

I Love to See the Temple

By President Henry B. Eyring

It is in the temple that we can receive the assurance of loving family connections that will continue after death and last for eternity.

The most important word here to hone in on as the rest is pretty self-explanatory especially for members of the Church of Jesus Christ of Latter-day Saints is the word “can.” Too often in the Church we view what is done in the temple as final- it is not. We are anointed to become, we are given promises, we are not given guarantees. All covenants are based on prerequisites or conditions that we must fulfill before we get the blessings.

My dear brothers and sisters, I am grateful to be with you in this first session of general conference. The speakers, the music, and the prayer have brought the Spirit—as well as a feeling of light and hope.

Members should note that President Eyring broke up the Spirit with a capital “s” versus *feelings* of light and hope. There are untold amounts of members who, like the Ghostbusters, wander around following their spirit-o-meters aimlessly and claim they are following the Spirit or the Holy Ghost- they are not. The Holy Ghost always edifies- it is different than the Light of Christ. For an in-depth breakdown of the differences, I would recommend reading or watching my paper, *The Light of Christ, the Holy Ghost, the Second Comforter*.

That feeling has brought back to my memory the first day I walked into the Salt Lake Temple. I was a young man. My parents were my only companions that day. Inside, they paused for a moment to be greeted by a temple worker. I walked on ahead of them, alone for a moment.

I was greeted by a little white-haired lady in a beautiful white temple dress. She looked up at me and smiled and then said very softly, “Welcome to the temple, Brother Eyring.” I thought for a moment she was an angel because she knew my name. I had not realized that a small card with my name on it had been placed on the lapel of my suit coat.

I stepped past her and stopped. I looked up at a high white ceiling that made the room so light it seemed almost as if it were open to the sky. And in that moment, the thought came into my mind in these clear words: “I have been in this lighted place before.” But then immediately there came into my mind, not in my own voice, these words: “No, you have never been here before. You are remembering a moment before you were born. You were in a sacred place like this.”

The feeling that President Eyring was describing is the Light of Christ. The edification in the form of the words being spoken to him was the Holy Ghost. This is a perfect example for people to understand the difference between the two. Once one understands the difference between the two it is even more important to learn what the Holy Ghost can and thus will teach to individuals. Learning the difference between the Light of Christ and the Holy Ghost is important but learning what the Holy Ghost can and *will not* reveal to individuals based on keys is even

more important. You will not receive revelation outside of keys that you have. For people who do not know this doctrine, I would highly recommend to go and watch my paper/video *Keys of the Kingdom*.

The other thing here that President Eyring said that is interesting was that he said the Spirit told him before he was born he was in a sacred place like the temple, which confirms that there were sacred places in the pre-Earth life and it isn't just one giant sacred place. I go over this in my paper *The War Continues*. The pre-Earth life resembled a lot more of Earth life than we sometimes realize, including President Eyring in this example.

On the outside of our temples, we place the words "Holiness to the Lord." I know for myself that those words are true.

The word holiness does not mean revelation, it is another name title for the Father and the Son, example being "man of holiness." A house of holiness is a house where the risen Lord can and does visit. To say that a temple is such and then to say "I know for myself that it is thus" is to bear an apostolic testimony. Members ask why apostles and prophets don't do this more often but most of the time they are and members just don't pick up on it.

The temple is a holy place where *revelation* comes to us easily if our hearts are open to it and we are worthy of it.

D&C 84:19-21

19 And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

20 Therefore, in the ordinances thereof, the power of godliness is manifest.

21 And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

Doctrine and Covenants 84:19. The Melchizedek Priesthood "holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God"

The Lord emphasized the central role of the Melchizedek Priesthood in administering the gospel to God's children. Only through the power and authority of the Melchizedek Priesthood, which "holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God" (D&C 84:19), can men and women come to know God, receive the fulness of His gospel, and enter His presence.

The Prophet Joseph Smith taught that the Melchizedek Priesthood "is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven" (Teachings: Joseph Smith, 108; see also D&C 107:18–19). The Lord has revealed these truths in the latter days through His chosen and authorized prophets, beginning with the Prophet Joseph Smith and continuing to the President of the Church today. These truths are also made

known to God's children through the ordinances administered by the authority of the holy priesthood.

Every Church member who receives the gift of the Holy Ghost by the authority of the Melchizedek Priesthood can know by personal revelation the truthfulness of the gospel and obtain a knowledge of Heavenly Father and Jesus Christ (see John 17:3; 1 Nephi 10:17–19; D&C 132:24). President Joseph Fielding Smith (1876–1972) taught that as members of the restored Church we should “rejoice to think that we have that great authority by which we may know God. Not only the men holding the priesthood know that great truth, but because of that priesthood and the ordinances thereof, every member of the Church, men and women alike, may know God” (Doctrines of Salvation, comp. Bruce R. McConkie [1956], 3:142–43).

Doctrine and Covenants 84:20–22. The power of godliness is manifested through the ordinances of the priesthood

The power of godliness includes the power to become like God (see 2 Peter 1:3–4; D&C 76:53–59; 93:19–22). Through the ordinances of the Melchizedek Priesthood we learn how to return to God's presence and receive power to do so as we live according to our covenants. Elder D. Todd Christofferson of the Quorum of the Twelve Apostles explained one way that the power of godliness is manifested in our lives through the ordinances and covenants of the priesthood:

“Our covenant commitment to Him permits our Heavenly Father to let His divine influence, ‘the power of godliness’ (D&C 84:20), flow into our lives. He can do that because by our participation in priesthood ordinances we exercise our agency and elect to receive it. ...

“In all the ordinances, especially those of the temple, we are endowed with power from on high. This ‘power of godliness’ comes in the person and by the influence of the Holy Ghost. ...

“... It is also the Holy Ghost, in His character as the Holy Spirit of Promise, that confirms the validity and efficacy of your covenants and seals God's promises upon you” (“The Power of Covenants,” Ensign or Liahona, May 2009, 22).

Elder David A. Bednar of the Quorum of the Twelve Apostles taught how the power of godliness is related to the blessings that come from the Savior through His atoning sacrifice: “Covenants received and honored with integrity and ordinances performed by proper priesthood authority are necessary to receive all of the blessings made available through the Atonement of Jesus Christ. For in the ordinances of the priesthood, the power of godliness is manifest unto men and women in the flesh, including the blessings of the Atonement (see D&C 84:20–21)” (“Bear Up Their Burdens with Ease,” Ensign or Liahona, May 2014, 88).

[And that is why the temple is a place that revelation can and does flow more freely for those who are worthy- worthiness being confirmed once again in the teaching of the Holy Spirit of Promise.](#)

Later that first day I again felt the same Spirit. The temple ceremony includes some words that brought a feeling of burning in my heart, confirming that what was being portrayed was true.

What I felt was personal to me regarding my future, and it became a reality 40 years later through a call to serve from the Lord.

The Holy Ghost can activate the Light of Christ in you, that's the "feeling" but the Light of Christ does not do what the rest of the story teaches- only the Holy Ghost does that. The Holy Ghost told President Eyring something regarding *his* future (and his future is the key to that because we are all entitled to revelation regarding ourselves so long as it does not conflict with what has already been revealed), and then activated the Light of Christ in President Eyring to "confirm" what he was told. This is being told in your heart and in your mind;

D&C 9:8-9

8 But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

9 But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me.

There are those that would caution however that this means of receiving revelation was specific to Oliver Cowdery and Joseph Smith and thus can't be applied broadly. I would hope that those who have taken the time to study the Lectures on Faith would be able to quickly realize the folly of that assertion, for God would not have a means of receiving revelation for one that would not apply for all, that would make Him a respecter of person and a changing God.

1. Study it out in your mind
2. Ask if it be right
3. Stupor of thought vs burning in bosom
4. Confirmation if it is right or wrong

The Holy Ghost can activate the Light of Christ or any of the senses to confirm the truthfulness of something to an individual but these core aspects of receiving revelation are universal for those with a sincere heart, real intent and faith in Christ (and part of that faith in Christ is what we learn in Lectures of Faith- God doesn't change, God doesn't lie, God is not a respecter of persons etc.).

I experienced the same feeling

President Eyring does not do a good job differentiating between the feeling and the inspiration. He says "I had the same feeling" but doesn't describe the feeling once but goes on to describe the inspiration/revelation he received. One has to understand when he says feeling he is talking about the Light of Christ being activated by the Holy Ghost that is confirming the revelation/inspiration he had just received by the Holy Ghost.

when I was married in the Logan Utah Temple. President Spencer W. Kimball performed the sealing. In the few words he spoke, he gave this counsel: “Hal and Kathy, live so that when the call comes, you can walk away easily.”

A lot of people, including myself, loved this quote when relating it to the New Jerusalem and the idea of the redemption of Zion and the building of New Jerusalem. But this advice is far more universal and far more defining of a celestial being than one might on surface value realize. So let me change that quote just a little bit and see if we can understand why this is such a celestial principle. “Wherefore, seek not the things of this world and its riches, but seek ye first the kingdom of God (JST Matt. 6:33, Jacob 2:18) ... For many are called and few are chosen and why are they not chosen? Because their hearts are set too much upon the things of the world (D&C 121:34-35)... No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon (Matt.6:24) ... For where your treasure is, there will your heart be also (Matt. 6:21). The light of the body is the eye; if therefore thine eye be single to the glory of God, thy whole body shall be full of light (Matt.6:22). The footnote for “single” in Matt. 6:22 says GR healthy, sincere, without guile, meaning honest, not living a lie. Live your life without guile, honestly, serving God so that when conflicts or calls come etc. it will be easy to walk away.”

A big part of this talk is about receiving revelation and this is a huge key to understanding revelation- honesty, being without guile. For it is only after you are without guile that your eye can be single to the glory of God and then qualify for your whole body being full of light i.e. revelation, inspiration, truth etc. To confirm this we have the footnote here that takes us to:

D&C 93:28-29

28 He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

29 Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

As he said those few words, I saw clearly in my mind, in full color, a steep hill and a road leading up to the top. A white fence ran on the left side of the road and disappeared into a row of trees at the top of the hill. A white house was barely visible through the trees.

“The Spirit of Revelation is in connection with these blessings. A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.,) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus.” (Teachings of the Prophet Joseph Smith, p.151)

President Eyring here is giving a perfect example of what Joseph Smith is teaching above. I've put it here in the middle of the story so you can recognize the revelation had come and then next the confirmation of it.

One year later, I recognized that hill as my father-in-law drove us up that road. It was in detail what I saw when President Kimball gave his counsel in the temple.

When we got to the top of the hill, my father-in-law stopped by the white house. He told us that he and his wife were buying the property and that he wanted his daughter and me to live in the guesthouse. They would live in the main house, just a few feet away. So, during the 10 years we lived in that lovely family setting, my wife and I would say almost every day, "We had better enjoy this because we aren't going to be here long."

I promise I won't get on my soapbox and complain that the greatest generation did things like this for the boomers, their children, and the boomers turned around and threw the greatest generation (their parents) into old folk homes while kicking their own children to the curb mumbling something about building character and being independent as they perfected their 3000 sq ft retirement homes... oh snap, sorry, it just kinda slipped out.

I would ask this though, is this not what Zion is supposed to be? When people ignorantly mumble things about "Zion is in our heart" and "Zion is everywhere", isn't this what that would look like? May I ask, in the last 100 years from the greatest generation to gen z have we as a church created more situations like this or less situations like this? More tight knit communities and families or less? More tight knit communities and families or more separated, isolated islands that occasionally meet on Sundays? Based on the ever-growing number of talks geared directly to single, isolated women, it is plain to see for anyone with above functioning IQ that we have gotten further away, not closer, to this ideal.

Yes, we should live every day willing, ready and worthy to leave when the call comes. But that does not mean that we are to live isolated, lonely island-like experiences, "every man for himself! It builds character!", never reaching out to one another until that time. If one hasn't learned how to create and live in a Zion-like community where we have to reach out and communicate with each other and learn how to live with each other and love each other, what makes one think that A) when the call does go out you will be invited and B) if you were magically invited, what makes you think you will be able to cope once you get there or C) what makes you think that you would want to go?

Let me be here so bold as to declare matter of fact, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20) If you refuse to build this community with your worthy family members there is no chance that you will be able to build this type of community with worthy people who are not your family.

President Brigham Young,

President Brigham Young taught, “Now, it is for you and me to prepare to return back again... to return east, and by-and-by to build up the center stake of Zion. We are not prepared to do this now, but we are here to learn until we are of one heart and of *one mind in the things of this life*. Do all the Latter-day Saints arrive at this? No... Of the great many who have been baptized into this Church, *but few are able to abide the word of the Lord*.” (Brigham Young, February 10 1867, Journal of Discourses, 11:324)

Brigham Young also said, “When we conclude to make a Zion we will make it, and this work commences in the heart of each person. When the father of a family wishes to make a Zion in his own house, he must take the lead in this good work, which it is impossible for him to do unless he himself possesses the Spirit of Zion. Before he can produce the work of sanctification in his family, he must sanctify himself, and by this means God can help him to sanctify his family. There are many families in this community that have constantly with them the Spirit of Zion. Visit them when you will, and you find them dwelling in peace; a heavenly influence constantly broods over them and over everything they possess. But are they perfect? No. It would not do for them to be perfect because we have still to associate more or less with that which is evil.

We have all the material we need to build up Zion, and I wish the Spirit of Zion to extend from heart to heart, and from house to house. This good work must commence in each person; there must be instituted a watchful care over the passions to bring them under control, that an angry feeling may not arise, that an evil passion may not gain the mastery to the overthrow of wisdom and good, sound judgment, until the power of the enemy that is sown within us is entirely subdued to the will of Christ, for the purpose of the enemy of all righteousness is to destroy the human family, and make them what they were not intended to be.” (Journal of Discourses 283-284)

A call came from the Church commissioner of education, Neal A. Maxwell. The warning given by President Kimball to be able to “walk away easily” became a reality. It was a call to leave what seemed an idyllic family situation to serve in an assignment in a place that I knew nothing about. Our family was ready to leave that blessed time and place because a prophet, in a holy temple, a place of revelation, saw a future event for which we then were prepared.

I know that temples of the Lord are holy places. My purpose today in speaking of temples is to increase your desire and mine to be worthy and ready for the increased opportunities for temple experiences that are coming for us.

There are a lot of things one could speculate on in that last sentence, but due to it being so ambiguous and due to President Eyring not providing a single reference, it would have to be speculation. President Eyring did this earlier with his “As Sisters in Zion” talk when he threw out the “more than half” quote with also no reference. That was a little easier to speculate on because there was only one thing or rather one prophecy dealing with the percentage of women and men in God’s Church dealing with the last days. However, this line, “*increased* opportunities ... coming *for us*” leaves one to wonder if President Eyring knows something or if he knows nothing; if President Eyring is talking about the ten tribes which will be coming *for us* this statement has a lot of value and makes sense, whereas if this is some vague statement regarding policy changes in the temple or temples reopening after COVID it not only doesn’t have value,

but contextually it doesn't make any sense. Based off of the fact there was no reference here we are left to 1. speculate actual meaning or 2. get frustrated with imprecise language and both aren't worth our time so let's move forward.

For me, the greatest motivation to be worthy of temple experiences is what the Lord has said of His holy houses:

“Inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it;

“Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God.

“But if it be defiled I will not come into it, and my glory shall not be there; for I will not come into unholy temples.”⁸

President Eyring here says that his greatest motivation for staying worthy for the temple is so that the temple won't be defiled. He does provide a reference here and the scriptures are clear on that subject- if we allow unclean things into the temple, meaning if we allow people into the temple that should not be allowed to be in the temple (all one has to do is stumble into the dark side of the web to realize this happens all the time) the Lord's presence shall not be there, and His glory won't be there. It's also important to realize that the Lord separates those two because in the next section President Eyring muddies the water a bit. The Lord says His presence won't be there or His glory- there is a difference between the Lord's presence and glory- the Lord's presence should be self explanatory, the Lord has a body, a tabernacle of celestial glory, His presence is His being. But what of the Lord's glory?

D&C 93:36

36 The glory of God is intelligence, or, in other words, light and truth.

President Russell M. Nelson made clear for us that we can “see” the Savior in the temple in the sense that He becomes no longer unknown to us. President Nelson said this: “We understand Him. We comprehend His work and His glory. And we begin to feel the infinite impact of His matchless life.”²

If you or I should go to the temple insufficiently pure, we would not be able to see, by the power of the Holy Ghost, the spiritual teaching about the Savior that we can receive in the temple.

I would say “one of the ways we can see the Savior in the temple...” not definitively “this is the only way”, for I know that the risen Lord does come to His temples and has been seen in His temples. We have recorded cases of such in our Doctrine and Covenants at the Kirtland temple for example. One of the things manifest in the temple is “the glory of the Lord”, which is intelligence, which comes in the form of revelation and inspiration, and which allows us to comprehend His work and His glory. But how does the Holy Ghost fit into this? Joseph Smith taught us in the Lectures on Faith,

“The Father and the Son possessing the same mind, the same wisdom, glory, power and fulness: Filling all in all—the Son being filled with the fulness of the Mind, glory and power, or, in other words, the Spirit, glory and power of the Father—possessing all knowledge and glory, and the same kingdom: sitting at the right hand of power, in the express image and likeness of the Father—a Mediator for man—being filled with the fulness of the Mind of the Father, or, in other words, the Spirit of the Father: which Spirit is shed forth upon all who believe on his name and keep his commandments: and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all: being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.”

When we are worthy to receive such teaching, there can grow through our temple experience hope, joy, and optimism throughout our lives. That hope, joy, and optimism are available only through accepting the ordinances performed in holy temples. It is in the temple that we can receive the assurance of loving family connections that will continue after death and last for eternity.

Years ago, while I was serving as a bishop, a handsome young man resisted my invitation to become worthy to live with God in families forever. In a belligerent way he told me of the good times he had with his friends. I let him talk. Then he told me about a moment during one of his parties, in the midst of the raucous noise, when he suddenly realized that he felt lonely. I asked him what had happened. He said that he had remembered a time as a little boy, sitting on his mother’s lap, with her arms around him. For that moment while he told that story, he teared up. I said to him what I know is true: “The only way you can have the feeling of that family embrace forever is to become worthy yourself and help others to receive the sealing ordinances of the temple.”

People need to take the time to re-read this last sentence then re-read it again and again until they figure this out- “I know [the following statement] is true; The *only way* you can have the feeling of that family embrace forever *is to become worthy yourself* and help others to receive the sealing ordinances of the temple.” Repeat this as many times as necessary until you understand and accept this. If you are having a hard time understanding the principle or why some people might have a hard time with it, inverse the statement: “I know [the following statement] is true; You *cannot have* the feeling of that family embrace forever *if you are unworthy yourself and die in your sins.*”

There are no exceptions to this rule for God is not a respecter of persons and anything short of this would prove God to be a respecter of persons. Who determines your worthiness? “The Lord!” I hear one exclaim! “Oh?” says I, “the Lord gives you temple recommend interviews?” No... the keys judge you. If you are found not worthy by the keys you cannot enter the temple worthily, and if you can’t enter the temple worthily you cannot make the covenants to ensure your exaltation or gain the blessings from previously entering into such covenants (i.e. if you are worthy at one point in time and were sealed to somebody, let’s say for example, Joseph Smith Jr, and then later you were judged by the keys to be unworthy to enter the temple, the Holy Spirit of Promise would invalidate that sealing as though it never took place.)

If you lie to the keys and somehow sneak into the temple unworthily you A) damn yourself most severely, B) nothing that was done for you in the temple will be rectified by the Holy Spirit of Promise and therefore will have no validity, and C) you have made the temple unholy for others, further damning yourself. Remember, God will not be mocked.

Please, I'm begging you, please read this and re-read this until it sinks deep in your soul and stop emailing me about Emma Bidamon!

We don't know the details of family connections in the spirit world or what may come after we are resurrected.

You can't read this sentence without first understanding the previous- he first said that he knows that the only people who will have this blessing are those who have become and remained worthy themselves. He then says that we don't know the details of the family connections- he is not saying we don't know if worthy people will actually be up there and unworthy people won't be up there. Those that take that view are woefully ignorant. He is referring to mixed marriages, prodigal children, single members etc.

But we do know that the prophet Elijah came as promised to turn the hearts of the fathers to the children and the children to the fathers.³ And we know that our eternal happiness depends on our doing our best to offer the same lasting happiness to as many of our kindred as we can.

This is just another version of what President George Albert Smith said, "We will attain our exaltation in the Celestial Kingdom only on the condition that we share with our Father's other children the blessings of the Gospel of Jesus Christ and observe the commandments that will enrich our lives here and hereafter" (Sharing the Gospel with Others, 190). I have a massive breakdown of this doctrine in my paper, *The Watchman*.

I feel the same desire to succeed in inviting living family members to desire to become worthy to receive and to honor the sealing ordinances of the temple. That is part of the promised gathering of Israel in the last days on both sides of the veil.

One of our greatest opportunities is when our family members are young.

There was a big focus in this conference on parents' responsibilities for their children, continuing on that vein of thought, President Eyring explains how and gives some examples of it being done successfully. Before reading those, these next sentences really stick in my craw:

They are born with the Light of Christ as a gift. It enables them to sense what is good and what is evil.

Have we become so ignorant as a Church that we can't use the word "judge" any more even in its correct context? The Light of Christ does not give us senses, it doesn't make us spiderman, it allows us to judge- this is something that takes place in the frontal lobe, not in other body parts. In an attempt to avoid the word judge like a plague we are inserting words that don't make sense. When evil shows up your spider senses will not start tingling- there is no spirit-o-meter that does

all the pesky thinking for you. It doesn't exist. The Light of Christ is given to us to judge, that is its purpose. Let's use our brains and the Light of Christ to judge righteously.

For that reason, even seeing a temple or a picture of a temple can cultivate in a child a desire to be worthy and privileged someday to go inside.

The day can then come when, as a youth, they receive a temple recommend to perform proxy baptisms in the temple. In that experience, their feeling can grow that the ordinances of the temple always point to the Savior and His Atonement. As they feel they are offering a person in the spirit world the chance to be cleansed of sin, their feeling will grow of helping the Savior in His sacred work of blessing a child of our Heavenly Father.

I have seen the power of that experience change the life of a young person. Years ago I went with a daughter to a temple in the late afternoon. She was the last to serve as proxy in the baptistry. My daughter was asked if she could stay longer to complete the ordinances for all of the people whose names were prepared. She said yes.

I watched as my little daughter stepped into the baptismal font. The baptisms began. My little daughter had water streaming down her face each time she was lifted out of the water. She was asked again and again, "Can you do more?" Each time she said yes.

As a concerned father, I began to hope that she might be excused from doing more. But I remember still her firmness when she was asked if she could do more and she said in a determined little voice, "Yes." She stayed until the last person on the list that day had received the blessing of baptism in the name of Jesus Christ.

When I walked out of the temple with her that night, I wondered at what I had seen. A child had been lifted and changed before my eyes by serving the Lord in His house. I still remember the feeling of light and peace as we walked together from the temple.

Years have passed. She is still saying yes to the question from the Lord if she will do more for Him when it is very hard. That is what temple service can do to change and lift us.

This is where his examples end and his closing commitment and testimony begins. Missionaries who have worked with me will know that I'd grade his commitment here very low- as a missionary or a disciple offering commitments to people they need to be clear to understand, precise, with affirmative language and downswings and need to have promised blessings. I pointed out in a previous President Nelson talk where he nailed this perfectly. I will bold in the following a couple words that somebody should not use when giving someone commitments.

That is why *my hope* for you and for all your beloved family is that you will *grow* in desire and determination to be worthy to go into the house of the Lord *as often as your circumstances allow*.

He wants to welcome you there. I pray that you will *try* to build desire in the hearts of Heavenly Father's children to go there, where they can feel close to Him, and that you will also invite your ancestors to qualify to be with Him and with you forever.

All non-affirmative words should be replaced with affirmative words, the commitment should not be vague, it should be very specific and President Eyring omitted entirely the "as you do these things I know you will be blessed with ____." I would grade this commitment at near a zero. People can take offense to that, personally I think that this should give missionaries hope, even people as old and established as President Eyring are still learning how to be the most effective teachers. My *Teaching for Edification: Commitments* videos or the section in my paper under the same name I go over giving commitments more thoroughly.

As always, I will end the paper with the words/testimony of the speaker and make them my own.

These words can be ours:

I love to see the temple.

I'm going there someday

To feel the Holy Spirit,

To listen and to pray.

For the temple is a house of God,

A place of love and beauty.

I'll prepare myself while I am young;

*This is my sacred duty.*⁴

I bear solemn testimony that we are children of a loving Heavenly Father. He chose His Beloved Son, Jesus Christ, to be our Savior and Redeemer. The only way to return to live with Them and with our family is through the ordinances of the holy temple. I testify that President Russell M. Nelson holds and exercises all the keys of the priesthood that make eternal life possible for all of God's children. I so testify in the sacred name of Jesus Christ, amen.