

Uno de los muchos poderes de Dios, uno que El estima altamente, es el poder para dar y quitar la vida. El nos ha prohibido quitar la vida, mandándonos no matar; pero El ha compartido con nosotros el poder para dar la vida, permitiéndonos traer hijos al mundo.

I may not have the wording exactly right – it has been over 20 years since I memorized the fourth concept of Discussion H. But the translation of that passage is:

One of God's many powers, one that he values highly, is the power to give and take away life. He has prohibited us from taking life with the commandment: "Thou shalt not kill," but he has shared with us the power to give life, permitting us to bring children into the world.

The message of that paragraph, then, is that the power by which life is started and ended is sacred, and should only be handled as commanded by God. The reason for this emphasis is simple if we consider that this life is an essential element of God's plan of happiness for the human family. Alma formalizes this speaking to his son Corianton by saying:

Know ye not, my son, that these things [sexual sin] are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? (Alma 39:5)

Anything relating to our eternal progression – birth, death, and eternal life – is of the greatest importance.

In the verses previous to the one just quoted Alma makes an interesting point:

And this is not all, my son. Thou didst do that which was grievous unto me; for thou didst forsake the ministry, and did go over into the land of Siron among the borders of the Lamanites, after the harlot Isabel. Yea, she did steal away the hearts of many; but this was no excuse for thee, my son. Thou shouldst have tended to the ministry wherewith thou wast entrusted. (Alma 39:3-4)

Alma is making no commentary on prostitution; in fact, he explicitly makes Isabel's responsibility secondary, as well as any others who consorted with her. Corianton has a particular obligation here because of the ministry to which he was called.

I see here a parallel to the ministry to which all priesthood bearers are called when we accept the covenant of the priesthood. We become God's representatives to further the salvation of His children. The ultimate goal of this calling is to make His priorities ours, and His work ours. I believe that this gives priesthood bearers a special stewardship

with respect to chastity. Although chastity is a commandment to all, it should more especially be guarded by those who hold the priesthood of God.

There is a common conception in the world that in intimate relations between men and women, everything is OK as long as the woman approves. However, I feel that in a dating relationship where the young man holds the priesthood this is exactly backwards from how things should be. He, as the bearer of the priesthood, should feel the primary responsibility for protecting the chastity for both people involved in the relationship. He should recognize the high importance of chastity, and should never instigate any activity which would compromise the purity of the relationship.

Inevitably, this ideal is not always achieved. Young women in dating situations do have to watch out for their own chastity, and may have to encourage a young man – even a priesthood bearer – to moderate his behavior. However, it is shameful to the priesthood that this situation should ever arise.

Sexual relations within marriage are given, both for bringing children into this world, as well as for creating a special bond between husband and wife. As President Hinckley has described it, by its very nature it is beautiful. Young men of the priesthood, remember the particular responsibility which has been placed on you with respect to protecting the sexual powers for use only within marriage. As you do so you will be blessed with spiritual power and insight.