

Divine Authority, Sublime Young Men

By President Steven J. Lund
Young Men General President

Jumalik volitus, ülevad noored mehed

Juhataja Steven J. Lund
Noorte Meeste üldjuhataja

April 2025 general conference

I am forever grateful that holders of the Aaronic Priesthood, with its powers, ordinances, and duties, do bless all of us.

Thank you, Elder Andersen, for that remarkable expression of priesthood power and of the power of the Savior's Atonement.

One Sunday morning this January, as I sat in sacrament meeting, over a dozen young men were sustained to be advanced in the Aaronic Priesthood. I felt the world changing beneath our feet.

It struck me that all around the world, time zone by time zone, in sacrament meetings just like that one, tens of thousands of deacons, teachers, and priests—like President Holland's friend this morning, Easton—were being sustained to be ordained into lifelong priesthood ministries that would span the length and breadth of the gathering of Israel.

Each January, hands are laid on the heads of about 100,000 young men, connecting them through ordinance to a bright line of authority stretching back through the Restoration epoch to Joseph and Oliver, to John the Baptist, and to Jesus Christ.

Now, ours is not always a very demonstrative church. Here, we do understatement.

But still, seeing this rolling thunder of newly ordained priesthood holders spreading across the earth, I wondered—in a “church of joy” kind of way—if it shouldn't be shouted from the rooftops. “Today,” I thought, “there should be trumpets and crashing cymbals and blazing Roman candles. There should be parades!”

Knowing God's power for what it truly is, we were witness to the disruption of the very pat-

Mul on tunnistus, et Aaroni preesterluse hoidjad õnnistavad meid kõiki selle väe, talituste ja kohustuste kaudu.

Suur tänu, vanem Andersen, selle märkimisväärsel preesterluse ja Päästja lepituse väe väljenduse eest.

Ühel pühapäeval tänavu jaanuaris, kui ma oma sakramendikoosolekul istusin, toetati enam kui tosina noormehe edasiminekut Aaroni preesterluses. Tundsin, kuidas maailm meie jalge all muutub.

Mulle jõudis pärale, et kogu maailmas toetati samasugustel sakramendikoosolekutel ajavööndite kaupa kümnete tuhandete diakonite, õpetajate ja preestrite – nagu juhataja Hollandi sõber Easton, kellest räägiti täna hommikul – pühitsemist eluaegsesse preesterluse teenistusse, mis ulatub kõikjale, kus Iisraeli kokku kogutakse.

Igas jaanuarikuus pannakse käed umbes 100 000 noore mehe pea peale ja nad liidetakse talituse kaudu säravasse volitusahelasse, mis ulatub läbi taastamisajastu Josephi ja Oliverini, Ristija Johannese ja Jeesuse Kristuseni.

Meie kirik pole vahel kuigi demonstratiivne. Me kaldume alatahtsustama.

Kuid nähes seda äsja pühitsetud preesterluse hoidjate kõuekõminat üle maa levimas, tuln ma siiski mõttele, kas „rõõmu kirikule” kohaselt ei peaks seda katuseharjadelt kuulutama. Mõtlesin, et „täna peaks puhuma trompetid ja kõlisema taldrikud ning särama ilutulestik. Peaksid toimu-ma rongkäigud!”

Teades, mida Jumala vägi endast tegelikult kujutab, olime tunnistajaks selle maailma sea-

terns of this world by godly authority spreading across the earth.

These ordinations launch these young men into lifetimes of service as they will find themselves in consequential times and places where their presence and prayers and the powers of the priesthood of God they hold will profoundly matter.

This controlled chain reaction began with a ministering angel sent of God. The resurrected John the Baptist of ancient times appeared to Joseph and Oliver, placed his hands on their heads, and said, “Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins” (Doctrine and Covenants 13:1).

John called this authority the “Priesthood of Aaron,” after Moses’s brother and priesthood companion. Anciently, the holders of this priesthood of Aaron were to teach and assist with ordinances—ordinances that focused discipleship on the future Messiah, the Lord Jesus Christ (see Deuteronomy 33:10).

The book of Numbers explicitly assigns to holders of the priesthood of Aaron the tasks of handling the vessels of the ordinances. “And thou shalt appoint Aaron and his sons ... and their charge shall be ... the table ... and the vessels of the sanctuary wherewith they minister” (Numbers 3:10, 31).

The Old Testament ordinance of animal sacrifice was fulfilled and replaced through the Savior’s life and Atonement. That ancient ordinance was replaced with the ordinance we now call the sacrament of the Lord’s Supper.

The Lord entrusts today’s bearers of the priesthood of Aaron to do very much the same things they did anciently: to teach and to administer ordinances—all to remind us of His Atonement.

When deacons, teachers, and priests help with the sacrament, they receive its blessings just like everyone else: by keeping the covenant they make as they individually partake of the bread and the water. But in the performance of these sacred duties, they also learn more about their priesthood roles and responsibilities.

The Aaronic Priesthood is called the preparatory priesthood partly because its ordinances allow them to experience the weight and the joy

duspära katkemisele, kui jumalik volitus üle maa levis.

Need ametisse pühitsemised panevad aluse nende noorte meeste eluaegsele teenimisele, kui nad leiavad end ajas ja kohtades, kus nende kohalolekul ja palvetel ning Jumala preesterlusel, mida nad hoiavad, on sügav tähendus.

See juhitud ahelreaktsioon sai alguse Jumala saadetud teenivast inglist. Ülestõusnud Ristija Johannes muistsest ajast ilmus Josephile ja Oliverile, pani käed neile pea peale ja ütles: „Teile, minu kaasteenijad, annan ma Messia nimel Aaroni preesterluse, mis sisaldab inglite teenimise ja meelearanduse evangeeliumi ning vee alla kastmise teel pattude andekssaamiseks sooritatava ristimise võtmeid” (ÕL 13:1).

Johannes nimetas seda volitust Moosese venna ja preesterluse kaaslaste järgi Aaroni preesterluseks. Muistisel ajal oli Aaroni preesterluse hoidjate ülesandeks õpetada ja olla abiks talituste tegemisel. Need talitused seadsid jüngrielu keskmesse tulevase Messia, Issanda Jeesuse Kristuse (vt 5Ms 33:10).

Neljandas Moosese raamatus tehakse Aaroni preesterluse hoidjatele selgesõnaliselt ülesandeks talituste nõude ja riistade käsitlemine. „Aga käsi Aaronit ja tema poegi ..., nende hooleks olid .. laud .. ja pühad riistad, millega peetakse teenistust” (4Ms 3:10, 31).

Vana Testamendi loomohvritallitus lõpetati ja asendati Päästja elu ja lepituse kaudu. See muistne talitus asendati talitusega, mida me nimetame Issanda õhtusöömaaja sakramendiks.

Täna usaldab Issand nüüdisaja Aaroni preesterluse kandjaid tegema suures osas sama, mida nad tegid muiste: õpetama ja talitusi läbi viima – kõike selleks, et meile oma lepitust meenutada.

Kui diakonid, õpetajad ja preestrid sakramendi juures abiks on, saavad nad selle õnnistustest osa nagu ka kõik teised: kui nad peavad kinni lepingust, mille nad sõlmivad, kui igaüks neist leiba ja vett võtab. Kuid neid pühi ülesandeid täites saavad neile selgemaks ka nende preesterluse rollid ja kohustused.

Aaroni preesterlust nimetatakse ettevalmistavaks preesterluseks osaliselt seetõttu, et selle talitused võimaldavad neil kogeda Issanda

of being on the Lord's errand, preparing them for future priesthood service, when they may be called upon to minister in unforeseeable ways—including pronouncing inspired blessings in times when hopes and dreams, and even life and death, hang in precarious balance.

Such serious expectations require serious preparation.

The Doctrine and Covenants explains that deacons and teachers are “to warn, expound, exhort, and teach, and invite all to come unto Christ” (Doctrine and Covenants 20:59). In addition to these opportunities, priests are to “preach ... and baptize” (Doctrine and Covenants 20:50).

Well, all that sounds like a lot, but in the real world, these things happen naturally and all over the world.

One bishop taught his new deacons quorum presidency these duties. So the young presidency began to talk about what that might look like in their quorum and in their ward. They decided they should start visiting elderly ward members to see what they needed and then do that.

Among those they served was Alan, a rough, often profane, and sometimes hostile neighbor. Alan's wife, Wanda, became a member of the Church, but Alan was, as we say, something of a piece of work.

Still, the deacons went to work, comically ignoring his insults, while they shoveled snow and took out trash. Deacons can be hard to hate, and Alan eventually began to love them. At some point they invited him to church.

“I don't like church,” he responded.

“Well, you like us,” they said. “So come with us. You can just come to our quorum meeting if you want.”

And with the bishop's approval, he came—and he kept coming.

The deacons became teachers, and as they continued to serve him, he taught them to work on cars and to build things. By the time these deacons-turned-teachers became priests, Alan was calling them “my boys.”

They were earnestly preparing for missions and asked him if they could practice missionary lessons with him. He swore that he would never listen and never believe, but, yeah, they could practice at his house.

And then Alan got sick. And he softened.

ülesannete täitmise raskust ja rõõmu, valmistades neid ette tulevaseks preesterluse teenistuseks, kui neid võidakse kutsuda teenima ettenägematutel viisidel – kaasa arvatud inspireeritud õnnistuste kuulutamine aegadel, mil lootused ja unistused ning isegi elu ja surm ripuvad niidi otsas.

Sellised tõsised ootused nõuavad tõsiseid ettevalmistusi.

Õpetuses ja Lepingutes selgitatakse, et diakonitel ja õpetajatel „tuleb .. hoiatada, selgitada, õhutada ja õpetada ning kutsuda kõiki tulema Kristuse juurde” (ÕL 20:59). Preestritel tuleb lisaks neile võimalustele „jutlustada .. ja ristida” (ÕL 20:50).

Kõike seda tundub olevat palju, kuid pärismaailmas toimub see kõikjal maailmas loomulikul viisil.

Üks piiskop õpetas oma uute diakonite kvoorumi juhatusel neid kohustusi. Ja see noor juhatus hakkas rääkima, kuidas see võiks nende kvoorumis ja nende koguduses välja näha. Nad otsustasid, et peaksid külastama eakaid koguduseliikmeid ja uurima, mida nad vajavad, ning siis seda tegema.

Nende seas, keda nad teenisid, oli ka Alan, kes oli karm ja sageli labane ning mõnikord lausa vaenulik naaber. Alani naine Wanda sai Kiriku liikmeks, kuid Alan oli niiõelda raske juhtum.

Diakonid asusid sellest hoolimata tegutsema, ignoreerides naljatledes ta solvanguid, kui nad lund rookisid ja prügi välja viisid. Diakoneid võib olla raske vihata ja Alan hakkas neid pikapeale armastama. Mingil hetkel kutsusid nad teda kirikusse.

„Mulle ei meeldi kirik,” vastas ta.

„Aga meie meeldime sulle,” ütlesid nad. „Tule koos meiega. Tule lihtsalt meie kvoorumi koosolekule, kui tahad.”

Ja piiskopi loal ta tuli – ja jätkas koosolekul käimist.

Diakonitest said õpetajad ja kui nad jätkasid tema teenimist, õpetas tema neid autosid remontima ja üht-teist ehitama. Selleks ajaks, kui nendest diakonitest olid saanud õpetajad ja siis preestrid, kutsus Alan neid oma poisteks.

Nad valmistusid innukalt misjoniks ja küsisid, kas nad võiksid temaga misjonäride õppetunde harjutada. Ta vandus, et ei hakka kunagi kuulama ega uskuma, aga lubas, et nad võisid tema juures harjutada.

Ja siis Alan haigestus. Ja ta malbus.

And one day in quorum meeting, he tenderly asked them to pray for him to quit smoking, and so they did. But then they followed him home and confiscated all of his tobacco stash.

As his failing health put Alan into hospitals and rehab centers, “his boys” served him, quietly exuding powers of priesthood and of love unfeigned (see Doctrine and Covenants 121:41).

The miracle continued when Alan asked to be baptized—but then he passed away before it could happen. At his request, his deacons-turned-priests were the pallbearers and the speakers at his funeral, where they—fittingly—warned, expounded, exhorted, taught, and invited all to Christ.

And later, in the temple, it was one of “Alan’s boys” who baptized that erstwhile deacons quorum president in proxy for Alan.

Everything John the Baptist said to do, they did. They did what deacons, teachers, and priests do all over this Church and all over this world.

One of the things holders of the priesthood of Aaron are charged to do involves the ordinance of the sacrament.

Last year I met an inspired bishop and his wonderful wife. On a recent Saturday morning, they were driving to their son’s baptism and suffered the tragic and sudden loss of their darling two-year-old daughter, Tess.

The next morning their ward members gathered for sacrament meeting filled with compassion, also suffering over the loss of this perfect little girl. No one expected the bishop’s family to be at church that morning, but a couple of minutes before the meeting started, they quietly entered and took their place.

The bishop went to the stand and walked past his usual seat between his counselors and sat down instead between his priests at the sacrament table.

During that anguished and sleepless night before of searching for understanding and peace, he had received a strong impression of what his family most needed—and what his ward most needed. It was to hear the voice of their bishop, their ward Aaronic Priesthood president, their grieving father, pronounce the promises of the sacramental covenant.

So, in due course, he knelt with those priests and spoke to His Father. With the pathos of that

Ja ühel päeval palus ta kvoorumi koosolekul heldinult, et nad palvetaksid, et ta suudaks suitsetamise maha jätta. Nad tegid seda. Aga läksid seejärel tema koju ja konfiskeerisid mehe sigaretivarud.

Kui Alan halveneva tervise tõttu haiglatesse ja taastusravikeskustesse sattus, teenisid tema poisid teda vaikselt preesterluse väge ja teesklematut armastust näidates (vt ÕL 121:41).

Ime jätkus, kui Alan palus end ristida, kuid suri siis enne, kui see sai aset leida. Tema palvel kandsid tema preestriteks saanud diakonid matustel ta kirstu ja pidasid kõnesid, kus nad paslikult hoiatasid, selgitasid, õhutasid, õpetasid ning kutsusid kõiki Kristuse juurde.

Ja hiljem oli see loomulikult üks Alani poistest, kes ristas templis selle endise diakonite kvoorumi juhataja Alani asemikuna.

Kõike, mida Ristija Johannes teha käskis, nad ka tegid. Nad tegid seda, mida teevad diakonid, õpetajad ja preestrid kõikjal selles Kirikus ja kogu selles maailmas.

Üheks Aaroni Preesterluse hoidjate kohustuseks on ka sakramenditalitus.

Möödunud aastal kohtusin ma ühe inspireeritud piiskopi ja tema imelise naisega. Ühel hiljutisel laupäevahommikul sõitsid nad oma poja ristimisele ja kaotasid traagiliselt ja ootamatul kombel oma kaheaastase tütre Tessa.

Järgmisel hommikul kogunesid nende koguduse liikmed kaastundlikult sakramendikoosolekule, elades ka ise üle selle täiusliku väikese tüdruku kaotust. Keegi ei oodanud, et piiskopi pere sel hommikul kirikusse tuleb, aga paar minutit enne koosoleku algust astusid nad vaikselt sisse ja istusid oma kohale.

Piiskop läks poodiumile, möödus oma tavalisest istekohast nõuandjate vahel ja võttis selle asemel istet oma preestrite vahel sakramendilaua ääres.

Sel ahastama paneval ja unetul vastuste ja rahu otsimise ööl oli tal tekkinud vahetu tunne, mida tema pere kõige rohkem vajas ja mida tema kogudus kõige rohkem vajas. Neil oli vaja kuulda oma piiskopi, oma koguduse Aaroni preesterluse juhataja ja leinava isa häält sakramendilepingu lubadusi kuulutamas.

Niisiis põlvitas ta õigel hetkel nende preestritega ja rääkis oma Isaga. Sündmusele omase paa-

occasion, he pronounced some of the most powerful words that anyone is ever allowed to say out loud in this lifetime.

Words of eternal consequence.

Words of ordinance.

Words of covenant.

Instruction that connects us to the very purposes of this life—and to the most magnificent outcomes of Heavenly Father’s plan for us.

Can you imagine what the congregation heard in that chapel that day—what they felt in the words that we hear every Sunday in our chapels?

“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” (Doctrine and Covenants 20:77).

And then: “O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this [water] to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen” (Doctrine and Covenants 20:79).

This good father and mother testify that that promise has been fulfilled. They do, in fact, to their everlasting comfort, “have his Spirit to be with them.”

I am forever grateful that holders of the Aaronic Priesthood, with its powers, ordinances, and duties, do bless all of us through the keys of the very “ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins” (Doctrine and Covenants 13:1). In the name of Jesus Christ, amen.

tosega tõi ta kuuldavale ühed kõige vägevamad sõnad, mida kellelgi on lubatud selle elu jooksul iial välja öelda.

Nendel sõnadel oli igavene tähendus.

Need olid talituse sõnad.

Need olid lepingusõnad.

Õpetussõnad, mis ühendavad meid selle elu eesmärkidega – ja Taevaselt Isalt saadud plaani kõige suurepärasemate tulemustega.

Kas te suudate ette kujutada, mida see kogudus tol päeval selles saalis kuulis – mida nad tundsid nendes sõnades, mida me igal pühapäeval oma kogudusehoones kuuleme?

„Oo Jumal, Igavene Isa, me palume sind sinu Poja, Jeesuse Kristuse nimel õnnistada ja pühitseda see leib kõikide nende hingede, kes söövad seda; et nad sööksid sinu Poja keha mälestuseks ja tunnistaksid sinule, oo Jumal, Igavene Isa, et nad on nõus võtma enda peale sinu Poja nime ja teda alati meeles pidama ja kinni pidama tema käskudest, mis ta on andnud neile, et tema Vaim oleks alati nendega. Aamen.” (ÕL 20:77)

Ja seejärel: „Oo Jumal, Igavene Isa, me palume sind sinu Poja, Jeesuse Kristuse nimel õnnistada ja pühitseda see [vesi] kõikide nende hingede, kes joovad seda, et nad teeksid seda sinu Poja vere mälestuseks, mis valati nende eest; et nad tunnistaksid sinule, oo Jumal, Igavene Isa, et nad peavad teda alati meeles, et tema Vaim oleks nendega. Aamen.” (ÕL 20:79)

See tubli isa ja ema tunnistavad, et see lubadus on läinud täide. Neil on, nende igavikuliseks trööstiks „tema Vaim [koos] nendega”.

Olen igavesti tänulik, et tänu Aaroni Preesterluse väele, talitustele ja kohustustele õnnistavad selle hoidjad meid kõiki „inglite teenimise ja meelearanduse evangeeliumi ning vee alla kastmise teel pattude andekssaamiseks sooritatava ristimise” võtmete kaudu (ÕL 13:1). Jeesuse Kristuse nimel, aamen.