

Kneel with the Church

Amidst a community of disciples in America, so Moroni wrote, “The elder or priest did minister the flesh and blood of Christ unto the church.” And following the example of Jesus: “*They did kneel down with the church, and pray to the Father in the name of Christ*” (Moroni 4:2).

Modern revelation likewise instructs that the priest is to kneel “with the church” (D&C 20:76). This can mean in the presence of the church. It can also mean kneeling as all others kneel. Both have occurred in our history. In our meeting houses today, for space and other reasons, the whole congregation does not typically kneel.

But while our body is sitting, or even lying down in a sick bed, our spirit can kneel: “Heart up while the head is down.”

In Hebrew (for example in Isaiah 66) the word *bawrak* (“kneel”) is a synonym for “bless.” By implication, when one kneels he blesses God in an act of submission. But also the reverse: one receives by kneeling. This idea is associated with salute and praise as well as with abundance.

The scriptural symbolism is rich. Camels kneel to receive or unload their ladings or burdens. In resting places they kneel by reservoirs. Lambs kneel to be fed by their mothers. For neither water nor milk nor divine blessings flow uphill. Jesus’ two Marys knelt at the feet of the newly alive Son—and clasped his knees (Luke 24:10).

All this foreshadows a day ahead, a day in his presence. Someday “every knee shall bow and every tongue confess” (D&C 76:93, 110).

“I will tell you how it will be,” one man recalls Joseph Smith saying. “All will go forward and kneel at his knees.” (Knees which themselves bent before the Father under the excruciating load.) “Others will remain behind, convicted by conscience.”

Nothing so strengthens feeble knees as kneeling upon them in communion with Christ. ■