulness of the Holy Ghost.*”¹⁷ He said that in order to engage in His work His servants must be “endowed with power from on high”¹⁸ through the ordinances of the temple. Therefore, in the ordinances of the priesthood, the power of godliness is manifest.

This truth reveals that everyone is on equal footing. The power of godliness is not the sole domain of the priesthood, rather it is equally available to everyone through the ordinances of the priesthood. It is available to everyone equally through the ordinances of the priesthood. Everyone is on equal footing. Not to diminish the blessing of a righteous father in the home, but a single mother, for example, may have the power of godliness in her life and home through the ordinances of the priesthood, even if there is no priesthood holder in the home.

As with all covenants, the ordinance of baptism is necessary, but the ordinance alone is not enough to form a binding agreement. One cannot take a man out of the gutter and baptize him in a drunken stupor and expect a covenant to be formed. As with contracts, there must be a meeting of the minds for a covenant to be formed, an understanding and conscious acceptance of the terms of the offer.

The Lord revealed: “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

¹⁶ Doctrine and Covenants 20:77, *emphasis added*

¹⁷ Doctrine and Covenants 109:15, *emphasis added*

¹⁸ Doctrine and Covenants 105:10-12

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.”¹⁹

Humility is a condition to baptism. One must want the blessings of baptism and have a broken heart and contrite spirit and be willing to take the name of Jesus Christ and have a determination to serve him to the end by engaging in His work to build up His kingdom.

The Name of Christ

What does it mean to take upon oneself the name of Christ? Names are important. They help to order what would otherwise be chaos. They help people know who they are and where they belong. God gave the first man the name of Adam.²⁰ Adam called his wife “Eve.”²¹ He also gave names to every living creature.²²

Life eternal is to know God and Jesus Christ.²³ To know someone begins with a name. It is primal and instinctive; it is the first thing we learn when introduced to someone new. “Hello, my name is Larry; what is your name?” Conversation then progresses to “Where do you live?” and then “What do you do?” We explain who we are and try to get a fix on who others are and where they belong, and all that begins with a name.

When God spoke to Moses on the top of a mountain, He began by calling Moses by name, “Moses, Moses.” Then introducing Himself He said, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.” He then explained His intent to bring the children of Israel out of the bondage of Egypt and for Moses to be His servant to that end. Moses understandably asked, “Who am I?” to do such an impossible task and God responds only indirectly saying, “certainly I will be with thee.”

Moses then has the courage to ask God’s name, “When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto

¹⁹ Doctrine and Covenants 20:37

²⁰ Moses 1:34

²¹ Genesis 3:20

²² Genesis 2:19; Moses 3:19

²³ John 17:3

Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."²⁴

When Paul fell to the ground, surrounded in light, and heard a voice saying, "Saul, Saul, why persecutes thou me?" Paul replied, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest."²⁵

When the Lord appeared to the Nephite people after His Resurrection, He said, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world."²⁶

Interestingly, Heavenly Father usually introduces Himself indirectly by deferring to His Son, "This is my Beloved Son, in whom I am well pleased, Hear Him."²⁷ *He makes Himself known by His Son.*

Names are important. One of the perplexing quandaries of the gospel is what it means to take upon oneself the name of Christ. It is somewhat paradoxical because the name of the priesthood was changed to avoid the too oft repetition of His name,²⁸ and yet God has instructed us to do all we do in the name of Jesus Christ.²⁹

Moroni warned, "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, and do it in the name of Jesus Christ, the Son of the living God; and if ye do this, and endure to the end, ye will in nowise be cast out."³⁰ What does it mean to do all things in the name of Christ?

We pray to Our Father in the name of Christ. All ordinances are performed in the name of Christ. Miracles and healings are done in the name of Christ. The early apostles and disciples preached in His name. Paul said of Corinthians who were once unrighteous, they were "washed (baptized) ... sanctified ... justified in the name of the Lord Jesus, and by the Spirit of our God."³¹

²⁴ Exodus 3:4, 6, 11-14

²⁵ Acts 22:7-8

²⁶ 3 Nephi 11:11

²⁷ Baptism of Jesus, Matthew 3:17; Mount of Transfiguration, Mark 9:7; Appearance of Christ to Nephites, 3 Nephi 11:7; First Vision, Joseph Smith—History 1:17

²⁸ Doctrine and Covenants 107:4

²⁹ Moses 5:8

³⁰ Mormon 9:29

³¹ 1 Corinthians 6:11

Paul also said God the Father “highly exalted” Christ and gave “him a name which is above every name.”³²

An angel of the Lord instructed Adam saying, “thou shalt do all that thou doest in the name of the Son.”³³

When we are baptized, we take upon us the name of Jesus Christ.³⁴ As we partake of the sacrament bread, we covenant that we are willing to take upon us the name of the Son.³⁵

The Apostle John explained the purpose of his gospel saying, “But these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”³⁶ What does he mean that we might have life through the name of Christ?

He also recorded, “And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.”³⁷ On another occasion, he said, “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”³⁸ One might think John would have said to believe on Christ rather than His name. What does it mean to believe on the name of Christ?

Nephi recorded, “there is none other name given under heaven save it be this Jesus Christ ... whereby man can be saved.”³⁹ In our day, the Lord revealed, “Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved.”⁴⁰

Speaking of Christ, Alma said, “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.”⁴¹

³² Philippians 2:9

³³ Moses 5:8

³⁴ Doctrine and Covenants 20:37

³⁵ Doctrine and Covenants 10:77

³⁶ John 20:31

³⁷ 1 John 3:23

³⁸ 1 John 5:13

³⁹ 2 Nephi 25:20

⁴⁰ Doctrine and Covenants 18:23

⁴¹ Alma 5:48

Helaman said, “the gate of heaven is open unto all, even to those who will believe on the name of Christ, who is the Son of God.”⁴² Why not say heaven is open to all who believe on Christ, rather than His name?

Also in our day, the Lord further clarified the commandment to love God saying, “Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.”⁴³

It is interesting that when Peter and John were arrested, the Sanhedrin council admonished Peter and John for teaching in the name of Christ and “commanded them not to *speak at all nor teach in the name of Jesus*”⁴⁴ rather than simply ordering them to not speak of Jesus and His teachings. The concept of acting in the name of another must have been commonly understood by them.

Probably no one has taught more compellingly about the name of Christ than King Benjamin. He promised his people he would give them “a name, that thereby they may be distinguished above all the people.” When they assembled the following day, he concluded his historic teaching repeatedly emphasizing the name of Christ saying:

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.

8 And under this head ye are made free, and there is no other head whereby ye can be made free. There is **no other name given whereby salvation cometh**; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.

9 And it shall come to pass that 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**.

10 And now it shall come to pass, that **whosoever shall not take upon him the name of Christ must be called by some other name**; therefore, he findeth himself on the left hand of God.

⁴² Helaman 3:28

⁴³ Doctrine and Covenants 59:5

⁴⁴ Acts 4:18

And I would that ye should remember also, that **this is the name** that I said I should give unto you that **never should be blotted out**, except it be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts.

12 I say unto you, I would that ye should **remember to retain the name written always in your hearts**, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, **the name by which he shall call you**.⁴⁵

The New Testament, the Book of Mormon, and the Doctrine and Covenants are replete with references to “the name of Jesus Christ” rather than Jesus Christ Himself. One would expect references to Christ individually rather than pervasive references to His name. What do they all mean?

Names are important. They help to order what would otherwise be chaos. Names identify not only who we are and where we belong, but to whom we belong. By taking on us the name of Christ, we not only nominally but literally know and proclaim to whom and where we belong, with Christ and Our Eternal Father, that we are one with them. By the name of Christ, we know and declare unequivocally to everyone and anyone, everywhere and anywhere, who we are and where we belong bringing order out of chaos.

Additionally, the law of agency in the common law of the United States, recognizes that a “principal” may authorize another, the “agent” to act in his behalf *and in his name*, within the scope of authority conferred. The relationship between the two is also referred to as “principal and agent” or “master and servant.”

The servant undertakes to represent the master while engaged in the affairs and work of the master, usually when the master cannot be present. While the laws of men do not always reflect the laws of God, in this instance the law of agency is an apt parallel for what it means to take upon us the name of Christ, act in the name of Christ, and salvation is in the name of Christ.

To take the name of Christ implies willingness to be His agent, act in His behalf, and do His work. Acting in the name of Christ means to represent Him, do what He did, and what he would have you do.

⁴⁵ Mosiah 5:7-12, *emphasis added*

“Salvation is in the name of Christ” by undertaking His work, building up His kingdom on both sides of the veil as an active, contributing member and servant. Salvation is not in Jesus Christ by merely accepting Christ in your heart or even being made clean through His Atonement alone, rather also doing the things He did, acting in His name which enables one to *retain* a remission of sins⁴⁶ and have the oil, the companionship of the Holy Ghost⁴⁷ and thereby be permitted to enter His presence.

If you want to get close to God the Lord, engage in His work. “What would Jesus do” (“WWJD”) is a wonderful question and focus that has been popularized throughout the Cristian world. Like CTR (“Chose the Right”), WWJD has become a world-wide symbol to remind good people to focus on Christ. It is a worthy standard, but as far as I can tell it is not something Christ said. He said, “follow me, and do the things which ye have seen me do.”⁴⁸ What *did* Jesus do, is the greater question, more than what *would* He do.

“Therefore, hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do.”⁴⁹

“Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do; Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day.”⁵⁰

The Lord said, “follow me.” We have the benefit of hindsight. We don’t have to guess. We cannot fairly say, we can’t know what Christ did. We are the only ones in the history of the world with our expansive view of history, the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price and the fulness of the gospel of Jesus Christ. “What would Jesus do?” is a good question, but “what did Jesus do?” is the better one.

All of that gives meaning and identity to your individual name. If your name is a good name, it is because you made it so. No one else can do that.

Names are important. Not only for what they give to us but what we make of them.

⁴⁶ Doctrine and Covenants 31:5, Section 4 et al.

⁴⁷ Doctrine and Covenants 45:57

⁴⁸ 2 Nephi 31:12

⁴⁹ 3 Nephi 18:24

⁵⁰ 3 Nephi 27:21-22

The Sacrament, Cycles, and Beginnings

Understanding the importance and purpose of baptism for the remission of sins, people occasionally say, "I wish I could be baptized again." Such a wish falls flat on the floor because it ignores the sacrament which offers an opportunity for weekly reassessment and renewal of covenants.

Although there are allusions to temple ordinances in the New Testament, Jesus expressly teaches and demonstrates only two ordinances: (1) baptism and (2) the sacrament. Those are also the two ordinances He revealed among the Nephite people of which we have a clear record. Those two ordinances are prominent in both ministries. They go together.

Life is beneficially comprised of a series of overlapping and intersecting cycles of days, seasons, and years. Each has a beginning and an end which links to yet another beginning and on and on. Both beginnings and ends are important. With each beginning, we look forward with hope to what may unfold and renewed vigor to see it through. With each end we may look back and assess what went well and what did not.

These cycles should not be routine, rather essential breaks in routine to look back long enough to better inform the next beginning.

We Are Prone to Forget

Some people do this routinely with the beginning of a new year. They look back over the year and then set resolutions for the new year. That same process should be replicated weekly and even daily for the annual resolutions to take effect, because we are prone to forget. Oddly, we are especially quick to forget God.

President Spencer W. Kimball said perhaps the most important word in the dictionary is "remember."⁵¹ While it is ironic that the most important things are repressed by lesser but pressing things, maybe it is understandable because the most important things are not visible and, therefore, not mindfully urgent.⁵² *They must be remembered to be present.*

There may never have been a time when it is easier and yet harder to remember the most important things. Living in the dispensation of the fulness of times, you have

⁵¹ President Spencer W. Kimball, "Circles of Exaltation," address to religious educators, Brigham Young University, June 28, 1968, p. 8

⁵² Hebrews 11:1; Ether 12:6

more to help you remember than ever before. You have scriptures, the fulness of the gospel of Jesus Christ, more books and means of communication than ever before, all of which should help to keep the most important things top of mind. At the same time, you are bombarded by distractions, a tsunami of lesser things. Consequently, there is reason to believe the attention span of people is shorter today. Many people are always “plugged in” but not with the most important things. It is rare that something external is not directing or shading thoughts. Sustained intentional thinking is rare.

The weekly cycle to remember is facilitated by the sacrament. Each Sabbath is an end and another beginning which is reflected in the revealed words of the sacrament prayer.

For me, the sacrament prayers represent Christ as the Way and the Life (bread) as well as the Savior (blood/water).

The bread may represent the life of Christ as the Way as you proclaim what you are *willing* to do. It is prospective, looking forward toward Christ. It is a statement of intention, a covenant or promise that you are *willing* to take His name, remember Him always, and keep His commandments that you may always have His Spirit to be with you.

Will—what you are willing to do—is especially important. In the end, it is a matter of will. What are you willing to do?

The water is retrospective. You look back over the week and see what went well and what did not, to better inform your willingness to take the name of Christ and keep His commandments in the next cycle, during the coming week. As you look back, you are mercifully spared from declaring something you cannot truthfully declare, i.e., that you always kept the Lord’s commandments, that you had a perfect week.

Acting in the name of Christ and keeping His commandments are a part of the declaration of *what you are willing to do* as you partake of the bread (Christ as the Way and the Life), but thankfully they are missing from the declaration of what you did as you take the water, representing the blood of Christ who compensates for what you failed to do. Of the three elements of your declaration of will (as you partake of bread), the only one that survives to the declaration of what you actually did (as you partake of water), is that you “do always remember him.”

This suggests two things. First, to always remember Christ that you may have His Spirit to be with you, is something you can always do, because God would not expect you to falsely declare something you are not capable of doing. It must be an obsession, no half

measures will do. But the standard to always remember Christ is more easily met than what one might suppose. It isn't to live a Christ-like life in every instance, rather it is to always measure your life against His, both your successes and lapses. It is to always be mindful of Him in both directions, ahead and behind, whether in the context of thinking before you act, what Christ did (ahead, the Way, the bread), or realizing after the fact how your actions feel short against the standard of His life and teachings (behind, the Savior, the water) leading to repentance and enlightened improvement. To remember Him always is essentially to look to Christ as the standard in both directions, however successful you may or may not be in reaching that standard from day to day. Whatever we do, He should always be the standard against which we measure our lives. We can always do that, "always remember Him."

Secondly, "always" may also mean to not quit, keep at it, press forward no matter what. To always remember Christ, suggests you never give up or give in, never stop trying, never lay down to rest.

Finally, both the bread (the Life of Christ as the Way) and the water (the death and Atonement of Christ as the Savior) are essential to what is most important, i.e., sanctification and always having God's Spirit to be with you.

What a blessing are these cycles of beginnings and endings which refresh and break what would otherwise be one long slog finally leading to death on the desert floor! Without an end and another beginning, without a break and an oasis here and there, you would become overburdened, eventually succumb to your mistakes, and lose your way. There would be no opportunity to shed the burden of the past and move freely and confidently ahead with renewed hope, vigor, and will for a new year, a new week, or a new day.

As King Benjamin said, "O man, remember, and perish not."⁵³

In the next episode, we will consider the greatest blessing one may receive in this life. I hope you will join me then.

⁵³ Mosiah 4:30