

Live Up to Your Privileges

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Agbiagkayo a Mayannurot Kadagiti Pribilehioyo

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October 2024 general conference

Learn how priesthood ordinances and covenant promises will allow God's power to flow into your life.

Recently my husband, Greg, received a diagnosis that would require an intensive surgery and months of chemotherapy. Like many of you who have faced a similar situation, we immediately began praying for heaven's help and God's power. The Sunday following Greg's surgery, the sacrament was delivered to our hospital room.

On this occasion, I was the only one taking the sacrament. One piece of bread. One cup of water. At church, my mind often focuses on the delivery system of the sacrament—the preparing, the blessing, and the passing. But on that afternoon, I pondered the gift of God's power available to me through the sacred ordinance itself and the covenant promise I was making as I took that piece of bread and that cup of water. This was a time when I needed power from heaven. In the midst of great heartache, exhaustion, and uncertainty, I wondered about this gift that would allow me to draw upon the power from Him that I so desperately needed. Partaking of the sacrament would increase my companionship with the Spirit of the Lord, allowing me to draw upon the gift of God's power, including the ministering of angels and the Savior's enabling strength to overcome.

I don't think I had ever realized with this much clarity before that it's not only who officiates in the ordinance that matters—what the ordinance and our covenant promise unlock also deserves the focus of our attention. Priesthood ordinances and covenant promises allow God to

Ammuen no kasano a palubosan dagiti ordinansa ti priesthood ken kari iti katulagan nga agayus ti bileg ti Dios iti biagyo.

Nabiit pay a nadayagnos ti asawak, a ni Greg a kasapulan ti naiget nga operasion ken adu a bulan a chemotherapy. Kas iti adu kadakayo a naipasango iti umasping a kasasaad, inrugimi a dagus ti nagkararag iti tulong ti langit ken bileg ti Dios. Ti Domingo kalpasan ti operasion ni Greg, naipaay ti sakramento iti kuartomi iti ospital.

Iti daytoy a gundaway, siak laeng ti nakiranud iti sakramento. Maysa a pedaso ti tinapay. Maysa a tasa ti danum. Iti simbaan, masansan a maipamaysa ti panunotko iti sistema ti panangipaay iti sakramento—ti panagsagana, ti bendision, ken ti panaglabas. Ngem iti dayta a malem, inutobko ti sagut ti bileg ti Dios a magun-odko babaen ti sagrado nga ordinansa a mismo ken ti natulagan a kari nga ar-aramidek idi alaek dayta pedaso ti tinapay ken sangatasa a danum. Daytoy idi ti panawen a kasapulak ti bileg ti langit. Iti baet ti nakaro a liday, bannog, ken duadua, pinampanunotko ti maipapan iti daytoy a sagut a mangpalugod kaniak a manggun-od iti bileg manipud Kenkuana a kasapulak unay. Ti pannakiranudko iti sakramento ti ad-adda a pannakikaduak iti Espiritu ti Apo, a mangpalugod a gun-odek ti sagut ti bileg ti Dios, agraman ti panagserserbi dagiti anghelken makabael a pigsa ti Mangisalakan a mangpampek.

Panagkunak diak naamiris daytoy idi a nalawlawag a saan laeng a no siasino ti ag-officiate iti ordinansa ti napateg—no ania ti mailukat ti ordinansa ken ti karitayo iti katulagan ket maikari met iti pokus ti atensiyonayo. Dagiti ordinansa ti priesthood ken natulagan a karitayo

sanctify us and then work wonders in our lives. But how does this happen?

First, in order for an ordinance to manifest the power of God in our lives, it must be done with authority from the Son of God. The delivery system is important. The Father entrusted Jesus Christ with the keys and authority to oversee the delivery of His priesthood ordinances. Under His direction, within the order of His priesthood, the sons of God have been ordained to stand in place of the Son of God.

Second, we don't just make covenant promises—we must keep them. In many gospel ordinances, we make sacred covenants with God; He promises to bless us as we keep those covenants. Do we realize it is the combination of priesthood ordinances along with the keeping of covenant promises that allows us to draw upon God's power?

That afternoon I wondered if I, a covenant daughter of God, fully understood how to access the gift of God's power through priesthood ordinances and if I truly recognized how God's power works within me.

In 2019 a prophetic invitation was extended to the women of the Church, teaching us how to draw the Savior's power into our lives. President Russell M. Nelson invited us to study Doctrine and Covenants 25, a revelation given to Emma Smith in Harmony, Pennsylvania. Accepting that invitation changed my life.

Last month I had an unexpected opportunity to visit Harmony. There, under the maple trees, the priesthood was restored to Joseph Smith and Oliver Cowdery. Close to those trees is the front door of Joseph and Emma's home. Across from the fireplace in that home there is a window. I stood at that window and wondered what Emma might have thought as she looked out across the trees.

In July of 1830, Emma was 26 years old; she was so young. She was three and a half years into her marriage. She had lost a baby boy—her first. His little grave is just down the lane from her home. As I stood at that window, it was not hard for me to imagine what might have filled her thoughts. Surely she worried about their finances, about the increasing persecution that threatened

ti mangpalugod iti Dios a pasantuennatayo ket kalpasanna mangpadatdaglag iti biagtayo. Ngem kasano a mapasamak daytoy?

Umuna, tapno maiparangarang ti ordinansa iti bileg ti Dios iti biagtayo, nasken a maaramid daytoy iti turay ti Anak ti Dios. Napateg ti sistema ti panagited. Intalek ti Ama ken Jesucristo dagiti tulbek ken turay a mangimaton iti panna-kaited dagiti ordinansa ti priesthood-na. Babaen ti panangiturongna, iti urnos ti Priesthood-na, naordenan dagiti lallaki nga anak ti Dios nga agtakderiti saad ti Anak ti Dios.

Maikadua, ditayo laeng agaramid kadagiti natulagan a karitayo—nasken a tungpalentayo ida. Iti adu nga ordinansa ti ebangelio, agaramiditayo iti sagrado a katulagan iti Dios; ikarina a bendisionannatayo no agtungpaltayokadagiti katulagan. Maamiristayo kadi ti panagkadua dagiti ordinansa ti priesthood ken ti panagtungpal kadagiti natulagan a kari a mangpalugod kadatayo a magun-od ti bileg ti Dios?

Dayta a malem, napanunotko no siak, nga anak ti katulagan ti Dios, no naan-anay a naawatak no kasano a magun-od ti sagut ti bileg ti Dios babaen dagiti ordinansa ti priesthood ken no pudno a bigbiggek ti bileg ti Dios nga agtignay iti kaunggak.

Idi 2019 naited ti naimpadtuan nga awis kadagiti babbai ti Simbaan, a mangisuro kadatayo no kasano a magun-od ti bileg ti Mangisalan iti biagtayo. Inawisnatayo ni Presidente Russell M. Nelson nga agadal iti Doktrina ken Katulagan 25, ti paltiing a naited ken Emma Smith idiay Harmony, Pennsylvania. Nagbaliw ti biagko idi awatek dayta nga awis.

Idi napan a bulan adda di ninamnama a gundawayko a sumarungkar idiay Harmony. Sadiay, iti sirok ti kaykayo a maple, naisubli ti priesthood kada Joseph Smith ken Oliver Cowdery. Asideg ti kaykayo ti ruangan iti sango ti pagtaengan da Joseph ken Emma. Iti ballasiw ti pagpuoran iti dayta a pagtaengan adda tawa. Nagtakderak iti dayta a tawa ket napanunotko no ania koma ti napanunot ni Emma idi kumitkita iti kaykayo.

Idi Hulio ti 1830, agtawen ni Emma iti 26; ubing pay unay. Tallo ket gudua a tawenen iti panagasawana. Napukawna ti maladaga a lalaki—ti inaunana. Asideg ti bassit a tanemna iti pagtaenganna. Bayat ti panagtakderko iti dayta a tawa, saan a narigat a panunotek no ania ti mabalin a pinampanunotna unay. Sigurado a nagdanag iti pinansial a kasapulanda, iti umad-adu a

their safety, about their future. And yet the work of God was everywhere around her. Did she also wonder about her place in the plan, her purpose in His kingdom, and her potential in the eyes of God?

I think she may have.

Just across the way, the gift of God's priesthood authority and keyshad been restored to the earth. This was a time when Emma actually needed power from heaven. In the midst of great heartache, exhaustion, and uncertainty, I imagine Emma wondered about this gift of God's priesthood that could unlock the power from Him that she so desperately needed.

But Emma didn't just stand at that window and wonder.

While the Prophet Joseph was being tutored in keys, offices, ordinances, and how to assist in the service of the priesthood, the Lord Himself, through His prophet, gave a revelation to Emma. Not Nauvoo-Relief-Society-president Emma—this revelation was given to 26-year-old Emma in Harmony. Through revelation, Emma would learn about the inward sanctification and covenant connection that would increase the ability of those priesthood ordinances to work in her life.

First, the Lord reminded Emma of her place in His plan, including who she was and whose she was—a daughter in His kingdom. She was invited to “walk in the paths of virtue,” a path that included ordinances that would unlock God's power if Emma held on to her covenants.

Second, in her season of deep mourning, the Lord gave her purpose. Emma didn't just have a front-row seat to the Restoration; she was an essential participant in the work taking place. She would be set apart “to expound scriptures, and to exhort the church.” Her time would “be given to writing, and to learning much.” Emma was given a sacred role to help prepare the Saints to worship; their songs unto the Lord would be received as prayers and “answered with a blessing upon their heads.”

Last, the Lord outlined a process of inward sanctification that would prepare Emma for exaltation. “Except thou do this,” the Lord explained to her, “where I am you cannot come.”

pannakaidadanes a namagpeggad iti kinatalgedda, ken iti masakbayanda. Ket adda ti aramid ti Dios iti amin nga aglawlawna. Pinampanunotna met kadi ti lugarna iti plano, ti panggepna iti pagarianna, ken ti potensialna iti imatang ti Dios?

Panagkunak, mabalin nga inaramidna dayta.

Iti ballasiw laeng ti dalan, ti sagut ti priesthood ti Dios ken dagiti tulbekenaisublin iti daga. Daytoy idi ti panawen a kasapulan ni Emma ti bileg manipud langit. Iti baet ti ti nakaro a ladingit, pannakabannog, ken kinaawan kinalged, panagkunak pinampanunot ni Emma ti maipapan iti daytoy sagut ti priesthood ti Dios a manglukat iti bileg manipud Kenkuana a kasapulanna unay.

Ngem saan laeng a nagtakder ni Emma iti dayta a tawa ken nagpampanunot.

Idinto a nasursuruan ni Propeta Joseph kadagiti tulbek, takem, ordinansa, ken no kasano ti tumulong iti serbisio ti priesthood, ti Apo Mismo, babaen ti propetana, nangted iti paltiing ken ni Emma. Saan a ti Nauvoo-Relief-Society-presidente a ni Emma—naited daytoy a paltiing iti agtawen 26 a ni Emma idia Harmony. Babaen iti paltiing, masursuro ni Emma maipapan iti makin-uneg a pannakapasanto ken pakainaigan iti katulagan a mangpadakkel iti kabaellan dagiti ordinansa ti priesthood nga agtignay iti biagna.

Umuna, impalagip ti Apo ken Emma ti lugarna iti planona, a pakairamanan ti kinasinona—maysa nga anak a babai iti pagarianna. Naawis isuna a “magna kadagiti dana ti saguday,” dana a pakairamanan dagiti ordinansa a manglukat iti bileg ti Dios no matalek ni Emma kadagiti katulaganna.

Maikadua, iti panawen ti nakaro a leddaangna, inted kenkuana ti Apo ti panggepna. Saan laeng nga adda lugar ni Emma iti Pannakaisubli; kasapulan isuna iti aramid a mapaspasamak. Matudingan isuna “a mangilawlawag kadagiti nasantuan a kasuratan, ken mangbalakad iti simbaan.” Ti panawenna ket “maited iti panagsurat, ken iti panagsursuro iti adu.” Naikkan ni Emma iti sagrado nga akem a tumulong a mangisagana kadagiti Santo nga agdaydayaw; dagiti kantada iti Apo ket maawat kas kararag ken “masungbatan iti bendision iti rabaw dagiti uloda.”

Maudi, inbalabala ti Apo ti maysa a proseso ti makin-uneg a pannakasantipikara mangisagana ken ni Emma para iti pannakaitan-ok. “Malaksid no aramidem daytoy,” inlawlawag ti Apo kenkuana, “iti yanko dikanto makaumay.”

If we read section 25 carefully, we discover an important progression taking place. Emma would go from being a daughter in the kingdom to “elect lady” to queen. Aaronic and Melchizedek Priesthood ordinances, combined with the keeping of her covenant promises, would increase her companionship with the Spirit and with angels, empowering her to navigate her life with divine guidance. Through His divine power, God would heal her heart, enlarge her capacity, and transform her into the version of herself He knew she could become. And through the ordinances of the Melchizedek Priesthood, “the power of godliness [would be] manifest” in her life, and the Lord would part the veil so she could receive understanding from Him. This is what it looks like for God’s power to work within us.

President Russell M. Nelson taught:

“Everything that happened in [Harmony] has profound implications for your lives. The restoration of the priesthood, along with the Lord’s counsel to Emma, can guide and bless each of you. ...

“... Accessing the power of God in your life requires the same things that the Lord instructed Emma and each of [us] to do.”

There were important things happening on both sides of that window in Harmony, including the revelation given to the elect lady whom the Lord had called—a revelation that would strengthen, encourage, and instruct Emma Smith, God’s daughter.

When our granddaughter Isabelle was given a name and a blessing, her father blessed her with an understanding of the priesthood; that she would continue to grow in and learn about the blessing it would provide in her life; and that her faith in the priesthood would grow as she continued to grow in understanding.

It is not often a little girl is blessed to understand the priesthood and to learn how those priesthood ordinances and covenant promises will help her to access God’s power. But I remembered Emma and thought to myself, Why not? This tiny daughter has the potential to become an elect lady in His kingdom and eventually a queen. Through His priesthood ordinances and the keeping of her covenant promises, God’s power will work in and through her to help her

No basaentayo tibeneg 25a nasayaat, matakua tantayo ti napateg a panagdur-as a mapaspasamak. Ni Emma, manipud iti panagbalinna nga anak a babai iti pagarian, agbalin isunaa kas “napili a babai” kas reyna. Dagiti ordinansa ti Aaronic ken Melchizedek Priesthood, a naikadua ti panagtungpal kadagiti natulagan a karina ket mangpapigsa iti pannakikaduana iti Espiritu ken anghel, a mangpabileg kenkuana a mangiturong iti biagna babaen ti nadosan a pannarabay. Babaen ti nadosan a bilegna, agasan ti Dios ti pusona, padakkelenna ti kapasidadna, ken balbaliwanna iti kinataona nga ammona a kabaenanna a pagbalinan. Ket babaen kadagiti ordinansa ti Melchizedek Priesthood, “ti bileg ti kinados [ket] maiparangarang” iti biagna, ket waknitan ti Apo ti belo tapno makaawat iti pannakaawat manipud Kenkuana. Daytoy ti langa ti bileg ti Dios nga agtignay iti unegtayo.

Insuro ni Presidente Russell M. Nelson:

Amina napasamak iti daytoy a lugar ket adda nauneg a kaipapananna para iti biagyo. Ti pannakaisubli ti priesthood, a kakuyog ti balakad ti Apo ken Emma, makaiwanwan ken makabendision iti tunggal maysa kadakayo. ...

“... Ti pananggun-od iti bileg ti Dios iti biagyo ket agkasapulan iti kapada a banag nga imbilin ti Apo ken Emma ken iti tunggal maysa nga [aramidentayo].”

Adda dagiti napateg a bambanag a mapaspasamak iti agsumbangir dayta a tawa iti Harmony, agraman ti paltiing a naited iti napili a babai nga inawagan ti Apo—paltiing a mangpapigsa, mangparegta, ken mangisuro ken ni Emma Smith, anak ti Dios.

Idi naikkan ti apokomi a ni Isabelle iti nagan ken bendision, binendisionan ti amana iti pannakaawat iti priesthood; nga agtultuloy a dumakkel ken maadalna maipapan iti bendision nga ipaayna iti biagna; ken dumakkel ti pammattina iti priesthood no agtultuloy a dumakkel iti pannakaawat.

Saan a masansan a maparaburan ti ubing a babai a makaawat iti priesthood ken maadalna no kasano a makatulong kenkuana dagiti ordinansa ti priesthood ken natulagan a kari tapno magun-odna ti bileg ti Dios. Ngem nalagipko ni Emma ket napanunotko, Apay a saan? Addaan potensial daytoy bassit nga anak a babai nga agbalin a napili a babai iti pagarianna ken kamaudiananna kas maysa a reyna. Babaen kadagiti ordinansa ti priesthood-na ken ti panagtungpal

overcome whatever life brings and become the woman God knows she can become. This is something I want each girl in the kingdom to understand.

“Live up to your privileges.”

Learn how priesthood ordinances and covenant promises will allow God’s power to flow into your life with greater efficacy, working in and through you, empowering and equipping you to reach your full purpose and potential.

Carefully study and ponder the Aaronic and the Melchizedek Priesthood ordinances, the covenant promises we make with each, and the power of God we access through those ordinances.

Remember, it’s not only who officiates in the ordinance that matters; what the ordinance and your covenant promise unlock also deserves the focus of your attention.

Partaking of the bread and water is a weekly reminder of His power working in you to help you overcome. Wearing the garment of the holy priesthood is a daily reminder of the gift of His power working in you to help you become.

We all have access to the gift of God’s power.

Every time we partake of the sacrament.

Every time we cross the threshold of a temple.

This is the highlight of my Sabbath. This is why I cherish my temple recommend.

“In the ordinances thereof, the power of godliness is manifest.”

Of this gift I bear witness in the name of Jesus Christ, amen.

kadagiti natulagan a karina, agtignayto ti bileg ti Dios babaen kenkuana tapno matulonganna a mangparmek iti aniaman nga isangbay ti biag ken agbalin a babai nga ammo ti Dios a pagbalinanna. Daytoy ti kayatko a maawatan ti tunggal balasitang iti pagarian.

“Agbiagkayo a mayannurot kadagiti pribilehioyo.”

Sursuruenyo no kasano a dagiti ordinansa ti priesthood ken natulagan a kari ket mangpalugod iti bileg ti Dios nga agayus iti biagyo a nasamsamay, nga agtigtignay babaen kadakayo, a mangpabpabileg ken mangkabkabal kadakayo a mangragpat iti naan-anay a panggep ken potensialyo.

Adalen ken utoben a nasayaat dagiti ordinansa ti Aaronic ken Melchizedek Priesthood, dagiti natulagan a kari nga aramidentayo iti tunggal maysa, ken ti bileg ti Dios a magun-odtayo babaen kadagita nga ordinansa.

Laglagipenyo a saan laeng a no siasino ti ag-officiate iti ordinansa ti napateg; no ania ti mailukat ti ordinansa ken ti kariyo iti katulagan ket maikari met iti pokus ti atensyonyo.

Ti pannakiranud iti tinapay ken danum ket linawas a palagip iti bilegna nga agtignay kadakayo tapno matulongannakayo a mangparmek. Ti panagikawes iti garment ti nasantuan a priesthood ket inaldaw a palagip ti sagut ti bilegna nga agtigtignay kadakayo tapno matulongannakayo.

Magun-odtayo amin ti sagut ti bileg ti Dios.

Tunggal makiranudtayo iti sakramento.

Tunggal bumallasiwtayo iti ruangan ti maysa a templo.

Daytoy ti tampok ti Sabbath-ko. Isu nga ipatpategko ti temple recommend-ko.

“Kadagiti ordinansa iti daytoy, naipakita ti bileg ti kinadios.”

Paneknekak daytoy a sagut iti nagan ni Jesu-cristo, amen.