

**LESSON 25**  
**Priesthood: “The Power of Godliness”**  
**D&C 84:33-44; 121:34-46; 107**

**OVERVIEW:**

Order in the restoration of the priesthood and its offices. The oath and covenant of the priesthood. Principles for using the priesthood.

(Does the oath and covenant of the priesthood pertain to the Aaronic, Melchizedek, or both priesthoods? Melchizedek only. The young men who hold the Aaronic Priesthood do not take upon themselves the oath and covenant of the priesthood. That is only for those who hold the Melchizedek priesthood. Marion G. Romney, also quoting Joseph Smith: Traditionally, God's people have been known as a covenant people. . . . **Men receive the Melchizedek Priesthood by an oath and covenant.** CR 1962 Apr: 17. Bruce R. McConkie: The covenant which a man makes when he receives an office in the Melchizedek Priesthood is threefold: 1. That he will receive and make a part of his life and being the Holy Priesthood and that he will honor it as the holy power and authority which it is; 2. That he will magnify his calling in the priesthood; that is, that he will minister in the duties of the office, that he will do the work assigned; and 3. That he will live by every word that proceedeth forth from the mouth of God; that is to say, he will keep the commandments and work righteousness. The covenant which God makes is that he on his part will give the faithful all that his Father hath. In other words, he will give eternal life to those who keep their priesthood covenants. **Now we have mentioned both an oath and a covenant where the Melchizedek Priesthood is concerned.** The oath is the solemn promise of the Lord that all those who keep the priesthood covenant shall gain exaltation. That is to say, the Lord swears with an oath that his adopted and obedient sons shall be high priests forever after the order of Melchizedek (see D&C 76:57 And are <sup>a</sup>priests of the Most High, after the order of Melchizedek, which was after the order of <sup>b</sup>Enoch, which was after the <sup>c</sup>order of the Only Begotten Son.); they shall be joint heirs with his natural Son, who is Christ our Lord. ACR (Lima)1977:18)

**SCRIPTURES:**

SECTION 84

The Oath and Covenant of the Priesthood: 33 For whoso is <sup>a</sup>faithful unto the obtaining these two <sup>b</sup>priesthoods of which I have spoken, and the <sup>c</sup>magnifying their calling, (The call we receive is to become like God. Nowhere in scripture are men charged to magnify the priesthood; rather, they are charged to magnify their particular office or calling in the priesthood. To be entrusted with priesthood is an honor beyond that which either men or nations can confer. Men can add neither authority nor power to God; they can, however, utilize the office that has been conferred upon them with dignity and honor. Thus the elder must do the work and labor of an elder, the high priest that of a high priest, the apostle the labor of an apostle, and so forth. Each must labor to magnify his own office and his own calling (D&C 84:109 Therefore, let every man stand in his own <sup>a</sup>office, and <sup>b</sup>labor in his own calling; and let not the <sup>c</sup>head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?; 107:99-100). To labor faithfully sanctifies the soul. It has both a purifying effect and the power to bring about a remission of sins (James 5:19-20 19 Brethren, if any of you do err from the truth, and one convert him; 20 Let him know, that he which <sup>a</sup>converteth the sinner from the error of his way shall <sup>b</sup>save a soul from death, and shall hide a multitude of sins.; D&C 4:4; For behold the <sup>a</sup>field is white already to <sup>b</sup>harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in <sup>c</sup>store that he perisheth not, but bringeth salvation to his soul; 62:3; Nevertheless, ye are <sup>a</sup>blessed, for the <sup>b</sup>testimony which ye have borne is <sup>c</sup>recorded in heaven for the angels to look upon; and they rejoice over you, and your <sup>d</sup>sins are forgiven you. 84:61; For I will <sup>a</sup>forgive you of your sins with this

commandment—that you remain <sup>b</sup>steadfast in your minds in <sup>c</sup>solemnity and the spirit of prayer, in bearing <sup>d</sup>testimony to all the world of those things which are communicated unto you. 108:1; VERILY thus saith the Lord unto you, my servant Lyman: Your sins are forgiven you, because you have obeyed my <sup>a</sup>voice in coming up hither this morning to receive counsel of him whom I have appointed. 132:50 Behold, I have seen your <sup>a</sup>sacrifices, and will forgive all your sins; I have seen your <sup>b</sup>sacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I <sup>c</sup>accepted the offering of Abraham of his son Isaac.). Revelations of the Restoration, p. 605) are <sup>d</sup>sanctified by the Spirit unto the <sup>e</sup>renewing of their bodies. (Orson Pratt: When the Temple [in New Jerusalem] is built the sons of the two Priesthoods, that is, those who are ordained to the Priesthood of Melchizedek, that Priesthood which is after the order of the Son of God, with all its appendages, and those who have been ordained to the Priesthood of Aaron with all its appendages,) the former called the sons of Moses, the latter the sons of Aaron, will enter into that Temple in this generation, or in the generation that was living in 1832, and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple an offering that shall be acceptable in the sight of the Lord. [Mal. 3:1-4. 1 BEHOLD, I will <sup>a</sup>send my <sup>b</sup>messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly <sup>c</sup>come to his <sup>d</sup>temple, even the <sup>e</sup>messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. 2 But who may <sup>a</sup>abide the <sup>b</sup>day of his <sup>c</sup>coming? and who shall <sup>d</sup>stand when he appeareth? for he *is* like a <sup>e</sup>refiner's <sup>f</sup>fire, and like fullers' <sup>g</sup>soap: 3 And he shall sit *as* a <sup>a</sup>refiner and purifier of silver: and he shall <sup>b</sup>purify the <sup>c</sup>sons of <sup>d</sup>Levi, and purge them as gold and silver, that they may offer unto the LORD an <sup>e</sup>offering in righteousness. 4 Then shall the offering of <sup>a</sup>Judah and Jerusalem be <sup>b</sup>pleasant<sup>o</sup> unto the LORD, as in the days of old, and as in former years.] In doing this, he will purify not only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power of God, and they can stand in the presence of Jesus, and behold his face in the midst of that Temple. This will prepare them for further ministrations among the nations of the earth, it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when God will smite them with pestilence, plague and earthquake, such as former generations never knew. [Sec. 29:14-21; 45:28-42; Rev. 9.] Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and not be overcome by them. When John the Revelator describes this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters of heaven. Another angel ascended from the east and cried to the four angels, and said, "Smite not the earth now, but wait a little while." "How long?" "Until the servants of our God are sealed in their foreheads." [Rev. 7:1-3.] What for? To prepare them to stand forth in the midst of these desolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord's Temple, and have been filled with the Holy Ghost and purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst of judgments that are to come like a whirlwind upon the wicked. (JD, March 9, 1873, 15:365-66.))

34 They become the <sup>a</sup>sons of Moses and of Aaron (Joseph Fielding Smith: Who are the sons of Aaron and Levi today? They are, by virtue of the blessings of the Almighty, those who are ordained by those who hold the authority to officiate in the offices of the priesthood. It is written that those so ordained becomes the sons of Moses and of Aaron. Also: [Sec. 84:32, quoted.] And the sons of Moses and of Aaron shall be filled with the <sup>a</sup>glory of the Lord, upon <sup>b</sup>Mount Zion in the Lord's house, **whose sons are ye**; and also many whom I have called and sent forth to build up my <sup>c</sup>church. So the Lord has spoken, and this was said to those who held the Melchizedek Priesthood. (Doctrines of Salvation, 1956, 3:93.) "Sons of Moses," and "sons of Aaron" do not refer to their literal descendants only, for all who are

faithful and obtain these Priesthoods, and magnify their calling, are sanctified by the Spirit and become the "sons" of Moses and of Aaron, and the seed of Abraham, as well as the Church and Kingdom, and the elect of God (v. 34). Paul expresses this thought as follows, "Know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. 3:7). Smith and Sjodahl, Commentary, p. 504) and the <sup>b</sup>seed of <sup>c</sup>Abraham, (In a figurative sense, those who magnify their callings in the Aaronic Priesthood become the sons of Aaron, while those who magnify their callings in the Melchizedek Priesthood become the sons of Moses; all such are the seed of Abraham and the "elect of God." Revelations of the Restoration, p. 605) and the church and kingdom, and the <sup>d</sup>elect of God.

35 And also all they who receive this priesthood <sup>a</sup>receive me, saith the Lord;

36 For he that receiveth my servants <sup>a</sup>receiveth me;

37 And he that <sup>a</sup>receiveth me receiveth my Father;

38 And he that receiveth my Father receiveth my Father's <sup>a</sup>kingdom; therefore <sup>b</sup>all that my Father hath shall be given unto him. (Delbert L. Stapely: In the important doctrinal discourse known as the "King

Follet Sermon" [Teachings of the Prophet Joseph Smith, pp. 342-62], the Prophet Joseph Smith, referring to those who "shall be heirs of God and joint-heirs with Jesus Christ," described the joint heirship as inheriting the same power, the same glory, and the same exaltation, until an individual ascends to the station of Godhood and rises to the throne of eternal power, sharing the rewards with all the faithful who have preceded him. A joint-heir legally inherits and shares all equities and gifts in equal interest with all other heirs. Nothing is excluded nor adjusted in value between the participating joint-heirs. . . . If we are led by the Spirit of God in our lives, we are promised heirship with him and joint-heirship with Christ our Lord in the great estate of God's kingdom and glory. [Rom. 8:17.] We "suffer with Christ" as we sacrifice the things of the world and yield complete obedience to every truth, principle, and ordinance of the gospel plan. Whatever we contribute in honest tithes and other contributions along with unselfish participation and service to our fellow men to build the kingdom of God on the earth, increases our personal joy and happiness in heirship with Christ the Lord. . . . The Father has promised his sons who receive the Holy Priesthood and faithfully abide by the conditions of its oath and covenant that they are to share in all that which the Father hath. The Father possesses kingdoms, thrones, principalities, powers, dominions, and exaltations. These the faithful will receive of him as heirs of God and joint-heirs with Jesus Christ. This promise—and the Lord will not fail—is a challenging encouragement for all to do his will. It is natural for a father to share his estate with his children. Our Heavenly Father is no exception. He does so with a binding covenant with his faithful sons: Listen to the words of this promise: [Sec. 84:40, quoted.] (CR, April 1961, pp 66-67.)

39 And this is according to the <sup>a</sup>oath (The oath is made by God to man) and covenant (the covenant is made by man to God) which belongeth to the priesthood.

40 Therefore, all those who receive the <sup>a</sup>priesthood, receive this <sup>b</sup>oath and covenant of my Father, which he cannot break, neither can it be moved.

41 But whoso breaketh this <sup>a</sup>covenant after he hath received it, and altogether turneth therefrom, shall <sup>b</sup>not have forgiveness of sins in this world nor in the world to come. (Marion G. Romney: Now, I do not think this means that all who fail to magnify their callings in the priesthood will have committed the unpardonable sin, but I do think that priesthood bearers who have entered into the covenants that we enter into—in the waters of baptism, in connection with the law of tithing, the Word of Wisdom, and the many other covenants we make—and then refuse to live up to these covenants will stand in jeopardy of losing the promise of eternal life. CR, Apr 1972, p. 112)

42 And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels <sup>a</sup>charge concerning you.

43 And I now give unto you a commandment to beware concerning yourselves, to give <sup>a</sup>diligent <sup>b</sup>heed to the words of eternal life.

44 For you shall <sup>a</sup>live by every word that proceedeth forth from the mouth of God.

## SECTION 121

34 Behold, there are many <sup>a</sup>called, (Joseph Fielding Smith: Now who are those who are called? I take it that every man who is ordained to an office in the priesthood has been called. The Lord is willing that any man should serve him. (CR, October 1945, p. 97.)) but few are chosen. (Elder David A. Bednar: To be or to become chosen is not an exclusive status conferred upon us. Rather, you and I ultimately determine if we are chosen. Please now note the use of the word *chosen* in the following verses from the Doctrine and Covenants: "Behold, there are many called, but few are *chosen*. And why are they not *chosen*? Because their hearts are set so much upon the things of this world, and aspire to the honors of men" (D&C 121:34–35; emphasis added). I believe the implication of these verses is quite straightforward. God does not have a list of favorites to which we must hope our names will someday be added. He does not limit "the chosen" to a restricted few. Rather, it is *our* hearts and *our* aspirations and *our* obedience which definitively determine whether we are counted as one of God's chosen. Enoch was instructed by the Lord on this very point of doctrine. Please note the use of the word *choose* in these verses: "Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency; "And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should *choose* me, their Father" (Moses 7:32–33; emphasis added). As we learn in these scriptures, the fundamental purposes for the gift of agency were to love one another and to choose God. Thus we become God's chosen and invite His tender mercies as we use our agency to choose God. One of the most well-known and frequently cited passages of scripture is found in Moses 1:39. This verse clearly and concisely describes the work of the Eternal Father: "For behold, this is *my work* and *my glory*—to bring to pass the immortality and eternal life of man" (emphasis added). A companion scripture found in the Doctrine and Covenants describes with equal clarity and conciseness our primary work as the sons and daughters of the Eternal Father. Interestingly, this verse does not seem to be as well known and is not quoted with great frequency. "Behold, this is *your work*, to keep my commandments, yea, with all your might, mind and strength" (D&C 11:20; emphasis added). Thus, the Father's work is to bring to pass the immortality and eternal life of His children. Our work is to keep His commandments with all of our might, mind, and strength—and we thereby become chosen and, through the Holy Ghost, receive and recognize the tender mercies of the Lord in our daily lives. CR Apr 2005.) **And why are they not chosen?** (The Prophet Joseph Smith drew upon the experiences of the previous months to pen these inspired words. These thoughts reflect the sorrow of seeing friends become traitors and then war against the Saints. They were given by way of explanation as to how those who had been sustained as presiding authorities of the Church could apostatize and become enemies of the kingdom of God. It was a difficult lesson for the Saints to endure—that wickedness may be found even among those of high and holy station. The Three Witnesses to the Book of Mormon, the presidency of the Church in Missouri, and six members of the Quorum of the Twelve Apostles had lost their rights to and the authority of the priesthood. Foremost among those who betrayed the Saints was Thomas B. Marsh, former president of the Quorum of the Twelve Apostles. After the Saints had been driven from Nauvoo, Illinois, and settled in the Rocky Mountains, he went to Salt Lake City, where he confessed to the wrongs he had committed and pleaded for forgiveness. He was called on to speak to the Saints at the Tabernacle. Marsh stated: "Many have said to me, 'How is it that a man like you, who understood so much of the revelations of God as recorded in the Book of Doctrine and Covenants, should fall away?' . . .

"I have sought diligently to know the Spirit of Christ since I turned my face Zionward, and I believe I have obtained it. I have frequently wanted to know how my apostasy began, and I have come to the conclusion that I must have lost the Spirit of the Lord out of my heart. "The next question is, 'How and when did you lose the Spirit?' I became jealous of the Prophet, and then I saw double, and overlooked everything that was right, and spent all my time in looking for the evil; and then, when the Devil began to lead me, it was easy for the carnal mind to rise up, which is anger, jealousy, and wrath. I could feel it

within me; I felt angry and wrathful; and the Spirit of the Lord being gone, as the Scriptures say, I was blinded, and I thought I saw a beam in brother Joseph's eye, but it was nothing but a mote, and my own eye was filled with the beam; but I thought I saw a beam in his, and I wanted to get it out; and, as brother Heber says, I got mad, and I wanted everybody else to be mad. I talked with Brother Brigham and Brother Heber, and I wanted them to be mad like myself; and I saw they were not mad, and I got madder still because they were not. Brother Brigham, with a cautious look, said, 'Are you the leader of the Church, brother Thomas?' I answered, 'No.' 'Well then,' said he, 'Why do you not let that alone?' 'Well, this is about the amount of my hypocrisy—I meddled with that which was not my business' (Journal of Discourses, 5:206-7). Revelations of the Restoration, p. 953-54)

35 Because their <sup>a</sup>hearts are set so much upon the things of this <sup>b</sup>world, and <sup>c</sup>aspire to the <sup>d</sup>honors of men, that they do not learn this one lesson—

36 That the <sup>a</sup>rights of the priesthood are inseparably connected with the powers of heaven, (Power in the priesthood differs from authority in the priesthood in that it does not come by the laying on of hands but rather through righteousness, faith, and knowledge. Thus, no two priesthood holders have the same power in their priesthood. To give, for instance, a patriarchal blessing, one must both hold the office of a patriarch and be so living as to enjoy a rich outpouring of the spirit of revelation. The office comes by ordination; the inspiration or ability to receive revelation comes through the companionship of the Holy Ghost, having a clear understanding of the principles of the gospel, and experience in responding to the direction of the Spirit. Revelations of the Restoration, p. 954-55) and that the powers of heaven cannot be <sup>b</sup>controlled nor handled only upon the <sup>c</sup>'principles' of righteousness.

37 That they may be conferred upon us, it is true; but when we undertake to <sup>a</sup>cover our <sup>b</sup>sins, or to gratify our <sup>c</sup>pride, our vain ambition, or to exercise control or <sup>d</sup>dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens <sup>c</sup>withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. (Wilford Woodruff: You cannot use the priesthood for any other purpose under heaven but to build up the kingdom and do the will of God; and when you attempt to do otherwise your power will be taken from you. (CR, April 1880, p. 83.))

38 Behold, ere he is aware, he is left unto himself, to <sup>a</sup>kick against the pricks, (This imagery comes from the direction of the Lord to Saul on the road to Damascus (Acts 9:1-5). The image elicited is of an ox resisting its owner's sharp goading stick by kicking back against it, only to drive the sharp point into its hoof. The message is that those who fight against the Lord or his people destroy themselves with self-inflicted wounds. Revelations of the Restoration, p. 955) to <sup>b</sup>persecute the saints, and to <sup>c</sup>fight against God.

39 We have learned by sad experience (Orson F. Whitney: All men who hold position do not abuse its privileges, and the man who serves God humbly and faithfully never will, for the moment he yielded to the temptation so to do, that moment would he cease to serve the Lord; but there are many, alas! who sadly misuse the functions of their office, and prostitute every power and privilege to the gratification of self and the injury and embarrassment of their fellow men. It is dangerous to put some men into power. They swell up and become so distended with the ideas of their greatness and importance, that we are forcibly reminded of so many inflated toy balloons, which the slightest prick of a pin would burst and ruin forever. A very small office and a very little authority is sufficient to intoxicate some men and render them entirely unfit for duty. In Rich, Scrapbook of Mormon Literature, 2:511-12) that it is the <sup>a</sup>nature and disposition of almost all men, as soon as they get a little <sup>b</sup>authority, as they suppose, they will immediately begin to exercise <sup>c</sup>unrighteous dominion. (The priesthood bears the name Melchizedek, which means "king of righteousness." The priesthood holder is expected to be a king, one who rules and reigns in righteousness. Anything that is unrighteous stands outside the bounds, or dominion, of his kingdom. Revelations of the Revelation, p. 955)

40 Hence many are called, but <sup>a</sup>few are chosen.

41 (Verses 41-46: These verses are the foundation of power to preside in the priesthood in time and in

eternity, and reveal how God the Father exercises power and authority. Each of the approaches and characteristics mentioned reveal his nature. The doctrine of the priesthood contained herein includes truths by which we may become like him. He is a "Man of Holiness" (Moses 6:57). Through the spirit of truth, he invites his children to do good without force or compulsion (Moroni 7:16). He is long-suffering as he waits for them to discover and learn the exactness and veracity of his doctrines. He is gentle and meek in teaching them truth and allowing them to make it part of their lives. He does not seek his own good but does all things out of pure love for his children. He does not feign love as a disguise for manipulating and controlling them. Even in his chastisement, his motive is pure love (D&C 95:1). He does not seek to dominate by virtue of his fatherhood. In the words of Alma, he asks his children to "give place" in their hearts for the truths he teaches them (Alma 32:27). He is virtuous in thought and deed, possessing perfect purity. We know that we may put our everlasting trust and faith in him. All who give him dominion over them do so with the utmost confidence in his sincere and fatherly intent to bring to pass their immortality and eternal life. The grand secret of presiding in the priesthood is that there is power in righteousness. Virtuous beings will freely give honor and glory to their Father, who is in every respect a "Man of Holiness." The guidelines in these verses are given as truths that cannot be trampled upon. Each priesthood bearer must learn them and make them part of his character if he is to ever preside over a family in righteousness. Likewise, those who are called to presiding offices in the Church should govern upon these principles of righteousness. By doing so they will also receive power in the priesthood within their sphere of teaching and presiding over the Saints. Revelations of the Restoration, p. 955-56) No <sup>a</sup>power or influence can or ought to be maintained by virtue of the <sup>b</sup>priesthood, only by <sup>c</sup>persuasion, by <sup>d</sup>long-suffering, by gentleness and meekness, and by love unfeigned;

42 By <sup>a</sup>kindness, and pure <sup>b</sup>knowledge, which shall greatly enlarge the <sup>c</sup>soul without <sup>d</sup>hypocrisy, and without <sup>e</sup>guile— (Joseph F. Smith: Change the focus of your view, and of your eyes, from watching for evil to watching for that which is good, that which is pure, and leading, prompting those who err into that path which has no error in it, and that will not admit of mistakes. Look for good in men, and where they fail to possess it try to build it up in them; try to increase the good; and speak as little about the evil as you possibly can. It does not do any good to magnify evil, to publish evil or to promulgate it by tongue or pen. There is no good to be obtained by it. (CR, April 1913, pp. 7-8.))

43 <sup>a</sup>Reproving betimes (Betimes means at an early time, in good time, in due time, while there is yet time, before it is too late, in a short time, soon, speedily. Oxford Dictionary) with <sup>b</sup>sharpness, (Sharpness means with clarity) when <sup>c</sup>moved upon by the Holy Ghost; and then showing forth afterwards an increase of <sup>d</sup>love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy; (Those who cherish truth know that chastening may be a manifestation of love (D&C 95:1). "A frank and open rebuke provoketh a good man to emulation," the Prophet Joseph Smith wrote from Liberty Jail; "and in the hour of trouble he will be your best friend"(History of the Church, 3:295). "If you are ever called upon to chasten a person," President Brigham Young counseled, "never chasten beyond the balm you have within you to bind up" (Journal of Discourses, 9:124-25). Revelations of the Restoration, p. 956)

44 That he may know that thy faithfulness is stronger than the cords of <sup>a</sup>death.

45 Let thy <sup>a</sup>bowels also be full of charity towards all men, (Joseph Fielding Smith: Considering the fact that at the time this epistle was written [Section 121] the Prophet and his fellow prisoners were suffering intensely and unjustly at the hands of their enemies the nobleness and greatness of his character stands out most clearly. When we consider that he could write in the spirit of forgiveness, charity and humility, such as we find in this great document, we know surely the Spirit of the Lord was upon him. I repeat, that this is one of the great letters ever written. This we discover when we take the time to analyze it. Not all of this communication has been placed in the Doctrine and Covenants as revelation. It does appear in full in the Documentary History, Vol. 3, pages 289-305. The closing paragraphs of Section 121 are wonderfully inspiring and contain a beauty of sentiment and promise that should rejoice the heart of every Latter-day Saint: [Sec. 121:45-46, quoted.] (CHMR, 1949, 3:199-200.)) and to the household of faith, and let <sup>b</sup>virtue garnish (to prepare, to equip, to protect, or to arm) thy thoughts

unceasingly; then shall thy <sup>c</sup>confidence wax strong in the <sup>d</sup>presence of God; and the doctrine of the priesthood (Bruce R. McConkie: "What then is the doctrine of the priesthood? And how shall we live as the servants of the Lord? This doctrine is that God our Father is a glorified, a perfected, and an exalted being who has all might, all power, and all dominion, who knows all things and is infinite in all his attributes, and who lives in the family unit. It is that our Eternal Father enjoys this high status of glory and perfection and power because his faith is perfect and his priesthood is unlimited. It is that priesthood is the very name of the power of God, and that if we are to become like him, we must receive and exercise his priesthood or power as he exercises it. It is that he has given us an endowment of heavenly power here on earth, which is after the order of his Son and which, because it is the power of God, is of necessity without beginning of days or end of years. It is that we can enter an order of the priesthood named the new and everlasting covenant of marriage (see D&C 131:2), named also the patriarchal order, because of which order we can create for ourselves eternal family units of our own, patterned after the family of God our Heavenly Father. It is that we have power, by faith, to govern and control all things, both temporally and spiritual; to work miracles and perfect lives; to stand in the presence of God and be like him because we have gained his faith, his perfections and his power, or in other words the fulness of his priesthood. This, then, is the doctrine of the priesthood, than which there neither is nor can be anything greater. This is the power we can gain through faith and righteousness. Truly, there is power in the priesthood—power to do all things! If the world itself was created by the power of the priesthood, surely that same power can move mountains and control the elements. If one-third of the hosts of heaven were cast down to earth by the power of the priesthood, surely that same power can put at defiance the armies of nations or stay the fall of atomic bombs. If all men shall be raised from mortality to immortality by the power of the priesthood, surely that same power can cure the diseased and the dying and raise the dead. Truly there is power in the priesthood—a power which we seek to acquire to us, a power which we devoutly pray may rest upon us and upon our posterity forever" (Conference Report, April 1982, 50).) shall distil upon thy soul as the <sup>e</sup>dews from heaven.

46 The Holy Ghost shall be thy constant <sup>a</sup>companion, (Heber C. Kimball: The Holy Ghost in the people of God will control not only our domestic animals, our families, our servants, and our handmaids, but it will control the armies of men that are in the world, the mountains, seas, streams of water, tempests, famines and pestilence and every destructive power, that they come not nigh unto us, just as much as we can keep sickness from us by the power of faith and prayer and good works. If we live our religion, we shall never suffer as the world suffers. We shall not be perplexed with famine and pestilence, with the caterpillar, and other destructive insects which the Lord will send in the last days to afflict the wicked. (JD, October 7, 1859, 7:330.)) and thy scepter (A scepter is a staff or rod, which, like a throne or a crown, is a symbol of kingship and its accompanying authority and power. In this text we are told that the authority and power of the Melchizedek Priesthood centers in the principles of "righteousness and truth." The word righteousness literally means "to move in a straight line," it is to be "up right," and "virtuous." Truth, as used here, carries the idea of conformity to correct principles or doctrines. Thus, the authority and power of the priesthood centers in the "up right" or "virtuous" application of eternal principles or the light of heaven. This meaning is captured in the name Melchizedek, by which the priesthood is known. It naturally follows that the priesthood of God will never be found conscribing agency. All that is done in the Church and kingdom of God must represent free will and be accomplished by "persuasion, by long- suffering, by gentleness and meekness, and by love unfeigned" (v. 41). Revelations of the Restoration, p. 957) an unchanging scepter of <sup>b</sup>righteousness and truth; and thy <sup>c</sup>dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (Rudger Clawson: How extremely sacred is the Holy Priesthood, which is nothing more nor less than divine authority committed unto man. . . . "Whoso," (meaning any man and every man), "is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling," [Sec. 84:33] will enter into the possession of all things, for he will become a joint heir with Jesus Christ, the Lord, in such possession. Now, I ask you, what more could a faithful high priest

receive than the promise of this blessing? Could he receive any more if he were an apostle? Could he receive any more if he were a counselor in the Presidency of the Church? Could he receive any more if he were the President of the Church, than a promise which gives to him a joint heirship in all things? No, he could not. And so it is with the faithful seventy, and so with the faithful elder in the Church. There is no need for envy. There is no need for overweening ambition. There is no need to reach out and try to grasp that to which we are not entitled. The essential thing is that every man should see to it, that he obtains the High Priesthood. If he advances no further than the office of an elder but is faithful in the magnifying of his calling, he will enter into his glory and exaltation and will receive the fulness of which the record speaks. (CR, October 1917, pp. 28-29.)

## SECTION 107

*Revelation on priesthood, given through Joseph Smith the Prophet, at Kirtland, Ohio, dated March 28, 1835. (The Twelve were called only one month ago.) HC 2: 209-217. On the date named the Twelve met in council, (Under the hands of the Prophet the three witnesses of the Book of Mormon, Oliver Cowdery, David Whitmer and Martin Harris were blessed by the direction of the Holy Spirit to choose the Twelve Apostles of the Church. The men thus selected were all equal in authority, but in a later time the Prophet designated the order in which they should sit in council—that is, according to age the eldest first. And under this rule the first Quorum of the Twelve Apostles of the Church of Jesus Christ in these last days were: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson. Life of Joseph Smith, p. 177-79) confessing their individual weaknesses and shortcomings, expressing repentance, and seeking the further guidance of the Lord. They were about to separate on missions to districts assigned. Although portions of this section were received on the date named, the historical records affirm that various parts were received at sundry times, some as early as November 1831.*

*1—6, There are two priesthoods: the Melchizedek and the Aaronic; 7—12, Those who hold the Melchizedek Priesthood have power to officiate in all offices in the Church; 13—17, The bishopric presides over the Aaronic Priesthood, which administers in outward ordinances; 18—20, The Melchizedek Priesthood holds the keys of all spiritual blessings; the Aaronic Priesthood holds the keys of the ministering of angels; 21—38, The First Presidency, the Twelve, and the Seventy constitute the presiding quorums, whose decisions are to be made in unity and righteousness; 39—52, Patriarchal order established from Adam to Noah; 53—57, Ancient saints assembled at Adam-ondi-Ahman, and the Lord appeared to them; 58—67, The Twelve are to set the officers of the Church in order; 68—76, Bishops serve as common judges in Israel; 77—84, The First Presidency and the Twelve constitute the highest court in the Church; 85—100, Priesthood presidents govern their respective quorums.*

1 **THERE** are, in the church, two <sup>a</sup>priesthoods, (Joseph Smith: All Priesthood is Melchizedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. All the prophets had the Melchizedek Priesthood and were ordained by God himself. (Teachings of the Prophet Joseph Smith, pp. 180-81.)) namely, the Melchizedek and <sup>b</sup>Aaronic, including the Levitical Priesthood. (Aaronic and Levitical are the same priesthood. **Bruce R. McConkie: Aaron and his sons after him held the keys of the Aaronic Priesthood and acted in the full majesty and power of this Levitical order; many of their functions were comparable to those of bishops and priests in this dispensation. Though the rest of the ordained Levites held the fulness of the Aaronic Priesthood (Heb. 7:5) and participated in the offering of sacrifices, they did not hold the keys of the Aaronic ministry; many of their functions were comparable to those of teachers and deacons in this dispensation.** (Num. 3; 4; 2



Chron. 29; Mal. 3:3; D. & C. 13; Doctrines of Salvation, vol. 3, pp. 111-114.) Mormon Doctrine, p. 9-10)

2 Why the first is called the <sup>a</sup>Melchizedek (Melchizedek means king of righteousness.) Priesthood is because <sup>b</sup>Melchizedek was such a great high priest. (Stephen L. Richards: The Priesthood is usually simply defined as "The power of God delegated to man." This definition, I think, is accurate. But for practical purposes I like to define the Priesthood in terms of service and I frequently call it "the perfect plan of service." I do so because it seems to me that it is only through the utilization of the divine power conferred on men that they may ever hope to realize the full importance and vitality of this endowment. It is an instrument of service. Its uses and purposes are all defined in terms of service, and the man who fails to use it is apt to lose it, for we are plainly told by revelation that he who neglects it "shall not be counted worthy to stand." [Sec. 107:100.] CR, Apr 1937, p. 46-47)

3 Before his day it was called *the* <sup>a</sup>Holy Priesthood, after the <sup>b</sup>Order of the Son of God.

4 But out of <sup>a</sup>respect or <sup>b</sup>reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, (There was a church organization in Old Testament times.) called that priesthood after Melchizedek, or the Melchizedek Priesthood.

5 All other authorities or offices in the church are <sup>a</sup>appendages to this priesthood. (Bruce R. McConkie: "The priesthood is greater than any of its offices. No office adds any power, dignity, or authority to the priesthood. All offices derive their rights, prerogatives, graces, and powers from the priesthood. This principle may be diagramed by dividing a circle into segments. The priesthood is the circle; the segments of the circle are the callings or offices in the priesthood. Anyone who serves in a segment of the circle must possess the power of the whole circle. No one can hold an office in the priesthood without first holding the priesthood. Further, there is no advancement from one office to another within the Melchizedek Priesthood. Every elder holds as much priesthood as an apostle or as the President of the Church, though these latter officers hold greater administrative assignments in the kingdom. It follows, also, that any holder of the Melchizedek Priesthood could perform any priestly function he was appointed to do by the one holding the keys of the kingdom. Normally a priesthood bearer works in the particular segment of the priesthood circle in which his primary responsibility lies. (Gospel Doctrine, 5th ed., pp. 148-149; Teachings, p. 112.) (Mormon Doctrine, 595-96).)

6 But there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic or <sup>a</sup>Levitical Priesthood. (Some argue that the Aaronic and Levitical Priesthoods are different priesthoods. This revelation, however, does not support such a distinction.)

7 The office of an <sup>a</sup>elder comes under the priesthood of Melchizedek.

8 The <sup>a</sup>Melchizedek Priesthood holds the right of presidency, (The right of presidency—commonly referred to as holding keys—is the right to preside, direct, or govern. When someone becomes a member of the Quorum of the Twelve, for instance, all the keys of the kingdom are conferred upon him. Wherever he goes in the Church, a member of the Twelve is the presiding officer, unless a more senior member of the Twelve is also present. In a sense, the Twelve hold every office in the Church, for they preside over all offices and auxiliaries. They do not preside because they hold priesthood but because they have been given the keys or "right of presidency." Revelations of the Restoration, p. 787) and has power and <sup>b</sup>authority over all the offices in the church in all ages of the world, to administer in spiritual things.

9 The <sup>a</sup>Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church. (Joseph F. Smith: We have the council of the first presidency consisting of three presiding high priests who are called of God and appointed to preside over the Church and over the Priesthood of God, and I want to say here that it does not follow and never has followed that the members of the first presidency of the Church are necessarily to be ordained apostles. They hold by virtue of their rights as presidents of the Church all the keys and all the authority that pertains to the Melchizedek Priesthood, which comprehends and comprises all of the appendages to that priesthood, the lesser priesthood and all the offices in the priesthood from first to last, and from least to greatest. (CR,

April 1913, p. 4.))

10 <sup>a</sup>High priests after the order of the Melchizedek Priesthood have a <sup>b</sup>right to officiate in their own <sup>c</sup>standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, <sup>d</sup>priest (of the Levitical order), teacher, deacon, and member. (Under the direction of the First Presidency high priests can be called to positions of presidency and to administer spiritual things. This revelation notes that their office encompasses that of an elder in the Melchizedek Priesthood and the offices of priest, teacher, and deacon in the Aaronic Priesthood. It does not include the office of seventy, which belongs to the Melchizedek Priesthood, or the office of bishop, which belongs to the Aaronic Priesthood. The suggestion here is that seventies were to hold general authority status rather than be a part of the local organization. It was not necessary to include the office of bishop in this verse because a bishop, which is an office in the Aaronic Priesthood, must also be a high priest (D&C 68:19 But, as a <sup>a</sup>high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices he may officiate in the office of <sup>b</sup>bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood.). Revelations of the Restoration, p. 788.)

11 An elder has a right to officiate in his stead when the high priest is not present. (Joseph F. Smith: Today the question is, which is the greater—the High Priest or the Seventy, the Seventy or the High Priest? I tell you that neither of them is the greater, and neither of them is the lesser. Their callings lie in different directions, but they are from the same Priesthood. If it were necessary, the Seventy, holding the Melchizedek Priesthood, as he does, I say IF IT WERE NECESSARY—he could ordain a High Priest; and if it were necessary for a High Priest to ordain a Seventy, he could do that. Why? Because both of them hold the Melchizedek Priesthood. Then again, if it were necessary—though I do not expect the necessity will ever arise—and there was no man left on earth holding the Melchizedek Priesthood except an Elder, that Elder, by the inspiration of the Spirit of God, and by the direction of the Almighty, could proceed, and should proceed, to organize the Church of Jesus Christ in all its perfection, because he holds the Melchizedek Priesthood. But the house of God is a house of order, and while the other offices remain in the Church, we must observe the order of the Priesthood, and we must perform ordinances and ordinations strictly in accordance with that order, as it has been established in the Church through the instrumentality of the Prophet Joseph Smith and his successors. (CR, October 1903, p. 87.))

12 The high priest and <sup>a</sup>elder are to administer in spiritual things, agreeable to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

13 The second priesthood is called the Priesthood of <sup>a</sup>Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. (From the days of Aaron to the time of Christ, the only priesthood known generally among the house of Israel in the Old World was the Aaronic, or Levitical, Priesthood. The right to hold this priesthood was limited to those who were of the tribe of Levi. With the coming of the gospel in the meridian day came the restoration of the Melchizedek Priesthood. The Aaronic Priesthood was retained, with the right to hold it again extended to all the tribes of Israel. Following the same pattern, both priesthoods have been restored in our day. Notwithstanding the fact that both priesthoods can be held by all worthy males, regardless of the tribe of Israel from which they descend, the promises given to those of the tribe of Levi "throughout all their generations" are still remembered and will be honored as a part of the restoration of all things. See Doctrine and Covenants 68:13-21; 84:31; 107:69-71. Revelations of the Restoration, p. 788)

14 Why it is called the lesser priesthood is because it is an <sup>a</sup>appendage to the greater, (In all things the Aaronic Priesthood acts under the direction of the Melchizedek Priesthood. Those holding the higher priesthood can function in all the offices and capacities of the lesser priesthood; it is unnecessary to have received the Aaronic Priesthood before receiving the higher priesthood. Revelations of the Restoration, p. 788) or the Melchizedek Priesthood, and has power in administering outward ordinances.

15 The <sup>a</sup>bishopric is the presidency of this (Aaronic) priesthood, and holds the <sup>b</sup>keys or authority of the

same. (This refers to the presiding bishop of the Church and his counselors. Ward bishoprics did not function as we now know them until after the Saints had moved west. This is a specialized usage of the word bishopric peculiar to Latter-day Saints. More generally the word simply refers to an office or calling (see Acts 1:20; D&C 114:2). According to this revelation, the presiding bishop and his counselors hold the keys restored by John the Baptist to Joseph Smith and Oliver Cowdery and thus give direction and leadership to all who hold the Aaronic Priesthood. Revelations of the Restoration, p. 789)

16 No man has a legal right to this office (This office pertains to the office of Presiding Bishop. Even though a literal descendant of Aaron were identified, it is still a requirement that the person would need to be called by revelation through the First Presidency of the Church.), to hold the keys of this priesthood, except he be a <sup>a</sup>literal descendant of <sup>b</sup>Aaron. (Orson Pratt: The Priesthood of Aaron, being an appendage to the higher Priesthood, has power to administer in temporal ordinances, such as that of baptism for remission of sins, the administration of the Lord's Supper, and in attending to temporal things for the benefit of the people of God. Among the privileges that are granted to this lesser Priesthood is to hold communion with holy angels that may be sent down from heaven. . . . [Sec. 13.] Let me here say, for the benefit of those who have not studied the Doctrine and Covenants of the Church, that if we have literal descendants of Aaron, they have the birthright, through their obedience to the Gospel of the Son of God, to the Bishopric, which pertains to the lesser Priesthood, they have the right to claim it, and to all the keys and powers pertaining to it, they have the right to be ordained and set apart to that calling and to officiate therein, and that too without the aid of two counselors. That is what we are taught in modern revelation. But as we have none at present, to our knowledge, that belong to the seed of Aaron, that has the right to this by lineage, the Lord has pointed out that those who are ordained to the higher Priesthood have the right, by virtue of this higher authority, to administer, when set apart by the First Presidency, or under their direction and according to their instruction as Bishops to officiate in the Presidency of the lower Priesthood. This order has been followed ever since the Lord revealed these things to this Church. A Bishop must be ordained to the high Priesthood, and by authority of that Priesthood, he may be set apart as a Bishop to preside over the lesser Priesthood to exercise the functions thereof, with the exception of one condition, that is, he must have two counselors ordained from among the high Priests of the Church. These three persons must officiate in relation to all the ordinances that pertain to the lesser Priesthood, and to administer in temporal things, having a knowledge of them by the inspiration of the Holy Ghost, as we are taught in the Book of Doctrine and Covenants. [Sec. 68:14-21.] (JD, May 13, 1877, 18:363-64.))

17 But as a high priest of the <sup>a</sup>Melchizedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of <sup>b</sup>bishop when no literal descendant of Aaron can be found, provided he is called and <sup>c</sup>set apart and ordained unto this power by the hands of the <sup>d</sup>Presidency of the Melchizedek Priesthood.

18 The power and authority of the higher, or Melchizedek Priesthood, is to hold the <sup>a</sup>keys of all the spiritual blessings of the church—

19 To have the privilege of receiving the <sup>a</sup>mysteries of the kingdom of heaven, to have the <sup>b</sup>heavens opened unto them, to commune with the <sup>c</sup>general assembly and church of the <sup>d</sup>Firstborn, (To enter the Church of the Firstborn, we must be sealed to our spouse in the temple.) and to enjoy the communion and <sup>e</sup>presence of God the Father, and Jesus the <sup>f</sup>mediator of the new covenant. (The Melchizedek Priesthood was restored in order that the children of God might once again be brought into his presence. It is not future worlds to which this promise is directed but to the mortal and corruptible state in which we now reside. Revelations of the Restoration, p. 789-90)

20 The <sup>a</sup>power and authority of the lesser, or <sup>b</sup>Aaronic Priesthood, is to hold the <sup>c</sup>keys of the ministering of angels, and to <sup>d</sup>administer in outward <sup>e</sup>ordinances, (Baptism of water is described here as an "outward ordinance," or "the letter of the gospel." By contrast, the baptism of fire, meaning the Spirit or Holy Ghost, could be referred to as an "inward" or spiritual ordinance. The first can be performed by those holding the Aaronic Priesthood, the second only by those holding the higher or Melchizedek Priesthood.

A primary charge given to the Aaronic Priesthood is to tend to temporal things, while the primary charge given the higher priesthood is to tend to spiritual things. Revelations of the Restoration, p. 790) the letter of the gospel, the baptism of repentance for the<sup>f</sup> remission of sins, agreeable to the covenants and commandments.

21 Of necessity there are presidents, or presiding<sup>a</sup> officers growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods.

22 Of the<sup>a</sup> Melchizedek Priesthood, three<sup>b</sup> Presiding High Priests, (The Quorum of the First Presidency) chosen by the body, (Though somewhat ambiguous as used in this verse, "the body" is the newly formed Quorum of the Twelve to which this revelation was given. Precedence accords that at the death of the president of the Church, his counselors are released and the quorum of the First Presidency is dissolved. "The body" responsible to form the new presidency of the Church is the Quorum of the Twelve. When the First Presidency is dissolved by the death of its president, the Quorum of the Twelve then becomes the leading quorum in the Church. Its president, the senior apostle of God on earth, presides over the Church by virtue of the fact that he presides over its leading quorum. No other man on earth has the right to lead. Indeed, the Quorum of the Twelve cannot even meet unless the senior apostle calls a meeting. When such a meeting is called, he presides over it. If revelation is to come, it must, according to the order of the Church, come through him. At the death of the President of the Church, the president of the Quorum of the Twelve automatically succeeds him. He is the mouthpiece of the Lord to the Church; no one else has a rightful claim to that privilege. From Brigham Young to the present day, this has always been the case. Can the Lord change that order if he wants to? Of course; it's his Church and he runs it. But should he choose to change the order he has established, he must, according to his word, do it through the channels he has ordained. The only man on earth who can receive a revelation that the president of the quorum of the Twelve should not lead the Church is the president of that quorum. No other individual or quorum can receive that revelation until it has come through the channel the Lord has ordained. If a man is worthy and capable of presiding over the Quorum of the Twelve, he is certainly worthy and capable of presiding over the Church. What if the senior apostle is serving as a counselor in the First Presidency at the death of the president of the Church rather than as president of the Quorum of the Twelve? A senior apostle serving in the First Presidency is sustained as a member of the First Presidency and as president of the Quorum of the Twelve. The next senior apostle is sustained as "acting president" over that quorum. When the First Presidency is dissolved by the death of its president, the counselor who is the senior apostle assumes his rightful position as the president of the Twelve. The system of succession in the presidency of the Church is but one of many illustrations of the Lord's genius. No room exists for contention, aspirations of the unworthy, or uncertainty. Nor is the Church left without inspired leadership for so much as a moment, for with his last breath one prophet bequeaths the office to another according to a system instituted by the God of heaven himself. Revelations of the Restoration, p. 790-91. Wilford Woodruff: Do you know of any reason in case of the death of the President of the Church why the Twelve Apostles should not choose some other than the President of the Twelve to be the President of the Church? I know of several reasons why they should not. First, at the death of the President of the Church the Twelve Apostles become the presiding authority of the Church, and the president of the Twelve is really the President of the Church, by virtue of his office as much while presiding over the Twelve Apostles as while presiding over his two counselors. . . . Second, in case of the death of the President of the Church it takes a majority of the Twelve Apostles to appoint the President of the Church, and it is very unreasonable to suppose that the majority of that quorum could be converted to depart from the course marked out by inspiration and followed by the Apostles at the death of Christ and by the Twelve Apostles at the death of Joseph Smith. (Wilford Woodruff, March 28, 1877, p. 561.) appointed and ordained to that office, and<sup>c</sup> upheld by the confidence, faith, and prayer of the church, (J. Reuben Clark, Jr.: Anyone not desiring to sustain anyone proposed may not only indicate his dissent here but he may, if he wishes, present his objections to the proper authority of the Church, and will be given an appropriate hearing. This is the rule and order of the Church. CR, Apr

1940, p. 71-74) form a quorum of the Presidency of the Church.

23 The <sup>a</sup>twelve traveling councilors are called to be the Twelve <sup>b</sup>Apostles, (Quorum of the Twelve) or special <sup>c</sup>witnesses (Joseph Fielding Smith: "These twelve men are endowed with the power and responsibility to serve as the special witnesses for Christ. They are entitled to have the inspiration and necessary guidance of the Holy Ghost to fit and qualify them for this important mission. All men may, by virtue of the priesthood and the gift of the Holy Ghost, become witnesses for Christ. In fact that is just what every elder in the Church should be, but there is a special calling which is given to the twelve special witnesses that separates them from other elders of the Church in the nature of their calling as witnesses. These twelve men as a quorum hold the fulness of authority, keys, and priesthood, to open up the way for the preaching of the gospel to every nation, kindred, and tongue. Others who go forth go under their direction are subject unto them. This work of proselyting is in their hands, and under the counsel of the First Presidency they are called upon to conduct all the affairs of the Church and the preaching of the gospel to every creature." Doctrines of Salvation, 3:146) of the name of Christ in all the world (Joseph Fielding Smith: The question frequently arises: "Is it necessary for the members of the Council of the twelve to see the Savior in order to be an apostle?" It is their privilege to see him if occasion requires, but the Lord has taught that there is a stronger witness than seeing a personage, even of the Son of God, in a vision. I wish we could get this clear in the minds of the members of the Church. The Savior said: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:31-32.) Therefore the seeing, even the Savior, does not leave as deep an impression in the mind as does the testimony of the Holy Ghost to the spirit. Both Peter and Paul understood this. Here are the words of Paul: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6.) What is the lesson to be learned from this? That the impressions on the soul that come from the Holy Ghost are far more significant than a vision. It is where Spirit speaks to spirit, and the imprint upon the soul is far more difficult to erase. Every member of the Church should have the impressions on his soul made by the Holy Ghost that Jesus is the Son of God indelibly pictured so that they cannot be forgotten. We read that it is the Spirit that giveth life. [2 Cor. 3:6.] (Address to Seminary and Institute Faculty, "The Twelve Apostles," 1958, p. 6.) —thus differing from other officers in the church in the duties of their calling. (James E. Talmage: The title "Apostle" is one of special significance and sanctity; it has been given of God, and belongs only to those who have been called and ordained as "special witnesses of the name of Christ in all the world, thus differing from other officers in the Church in the duties of their calling." (D&C 107:23.) By derivation the word "Apostle" is the English equivalent of the Greek "apostolos," indicating a messenger, an ambassador, or literally "one who is sent." It signifies that he who is rightly so called, speaks and acts not of himself, but as the representative of a higher power whence his commission issued; and in this sense the title is that of a servant, rather than of a superior. Even the Christ, however, is called an Apostle, with reference to His ministry in the flesh (Hebrews 3:1); and this appellation is justified by His repeated declarations that He came to earth to do not His own will but that of the Father by whom He was sent. [John 4:34; 5:30; 6:38-39.] So great is the sanctity of this special calling, that the title "Apostle" should not be used lightly as the common or ordinary form of address applied to living men called to this office. The quorum or council of the Twelve Apostles as existent in the Church today may better be spoken of as the "Quorum of the Twelve," the "Council of the Twelve," or simply as the "Twelve," and as the "Twelve Apostles," except as particular occasion may warrant the use of the more sacred term. It is advised that the title "Apostle" be not applied as a prefix to the name of any member of the Council of the Twelve; but that such a one be addressed or spoken of as

Brother \_\_\_\_\_ or Elder \_\_\_\_\_, and when necessary or desirable, as in announcing his presence in a public assembly, an explanatory clause may be added, thus, "Elder \_\_\_\_\_ one of the Council of the Twelve." (LEJ, February 24, 1914, 11:580-81.) Wilford Woodruff: I, Wilford Woodruff, being the last man living in the flesh who was present upon that occasion feel it a duty I owe The Church of Jesus Christ of Latter-day Saints, to the House of Israel, and to the whole world to bear this my last testimony to all nations, that in the winter of 1843-44, Joseph Smith, the Prophet of God, called the twelve apostles together in the City of Nauvoo, and spent many days with us in giving us our endowments, and teaching us those glorious principles which God had revealed to him. And upon one occasion he stood upon his feet in our midst for nearly three hours declaring unto us the great and last dispensation which God had set His hand to perform upon the earth in these last days. The room was filled as if with consuming fire; the Prophet was clothed upon with much of the power of God, and his face shone and was transparently clear, and he closed that speech, never-to-be-forgotten in time or in eternity, with the following language: "Brethren, I have had great sorrow of heart for fear that I might be taken from the earth with the keys of the Kingdom of God upon me, without sealing them upon the heads of other men. God has sealed upon my head all the keys of the kingdom of God upon the earth, and to prepare the Saints for the coming of the Son of Man. Now brethren, I thank God I have lived to see the day that I have been enabled to give you your endowments, and I have now sealed upon your heads all the powers of the Aaronic and Melchizedek Priesthoods and Apostleship, with all the keys and powers thereof, which God has sealed upon me; and I now roll off all the labor, burden and care of this Church and Kingdom of God before heaven and earth, and before God, angels and men; and if you don't do it you will be damned." And the same spirit that filled the room at that time burns in my bosom while I record this testimony, and the Prophet of God appointed no one else but the Apostles to stand at the head of the Church and direct its affairs. (Pamphlet—Church Historical Department, October 1888.))

24 And they form a quorum, <sup>a</sup>equal in authority and power to the three presidents previously mentioned. (They each hold all priesthood keys. They are equal only in the absence of the First Presidency. When the First Presidency is present, the Twelve serve under them. Elder Hyrum M. Smith and Janne M. Sjodahl explained that "there can never be two or three quorums of equal authority at the same time; therefore in the revelation where it reads that the Twelve Apostles form a quorum equal in authority with the First Presidency, and that the Seventies form a quorum equal in authority with the Twelve, it should be understood that this condition of equality could prevail only when the ranking quorum is no longer in existence, through death or otherwise. When the First Presidency becomes disorganized on the death of the President, then the Apostles become the presiding quorum, or council, of the Church with all the power to organize again the First Presidency, when they fall back again as the second ranking quorum of the Church. So with the Seventies, they would become equal only on the condition that the first two quorums ceased to exist. In regard to the Seventies, this provision, of course, concerns the first quorum of the Seventies" (Doctrine and Covenants Commentary, 700). If through some catastrophe the two leading quorums of the Church were dissolved, the First Quorum of the Seventy would become the leading quorum in the Church. It would be that quorum's responsibility to reorganize the Quorum of the Twelve, which in turn would reorganize the First Presidency. Revelations of the Restoration, p. 792-93.)

25 The <sup>a</sup>Seventy are also called to <sup>b</sup>preach the gospel, and to be especial (The words especial and special are synonymous) witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling.

26 And they form a quorum, (Quorum of the Seventy) equal in <sup>a</sup>authority to that of the Twelve special witnesses or Apostles just named. (Anthon H. Lund: If the First Presidency is dissolved through the death of the Prophet, then the Twelve apostles have the authority to take the reins of government. [Sec. 107:23-24.] Should there ever arise such a case as the Apostles' quorum also being dissolved (which I do not think will ever happen), the Lord has further provided that a quorum of Seventy can hold and exercise the same power. I see a beautiful illustration here of the Lord's providence, in providing that his

Church shall not be left in doubt. (CR, November 1901, p. 75.) Notice in these verses that the Lord distinguishes between the quorum of the Twelve and the quorum of Seventy in that the quorum of the Twelve are equal to the First Presidency in authority *and* power, whereas the Seventy are equal only in authority. This difference may have reference to the fact that the members of the First Presidency and Quorum of the Twelve each hold all of the keys of the kingdom (power) while all the members of the three quorums hold the priesthood (authority). It seems that in the event that both the First Presidency and Quorum of the Twelve all died at the same time, that heavenly messengers would need to be sent again to bestow those keys lost by the death of those who held them. Spencer W. Kimball: Today we announce to you the appointment of four new General Authorities to assist in the carrying forth of the work of the Lord, especially in the missionary area. The First Quorum of the Seventy will be gradually organized, eventually with seventy members, the presidency of which will be made up of the seven members. Three Brethren this day will be added to the First Quorum of the Seventy. (CR, October 1975, pp. 3-4.) Today we shall present four additional members of the First Quorum of the Seventy to you for your votes. In 1941, five high priests were called to assist the Twelve Apostles in their heavy work, and to fill a role similar to that envisioned by the revelations for the First Quorum of the Seventy. The scope and demands of the work at that time did not justify the reconstitution of the First Quorum of the Seventy. In the intervening years, additional Assistants to the Twelve have been added and today we have twenty-one. Commencing a year ago, brethren other than the First Council of the Seventy were called into the First Quorum of the Seventy, and at present there are fourteen in that quorum, including the First Council. Since the functions and responsibilities of the Assistants to the Twelve and the Seventy are similar, and since the accelerated, worldwide growth of the Church requires a consolidation of its administrative functions at the general level, the First Presidency and the Quorum of the Twelve, with the concurrence of the Assistants to the Twelve and the First Quorum of the Seventy, have felt inspired to call all of the Assistants to the Twelve into the First Quorum of the Seventy, to call four new members into the quorum, and to restructure the First Council of the Seventy. You will see that these changes, which are reflected in the list of General Authorities to be read by President Tanner, bring to thirty-nine the total number in the First Quorum of the Seventy, thus providing a quorum to do business. With this move, the three governing quorums of the Church defined by the revelations—the First Presidency, the Quorum of the Twelve, and the First Quorum of the Seventy—have been set in their places as revealed by the Lord. This will make it possible to handle efficiently the present heavy workload and to prepare for the increasing expansion and acceleration of the work, anticipating the day when the Lord will return to take direct charge of His church and kingdom. (CR, October 1976, p. 10.)

27 And every decision made by either of these quorums must be by the <sup>a</sup>unanimous voice of the same (The Church is not a democracy, nor is there any notion that the majority rules. Where scripture declares that there is but one God, the design is not to teach a mathematical principle but rather to emphasize the necessity of unity in the plan of salvation. We are saved to the extent that we have learned to think as God thinks, feel as he feels, and act as he would act. It is expected that this principle will find expression in the decisions of church councils. There is a spirit, power, and strength in unity that cannot otherwise be enjoyed. There is no place for politics where the souls of men and principles of salvation are concerned. Vigorous discussion will have its place in the councils of the Church, but contention and quarreling will not. A unity of purpose should bring with it decisions that are unanimous. Revelations of the Restoration, p. 793); that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other—

28 A majority may form a quorum when circumstances render it impossible to be otherwise—

29 Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently (An identifying characteristic of the true Church is that no officer or leader presides alone. Such has been the order from ancient times. The concept of a presidency of three not only complies with the law of witnesses but also constitutes an earthly type and shadow of the heavenly presidency, which consists of the Father, the Son, and the Holy Ghost. Revelations of the

Restoration, p. 794. George Q. Cannon: There are at the head of this Church, chosen by the Lord, three men, who constitute what is called the First Presidency of The Church of Jesus Christ of Latter-day Saints. One is the President. The other two are his Counselors. But all three are Presidents, according to the revelations. One, however, holds the keys. President [Wilford] Woodruff is distinguished from every other one of us by the fact that he possesses the keys of the kingdom on the earth. He represents the Supreme authority. His voice to us, in its place, brings to us the voice of God. Not that he is God; not that he is infallible. He is a fallible man. His Counselors are fallible men. The First Presidency cannot claim, individually or collectively, infallibility. Infallibility is not given to men. They are fallible. But God is infallible. And when God speaks to the Church through him who holds the keys, it is the word of the Lord to this people. Can President Woodruff do this without his counselors? I do not know what he can do, or what he might do; but I know that he does not do it. I know that President [Brigham] Young did not, nor President [John] Taylor. I know that President Joseph Smith did not. He sought the counsel of his Counselors. They acted in concert, they are a power. But, as it was said . . . if the First Presidency were divided, and the Twelve were divided, then we would not have the blessings that God has promised, and I do not know what would be our fate. (MS, September 5, 1895, 57:566-67.)), who were ordained after the order of Melchizedek, and were <sup>a</sup>righteous and holy men.

30 The decisions of these quorums, or either of them, are to be made in all <sup>a</sup>righteousness, in holiness, and lowliness of heart, meekness and <sup>b</sup>long suffering, and in <sup>c</sup>faith, and <sup>d</sup>virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity;

31 Because the promise is, if these things abound in them they shall not be <sup>a</sup>unfruitful in the knowledge of the Lord.

32 And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums, which constitute the spiritual authorities of the church; otherwise there can be no <sup>a</sup>appeal from their decision. (Stephen L Richards: Now who is entitled to interpret the doctrine of the Church, granting that some items are susceptible of different constructions? I am sure that upon serious reflection there is no real difference of opinion on this question among the members. It is so well established by the revelations which we have received and the practice of the Church that the President and his Counselors are invested with this authority that I cannot believe any member will seriously dispute it. In the language of the revelation they, the Presidency, are constituted "a quorum . . . to receive the oracles for the whole Church." [Sec. 124:126.] They are the supreme court here on earth in the interpretation of God's law. In the exercise of their functions and delegated powers they are controlled by a constitution, a part of which is written and a part of which is not. The written part consists in authenticated scripture, ancient and modern, and in the recorded utterances of our latter-day prophets. The unwritten part is the spirit of revelation and divine inspiration which are appurtenant to their calling. In formulating their interpretations and decisions they always confer with the Council of the Twelve Apostles who by revelation are appointed to assist and act with them in the government of the Church. When, therefore, a judgment is reached and proclaimed by these officers it becomes binding upon all members of the Church, individual view to the contrary notwithstanding. God's Kingdom is a kingdom of law and order. [Sec. 132:8.] He is the Lawgiver and the Supreme Judge, but he has delegated authority and conferred the keys of the Kingdom upon these men whom he has chosen. They act for him and, thank the Lord, we accept them. It is the only safe thing to do. There are some, perhaps, who may feel that it is subversive of individual freedom of thought and expression to be controlled by the interpretations of our leaders. I wish to assure them that any feeling of constraint will disappear when once they secure the genius and true spirit of this work. Our unanimity of thought and action does not arise, as some suppose, from duress or compulsion in any form. Our accord comes from universal agreement with righteous principles and common response to the operation of the Spirit of our Father. It is actuated by no fear except one. That is the fear of offending God, the Author of our work. (CR, October 1938, pp. 115-16.))

33 The <sup>a</sup>Twelve are a <sup>b</sup>Traveling Presiding High Council, to officiate in the name of the Lord, under the



direction of the Presidency of the Church, (The Twelve act under the direction of the First Presidency.) agreeable to the institution of heaven (The First Presidency of three is like the Presidency of Heaven; God the Father, God the Son and God the Holy Ghost.); to build up the church, and regulate all the affairs of the same in all nations, first unto the <sup>c</sup>Gentiles and secondly unto the Jews.

34 The <sup>a</sup>Seventy are to act in the name of the Lord, under the direction of the <sup>b</sup>Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews; (Though the Twelve are commissioned to travel throughout the world to build up the Church and regulate its affairs, they do so only under the direction of the First Presidency. The Seventy, in like manner, act under the direction of the Twelve. In declaring the gospel to the world, the charge given to those of both quorums is that they go first to the Gentiles and then to the Jews. This is a reversal of the charge given by Christ to the Twelve and Seventy in the meridian of time. In that day the gospel was taken first to the Jews and then to the Gentiles (see Acts 13:46-48; Romans 11:7-26). Revelations of the Restoration, p. 794)

35 The Twelve being <sup>a</sup>sent out, (The word Apostle actually means "one who is sent.") holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles and then unto the Jews.

36 The standing <sup>a</sup>high councils, at the stakes of Zion, form a quorum equal in authority in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the traveling high council.

37 The <sup>a</sup>high council in Zion form a quorum equal in authority in the affairs of the church, in all their decisions, to the councils of the Twelve at the stakes of Zion.

38 It is the duty of the traveling high council (At this time, this referred to the Twelve Apostles) to call upon the <sup>a</sup>Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

39 It is the duty of the <sup>a</sup>Twelve, in all large branches of the church (The Church today uses many terms with a precision of meaning unknown in its early history. This is particularly true of terms used to describe the division of the Saints into various congregations or ecclesiastical units: wards, stakes, branches, and districts. As used at the time of this revelation the term branches would best equate with that of stakes today. Revelations of the Restoration, p. 795), to ordain <sup>b</sup>evangelical ministers ("An Evangelist is a Patriarch even the oldest man of the blood of Joseph or of the seed of Abraham.

Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessing unto his sons, etc. (June 27, 1839)" (Teachings of the Prophet Joseph Smith, 151).), as they shall be designated unto them by revelation— (It used to be that only the apostles would call and ordain patriarchs in the stakes. Today, Stake Presidents have been delegated the duty of ordaining State Patriarchs, but the Apostles still must approve those called to this position.)

40 The order of this priesthood (This verse refers to the patriarchal order of the priesthood (Teachings of the Prophet Joseph Smith, 322-23). The authority of the patriarchal order is found within the Melchizedek Priesthood. Were this not the case, the Twelve who have not received any priesthood but the Melchizedek Priesthood could not confer the office of patriarch upon others as they were directed to do in the previous verse. Because of the expanded duties of the Twelve in our day, the authority to ordain patriarchs has been given to stake presidents. The matter of approving or choosing patriarchs, however, remains with the Twelve. The most important part of the patriarchal order, meaning the new and everlasting covenant of marriage, was restored (see commentary on D&C 131:1-4). In and through this order, a man becomes a natural patriarch to his own family, thus imitating the ancient order of things. President John Taylor taught: "Every father, after he has received his patriarchal blessing, is a patriarch to his own family, and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any patriarch of the church: in fact it is his right; and a patriarch in blessing his children, can only bless as his mouthpiece" (Gospel Kingdom, 146). Elder Bruce R. McConkie added this insight: "He means every father who is married in the celestial order and

has thereby received the blessings of Abraham so as to be a natural patriarch" ("Eternal Family Concept," 89). Revelations of the Restoration, p. 796-97) was confirmed to be handed down from father to son, and rightly (The right referred to here is obtained by birth. It belongs to all who are born under the covenant. Revelations of the Restoration, p. 798) belongs to the literal descendants of the chosen seed, to whom the promises were made. (Bruce R. McConkie: "From Adam to Noah the presiding representative of the Lord on earth held the joint office of patriarch and high priest— a calling conferred successively from father to son. Abraham, Isaac, Jacob, and other patriarchs held similar rights in their respective days. Abraham was promised that from his day on all who received the gospel would be accounted his seed and that his descendants after him would have right, by lineage, to the same priesthood he had gained (Abraham 2:6-11). Certain righteous persons were thus destined to receive the priesthood because they were 'lawful heirs according to the flesh' (D&C 86:8-10). It was their birthright. Special birthright blessings and priesthood pre-eminence have remained in the lineage of Jacob. Reuben, his firstborn, lost the birthright because of iniquity, and it passed to Joseph (1 Chron. 5:1-2) and through him to Ephraim. 'I am a father to Israel,' the Lord said, 'and Ephraim is my firstborn' (Jer. 31:9). This preferential status enjoyed by Ephraim among his fellow tribes in Israel has continued to our day. Predominantly Ephraim, among all the tribes of Israel, has so far been gathered into the fold of the true Shepherd. When the lost tribes return, they shall come to the children of Ephraim to receive their crowns of glory (D&C 133:26-34). From Aaron to the coming of John the Baptist, the high priests in Israel served in their presiding offices (of the Aaronic order) because they were descendants of Aaron. The office of Presiding Bishop in the Church today is of comparable hereditary nature, although the Lord has not so far designated the lineage in which the right to such office rests (D&C 68:14-24). The right to hold the Levitical Priesthood anciently was limited to the sons of Levi, who thus gained their priesthood prerogatives by birth. In the meridian of time our Lord altered this system and spread this Aaronic order of authority among worthy male members of the Church generally (1 Tim. 3:1-13)" (Mormon Doctrine, 87-88).)

41 This <sup>a</sup>order was instituted in the days of <sup>b</sup>Adam, and came down by <sup>c</sup>lineage in the following manner: (Joseph Fielding Smith: In this revelation [Sec. 107] certain knowledge was revealed concerning the Patriarchal Priesthood and its descent from the beginning of time. Regarding this priesthood the Lord said: [Sec. 107:39-43, quoted.] In the following verses are named the other patriarchs from Seth to Noah with the ages of each when ordained. In Genesis we find the descent continued as follows: Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham. (Gen. 11:10-26.) The father of Abraham from what we learn in the book of Abraham, turned to the worship of idols [Abr. 1:5-7; 2:5] ; therefore he either lost his priesthood or it passed by him; nevertheless the descent came through him to Abraham. From Abraham the birthright went to Isaac and from him to Jacob, who was named Israel. From Israel it went to Joseph, the firstborn son of Rachel. The reason for this birthright not going to Israel's oldest son or to any of Joseph's older brothers was evidently because each had forfeited it by transgression. Therefore, the birthright and the Patriarchal Priesthood continued through the seed of Joseph. Just why it was continued through Ephraim rather than through Manasseh, his older brother, we have not been informed, but we may be sure that the Lord had sufficient reason. From that time until now, this birthright has been vested in the descendants of Ephraim. (1 Chron. 5:1-2; Jer. 31:9; D&C 133:30-34.) In the Dispensation of the Fulness of Times in which we live, the Lord revealed that this birthright of the first-born in Israel belonged to Joseph Smith, the father of the Prophet, and he was the first patriarch ordained in this dispensation. After his death the office and priesthood was conferred upon Hyrum Smith, the Prophet's oldest living brother. There is an interesting statement in a revelation given to Hyrum Smith in April, 1830, a few days after the organization of the Church. In this revelation the Lord said to him: Behold, I speak unto you, Hyrum, a few words; for thou also art under no condemnation, and thy heart is open, and thy tongue loosed; and thy calling is . . . unto the church forever, and this because of thy family. (D&C 23:3.) This appears to be a clear indication that he and his descendants after him should hold this patriarchal authority. After the death of the Patriarch Joseph

Smith, Sr., Hyrum Smith, who was serving as second counselor in the First Presidency of the Church, was called to take the office of patriarch, and the Lord said: [Sec. 124:91-93, quoted.] . . . Today in each stake of Zion a patriarch is ordained, in some cases more than one. The patriarchs are authorized to give blessings to all faithful members of the Church, within the borders of the stake in which they live, who come properly recommended by their bishops. (IE, November 1956, pp. 789, 852-53.)

42 From Adam to <sup>a</sup>Seth, who was <sup>b</sup>ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be <sup>c</sup>preserved unto the end of the earth;

43 Because he (Seth) was a <sup>a</sup>perfect man, and his <sup>b</sup>likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

44 Enos was ordained at the age of one hundred and thirty-four years and four months, by the hand of Adam.

45 God called upon Cainan in the wilderness in the fortieth year of his age; and he met Adam in journeying to the place Shedolamak. He was eighty-seven years old when he received his ordination.

46 Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him.

47 Jared was two hundred years old when he was ordained under the hand of Adam, who also blessed him.

48 <sup>a</sup>Enoch was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five and Adam blessed him.

49 And he <sup>a</sup>saw the Lord, and he walked with him, and was before his face continually; and he <sup>b</sup>walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.

50 Methuselah was one hundred years old when he was ordained under the hand of Adam.

51 Lamech was thirty-two years old when he was ordained under the hand of Seth.

52 Noah was ten years old when he was <sup>a</sup>ordained under the hand of Methuselah.

53 (Verses 53-55 were taken from the blessing given by Joseph Smith to his father, Joseph Smith, Sr, when he was ordained the first patriarch in this dispensation on 18 December 1833: "Blessed of the Lord is my father, for he shall stand in the midst of his posterity and shall be comforted by their blessings when he is old and bowed down with years, and shall be called a prince over them, and shall be numbered among those who hold the right of Patriarchal Priesthood, even the keys of that ministry: for he shall assemble together his posterity like unto Adam; and the assembly which he called shall be an example for my father, for thus it is written of him: Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were High Priests, with the residue of his posterity, who were righteous, into the valley of Adam-on-di-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee, and thou art a Prince over them forever. So shall it be with my father: he shall be called a prince over his posterity, holding the keys of the patriarchal Priesthood over the kingdom of God on earth, even the Church of the Latter-day Saints, and he shall sit in the general assembly of Patriarchs, even in council with the Ancient of Days when he shall sit and all the Patriarchs with him and shall enjoy his right and authority under the direction of the Ancient of Days. . . . And again, blessed is my father, for the hand of the Lord shall be over him, and he shall be full of the Holy Ghost; for he shall predict whatsoever shall befall his posterity unto the latest generation, and shall see the affliction of his children pass away, and their enemies under their feet: and when his head is fully ripe he shall behold himself as an olive tree whose branches are bowed down with much fruit. Behold, the blessings of Joseph by the hand of his progenitor, shall come upon the head of my father and his seed after him, to the uttermost, even he shall be a fruitful bough; he

shall be as a fruitful bough, even a fruitful bough by a well whose branches run over the wall, and his seed shall abide in strength, and the arms of their hands shall be made strong by the hands of the mighty God of Jacob, and the God of his fathers: even the God of Abraham, Isaac and Jacob, shall help him and his seed after him: even the Almighty shall bless him with blessings of heaven above and his seed after him, and the blessings of the deep that lieth under: and his seed shall rise up and call him blessed. He shall be as the vine of the choice grape when her clusters are fully ripe: and he shall also possess a mansion on high, even in the Celestial Kingdom. His counsel shall be sought for by thousands, and he shall have place in the house of the Lord; for he shall be mighty in the council of the elders, and his days shall yet be lengthened out: and when he shall go hence he shall go in peace, and his rest shall be glorious; and his name shall be had in remembrance to the end. Amen" (Teachings of the Prophet Joseph Smith, 38-40.) Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all <sup>a</sup>high priests, with the residue of his posterity who were righteous, into the valley of <sup>b</sup>Adam-ondi-Ahman, (Where was the Garden of Eden? John A. Widtsoe: There has been much speculation about the location of the Garden of Eden, where Adam and Eve were placed when they came on earth. The earliest record, the Bible, gives no conclusive clue. It says: And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. (Gen. 2:10-14.) It has not been possible with this information to locate Eden with any certainty. Wild guesses have been made that Assyria and Ethiopia, names applied to countries in modern times, might furnish sufficient evidence, but without success. The question was finally answered to the satisfaction at least of the Latter-day Saints. In 1831, under revelation, the Prophet Joseph Smith directed the Church to found settlements in what is now the state of Missouri, at that time sparsely settled. In and near Independence, Jackson County, Missouri, the Saints planned to build a city to be called the "New Jerusalem, a land of peace, a city of refuge." [Sec. 45:66.] In that "city of Zion" was to be erected a temple to Almighty God. [Sec. 57:3; 84:3-4.] The Prophet designated the land at Independence and beyond as "the land where Adam dwelt." (D&C 117:8.) Further, he declared, again under revelation, (History of the Church 3:35) that Spring Hill, Daviess County, Missouri, is "the place where Adam shall come to visit his people," and called it Adam-ondi-Ahman. (D&C 116.) The revelation said that [Sec. 107:53, quoted]. Adam-ondi-Ahman is located on the north side of Grand River, in a sharp bend of the stream, on an elevated spot of ground overlooking the river and country roundabout. On the top of the hill was an ancient stone altar. ". . . when the altar was first discovered, according to those who visited it frequently, it was about sixteen feet long, by nine or ten feet wide, having its greatest extent north and south. The height of the altar at each end was some two and a half feet, gradually rising higher to the center, which was between four and five feet high—the whole surface being crowning. Such was the altar of 'Diahman' when the Prophet's party visited it." (History of the Church 3:39.) According to these several revealed statements Adam lived in America, in the region known as the state of Missouri. The Garden of Eden must then have been on the American continent. This view is re-enforced by the recorded testimonies of those who heard Joseph Smith on this subject; for example, Brigham Young said: It is a pleasant thing to think of and to know where the garden of Eden was. Did you ever think of it? I do not think many do, for in Jackson County (Missouri) was the garden of Eden. Joseph has declared this and I am as much bound to believe that, as to believe that Joseph Smith was a prophet of God. We must let the Lord take his own time and prepare the way for our return to that country, and to build up the Temple. (Journal History, January-April, 1857; March 15, p. 1.) Heber C. Kimball said: I will say more, the garden of Eden was Jackson County, in the state of Missouri; where Independence now stands. . . . The Prophet Joseph Smith frequently spoke of these things. (JD 10:235.) The relative location of Independence and that of Adam-ondi-Ahman corroborate

the Bible. After the so-called "Fall," Adam and Eve were driven out of the garden and a flaming sword "placed at the east to keep the way of the tree of life." Apparently Adam and Eve entered the country east of the garden. Now Adam-ondi-Ahman is about seventy miles northeast of the city of Independence. If our first progenitors settled at Adam-ondi-Ahman, it is more likely that the people as they increased settled along the course of the Mississippi basin. Noah probably built the Ark near the river. When the flood came, it floated easily into the ocean, to the Asiatic continent where Noah and his family began again the work commenced by Adam. (Evidences and Reconciliations, 1951, 3:158-61.) ) and there bestowed upon them his last blessing. (Each of the seven patriarchs named in this verse received the priesthood at the hands of Adam. Of Mahalaleel, Jared, and Enoch we are told that Adam at a subsequent time also blessed them. Thereafter, we are told that Enoch "saw the Lord." In this verse we learn that they were all high priests. Joseph Smith told us that Adam blessed his posterity because "he wanted to bring them into the presence of God" (Teachings of the Prophet Joseph Smith, 159). Here we are told that Adam gave them and "the residue of his posterity who were righteous" his "last blessing." After he did so the Lord appeared to them (D&C 107:54). All that we are told here conforms to the pattern given earlier in this revelation (vv. 18-19) and in Doctrine and Covenants 84:19. Perhaps Adam-ondi-Ahman, like a general conference of the Church, consisted of different meetings; everyone may not have participated in all of them. Revelations of the Restoration, p. 799)

54 And the Lord appeared unto them, and they rose up and blessed <sup>a</sup>Adam, and called him Michael, the prince, the archangel.

55 And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a <sup>a</sup>prince over them forever.

56 And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, <sup>a</sup>predicted whatsoever should befall his posterity unto the latest generation.

57 **These things were all written in the book of <sup>a</sup>Enoch, and are to be testified of in due time.** (We understand this text to be a promise that in a future day we will receive scriptural records written by Enoch. A number of ancient manuscripts attributed to Enoch are extant today. These manuscripts are generally classified as pseudepigraphic (meaning falsely named) at least in part because the scholarly world does not believe that a written language existed at the time of Enoch. Nonetheless, the Book of Moses assures us that Adam and his children had a "language that was pure and undefiled" and that this same language was known to Enoch (Moses 6:6, 46-47). Commenting on the extant Enoch manuscripts, Elder Bruce R. McConkie observed: "In the pseudepigraphic writings of Enoch we find visions, prophecies, exhortations, and doctrinal expositions relative to the Second Coming and the Millennium; the names and functions of the seven angels (including Raphael, Michael, and Gabriel); the separation of the spirits of righteous and wicked men as they await the day of judgment; the coming judgment of the wicked; the attainment of salvation by the righteous and elect; the bringing of the Son of Man before 'the head of days' (meaning, obviously, the Ancient of Days); the resurrection of the dead and the separation by the Judge of the righteous and the wicked; the translation of Enoch; preexistence and the creation of the souls of all men before the foundation of the world; the war in heaven and the casting out of Satan; the dividing of the eight-thousand- year history of the earth into the first six thousand years, to be followed by one thousand years of rest, after which would come another one thousand years, and then the end; a list of beatitudes, not far removed in wisdom from those of Jesus himself; personal responsibility for sin; the salvation of animals; the state of eternal life for those who keep the commandments; and much, much more. It will be observed that the matters here recited, though taught in part and by inference in the canonical scriptures of that and our day, are in fact known only in plainness and purity by latter- day revelation. It is far more than coincidence that doctrines attributed to Enoch in the pseudepigraphic writings are the very ones the Lord saw fit to restore in plainness in our dispensation. Unfortunately, the whole of these ancient writings cannot be accepted as the mind and will and voice of Him from whom revelation comes. As with the study of the apocryphal books, so it is with

the study of the pseudepigraphic writings: the seeker after revealed wisdom must be guided by the power of the Holy Spirit" (Mortal Messiah, 1:274-75). We fully expect all of Enoch's writings to be restored to us in the purity in which he originally recorded them. Revelations of the Restoration, p. 800-01)

58 It is the duty of the <sup>a</sup>Twelve, also, to <sup>b</sup>ordain and set in order all the other officers of the church, agreeable to the revelation which says:

59 To the church of Christ in the land of Zion, in addition to the church <sup>a</sup>laws respecting church business—

60 Verily, I say unto you, saith the Lord of Hosts, there must needs be <sup>a</sup>presiding elders to preside over those who are of the office of an elder;

61 And also <sup>a</sup>priests to preside over those who are of the office of a priest; (This verse was added to the 1831 revelation by the Prophet in 1835. As the Church is organized today, priests are presided over by their bishop, who holds the presidency of the Aaronic Priesthood in the ward. When these verses were recorded, wards did not yet exist and priests were men of full maturity. Revelations of the Restoration, p. 801)

62 And also teachers to preside over those who are of the office of a teacher, in like manner, and also the <sup>a</sup>deacons—

63 Wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church.

64 Then comes the High Priesthood (The office of high priest), which is the greatest of all.

65 Wherefore, it must needs be that one be appointed of the High <sup>a</sup>Priesthood to preside over the priesthood, and he shall be called President of the High Priesthood of the Church; (President of the Church)

66 Or, in other words, the <sup>a</sup>Presiding High Priest over the High Priesthood of the Church.

67 From the same comes the administering of ordinances and blessings upon the church, by the <sup>a</sup>laying on of the hands.

68 Wherefore, the office of a bishop is not equal unto it; for the office of a <sup>a</sup>bishop is in administering all <sup>b</sup>temporal things; (Marion G. Romney: As the Church grew and the Saints gained experience, the Lord distinguished between the responsibilities of the Presiding Bishop and local, or ward, bishops as they have come to be known. Today, in the various handbooks of the priesthood, you will find four major categories of duties appointed unto the ward bishop. Except for those duties which are unique to the Presiding Bishopric of the Church and those which were made inoperative at the time the formal law of consecration was suspended, the role of the bishop today is essentially the same as was defined in these early revelations. Bishops have been given added responsibilities for the youth and as presiding high priest of the ward. However, of all of the bishop's assignments, as important as each one is, none is more important than care for the poor. CR, Oct 1979, p. 137)

69 Nevertheless a <sup>a</sup>bishop must be chosen from the High <sup>b</sup>Priesthood, unless he is a <sup>c</sup>literal descendant of Aaron; (A bishop must be a high priest unless he is a literal descendant of Aaron. Today, all bishops are first ordained as high priests before being ordained as a bishop. However, this reference of the literal descendant of Aaron is for the position of Presiding Bishop.)

70 For unless he is a <sup>a</sup>literal descendant of Aaron he cannot hold the keys of that priesthood.

71 Nevertheless, a high priest, that is, after the order of Melchizedek, may be set apart unto the ministering of temporal things, having a <sup>a</sup>knowledge of them by the Spirit of truth;

72 And also to be a <sup>a</sup>judge in Israel (A bishop is a judge every time a calling is issued, during tithing settlement, when giving a temple recommend and assistance to the poor.), to do the business of the church, to sit in <sup>b</sup>judgment upon transgressors upon testimony as it shall be laid before him according to the laws, by the assistance of his <sup>c</sup>counselors, whom he has chosen or will choose among the elders of the church.

73 This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the

High Priesthood after the order of Melchizedek.

74 Thus shall he be a <sup>a</sup>judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be <sup>b</sup>set apart unto this ministry, until the borders of Zion are enlarged and it becomes necessary to have other bishops or judges in Zion or elsewhere.

75 And inasmuch as there are other bishops appointed they shall act in the same office.

76 But a literal descendant of Aaron (Joseph Fielding Smith: There are some men in the Church who have been blessed by patriarchs and pronounced descendants of Levi, but they have not made any claim to the office of bishop, for the revelation governing this situation says literal descendant of Aaron, not of Levi. There is evidently a great host of men who are descendants of Levi but not of Aaron. The person spoken of in the revelations as having the right by lineage to the bishopric is the one who is the firstborn. By virtue of his birth he is entitled to hold "the keys of authority of the same." This has reference only to the one who presides over the Aaronic Priesthood. It has no reference whatever to bishops of wards. Further, such a one must be designated by the First Presidency of the Church and receive his anointing and ordination under their hands. [Sec. 68:16-21.] The revelation comes from the Presidency, not from the patriarch, to establish a claim to the right to preside in this office. In the absence of knowledge concerning such a descendant, any high priest, chosen by the Presidency, may hold the office of Presiding Bishop and serve with counselors. [Sec. 68:19; 107:13-17.] (Doctrines of Salvation, 1956, 3:92-93.)) has a legal right to the presidency of this priesthood, to the <sup>a</sup>keys of this ministry, to act in the office of bishop independently, without counselors, except in a case where a President of the High Priesthood, after the order of Melchizedek, is tried, to sit as a judge in Israel.

77 And the decision of either of these councils, agreeable to the commandment which says:

78 Again, verily, I say unto you, the most important business of the church, and the most <sup>a</sup>difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop or judges, it shall be handed over and carried up unto the council of the church, before the <sup>b</sup>Presidency of the High Priesthood.

79 And the Presidency of the council of the High Priesthood shall have power to call other high priests, even twelve, to assist as counselors; and thus the Presidency of the High Priesthood and its counselors shall have power to decide upon testimony according to the laws of the church.

80 And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies in spiritual matters.

81 There is not any person belonging to the church who is exempt from this council of the church.

82 And inasmuch as a President of the High Priesthood shall transgress, he shall be had in remembrance before the <sup>a</sup>common council of the church, who shall be assisted by twelve counselors of the High Priesthood;

83 And their decision upon his head shall be an end of controversy concerning him.

84 Thus, none shall be exempted from the <sup>a</sup>justice and the <sup>b</sup>laws of God, that all things may be done in <sup>c</sup>order and in solemnity before him, according to truth and righteousness. (The supreme tribunal in the Church is here denominated as the Common Council of the Church. It consists of the First Presidency and twelve high priests chosen by them to assist as counselors. This council has the final word on all matters of controversy that involve the Church or a member's standing in it. As noted, no one stands above this council. Should the president of the Church transgress, his actions are to be judged by this body. This revelation specifies that in such an instance the council would be presided over by the presiding bishop and, we can only suppose, the Quorum of the Twelve. Their decision is the end of the controversy concerning him. Revelations of the Restoration, p. 802-03)

85 And again, verily I say unto you, the duty of a president over the office of a <sup>a</sup>deacon is to preside over twelve deacons, (When a ward deacons quorum exceeds 12 and that situation will exist for a lengthy period of time, it is necessary to organize a second quorum of deacons.) to sit in council with them, and to <sup>b</sup>teach them their duty, <sup>c</sup>edifying one another, as it is given according to the covenants. (D&C 20)

86 And also the duty of the president over the office of the <sup>a</sup>teachers is to preside over twenty-four of the

teachers, and to sit in council with them, teaching them the duties of their office, as given in the covenants.

87 Also the duty of the president over the Priesthood of Aaron (**Bishop**) is to preside over forty-eight <sup>a</sup>priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants— (Since a bishop is to preside over the priests quorum, he needs to attend their meetings and activities most, if not all, of the time.)

88 This president is to be a <sup>a</sup>bishop; for this is one of the duties of this priesthood. (The only officers on the ward level who hold keys are the deacons quorum president, the teachers quorum president, the bishop and the elders quorum president.)

89 Again, the duty of the president over the office of <sup>a</sup>elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants.

90 This presidency is a distinct one from that of the seventy, and is designed for those who do not <sup>a</sup>travel into all the world. (The duties of the seventy are similar to that of elders, except that the seventy are called to go into all the world, while the elders are to work at home.)

91 And again, the duty of the President of the office of the High Priesthood is to <sup>a</sup>preside over the whole church, and to be like unto <sup>b</sup>Moses—

92 Behold, here is wisdom; yea, to be a <sup>a</sup>seer, a <sup>b</sup>revelator, a translator, and a <sup>c</sup>prophet, having all the <sup>d</sup>gifts of God which he bestows upon the head of the church. (After Joseph Smith, all apostles were sustained as prophets, seers and revelators, but not as translators.)

93 And it is according to the vision showing the order of the <sup>a</sup>Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy;

94 And the seventh president of these presidents is to preside over the six;

95 And these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them;

96 And also other seventy, until seven times seventy, if the labor in the vineyard of necessity requires it. (There are currently five quorums of the Seventy. The First Quorum serve until they are age 70. The Second Quorum serve for a period of three to five years. The Third through Eighth Quorums are Area Authority Seventies, called and serve in the areas in which they live: President Gordon B. Hinckley: come now to the Brethren of the Seventy. As you know, we have two Quorums of Seventy who serve as General Authorities with jurisdiction across the Church. The First is comprised of those who serve to age 70. We will sustain four Brethren in this quorum this morning. Additionally, we are calling a group of wise and mature men with long experience in the Church and with freedom to go wherever circumstances dictate as members of the Second Quorum of the Seventy. These Brethren will serve for periods in from three to five years. In every sense they will be General Authorities. We also have a faithful cadre of Brethren serving as Area Authorities. These have been called wherever the Church is organized. They are faithful and devoted men. They are men who love the Church and who have served in many capacities. As we have traveled at home and abroad, we have worked with many of them and have been deeply impressed with their remarkable capacity. The Lord made provision at a general level for a First Presidency, a Quorum of the Twelve Apostles, Quorums of the Seventy, and the Presiding Bishopric. At a local level the revelations speak of stake presidents and bishops. We have had in between the general and local authorities for a period of time the Regional Representatives, now more recently these Area Authorities. We have determined to present to the conference the names of these Area Authorities to be ordained Seventies. They will then have a quorum relationship presided over by the Presidents of the Seventy. They will be known as Area Authority Seventies, to serve for a period of years in a voluntary capacity in the area in which they reside. They are called by the First Presidency and will work under the general direction of the Quorum of the Twelve, the Presidents of the Seventy, and the Area Presidencies in that part of the world in which they live. They will continue with their present employment, reside in their own homes, and serve on a Church-service basis. Those residing in Europe, Africa, Asia, Australia, and the Pacific will become members of the Third Quorum of Seventy.



Those in Mexico, Central America, and South America will become members of the Fourth Quorum. Those residing in the United States and Canada will become members of the Fifth Quorum. They may be assigned to (a) preside at stake conferences and train stake presidencies; (b) create or reorganize stakes and set apart stake presidencies; (c) serve as counselors in Area Presidencies; (d) chair regional conference planning committees; (e) serve on area councils presided over by the Area Presidency; (f) tour missions and train mission presidents; and (g) complete other duties as assigned. Consistent with their ordination as Seventies, they become officers of the Church with a specific and definite tie to a quorum. While there will be only limited opportunities for them to come together in quorum meetings, the Presidents of the Seventy will communicate with them, will instruct them, receive reports, and do other things of that kind. They will now have a sense of belonging that they have not experienced up to this time. As Seventies they are called to preach the gospel and to be especial witnesses of the Lord Jesus Christ as set forth in the revelations. Though all Seventies have equal scriptural authority, members of the First and Second Quorums are designated General Authorities, while members of the Third, Fourth, and Fifth are designated Area Authorities. Although the ordination to the office of Seventy is without term, a Seventy is called to serve in a quorum for a designated period of years. At the conclusion of this service, he will return to activity in his respective ward and stake and will meet with his high priests group. We welcome most warmly these Brethren into quorum membership and activity. They have our confidence, our love, and our esteem. With these respective quorums in place, we have established a pattern under which the Church may grow to any size with an organization of Area Presidencies and Area Authority Seventies, chosen and working across the world according to need. (Ensign, May 1997, 4)

97 And these <sup>a</sup>seventy are to be <sup>b</sup>traveling ministers, unto the Gentiles first and also unto the Jews.

98 Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

99 Wherefore, now let every man learn his <sup>a</sup>duty, and to act in the office in which he is appointed, in all <sup>b</sup>diligence.

100 He that is <sup>a</sup>slothful shall not be counted <sup>b</sup>worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen. (This great revelation on the priesthood concludes with a charge given to every priesthood holder to learn his duty and act with diligence in the office to which he has been called. The call is to magnify offices, not priesthood (Romans 11:13; Jacob 1:19, 2:2; D&C 24:3, 9; 66:11; 88:80). "We speak loosely of magnifying our priesthood," observed Joseph Fielding Smith, "but what the revelations speak of is magnifying our callings in the priesthood, as elders, seventies, high priests, patriarchs, and apostles"(Conference Report, October 1970, 91). Every man must work out his salvation in the office to which he has been called. Elders must do the work of elders and high priests the work of high priests if they seek to be saved. To envy the office of another while neglecting the one to which we have been called is to sow the seeds of sorrow. John Taylor said it was a simple thing to respond to the question, "Who was the greater, the seventy or the high priest? It is the man who magnifies his office" (Gospel Kingdom, 152). As to the responsibility in the office and calling that is ours, President Joseph Fielding Smith gave this reminder: "The Council of the Twelve did not place them upon you; the Presidency of the Church did not place them upon you— it is true that they, or their representatives, called you and ordained you to this ministry—but the responsibility to perform this labor came to you from the Son of God! You are his servants. You will be held accountable to him for your stewardship, and unless you magnify your callings and prove yourselves worthy and faithful in all things, you will not stand blameless before him at the last day" (Doctrines of Salvation, 3:118). Revelations of the Restoration, p. 804-05)

## Our Heritage: pages 26-27 - Strengthening of the Priesthood

### *Priesthood Offices Revealed*

As the Church increased in membership, the Prophet continued to receive revelation about priesthood offices. As directed by the Lord, he organized the First Presidency, made up of himself as the President and Sidney Rigdon and Frederick G. Williams as Counselors. He also organized the Quorum of the Twelve Apostles and the First Quorum of the Seventy. He called and ordained bishops and their counselors, high priests, patriarchs, high councils, seventies, and elders. He organized the Church's first stakes.

Inexperienced, newly baptized members were often overwhelmed by calls to serve. For example, Newel K. Whitney was called as the Church's second bishop in December of 1831, to serve in Kirtland when Edward Partridge became bishop of the Saints in Missouri. Newel did not feel that he was able to carry out the requirements of the office, even though the Prophet told him that the Lord had called him by revelation. So the Prophet said to him, "Go and ask Father for yourself." Newel went and knelt in humble supplication and heard a voice from heaven that said, "Thy strength is in me." He accepted the call and served as a bishop for 18 years.

### *Training of Leaders in Zion's Camp*

The Church was in great need of priesthood leaders who had been tried, given experience, and proven faithful, who would remain true to the Lord and his prophet under any circumstances. An opportunity to prove obedience in difficult circumstances and to be trained personally by the Prophet Joseph Smith was provided by the march of Zion's Camp.

Zion's Camp was organized to help the Saints in Missouri who were being severely persecuted because of their religious beliefs. Many had been driven from their homes. (See further information on pages 39–45.) On 24 February 1834, the Lord revealed to Joseph Smith that he should organize a group of men to march from Kirtland to Missouri and help restore the Saints to their lands (see **D&C 103**). The Lord promised that his presence would go with them and that "all victory and glory" would be brought to pass through their "diligence, faithfulness, and prayers of faith" (**D&C 103:36**). Most of the original members of the Quorum of the Twelve Apostles and Quorum of the Seventy were prepared for their future responsibilities by this experience.

Zion's Camp was formally organized in New Portage, Ohio, on 6 May 1834. It eventually included 207 men, 11 women, and 11 children, whom the Prophet divided into companies of tens and fifties, instructing each group to elect a captain. One recruit, Joseph Holbrook, reported that the camp was organized "according to the ancient order of Israel." <sup>6</sup> For 45 days they marched together to Clay County, Missouri, a distance of over 1,000 miles. They traveled as quickly as possible and under harsh conditions. It was very difficult to get enough food. The men were often required to eat limited portions of coarse bread, rancid butter, cornmeal mush, strong honey, raw pork, rotten ham, and maggot-infested bacon and cheese. George A. Smith, who was later to become an Apostle, wrote that he was frequently hungry: "I was so weary, hungry and sleepy that I dreamed while walking along the road of seeing a beautiful stream of water by a pleasant shade tree and a nice loaf of bread and a bottle of milk laid out on a cloth by the side of the spring."

The camp placed great emphasis on spirituality and obeying the commandments. On Sundays they held meetings and partook of the sacrament. The Prophet often taught the doctrines of the kingdom. He said: “God was with us, and His angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them.”

However, the difficulties of the camp began to take their toll on the participants. This refining process revealed the grumblers, who did not have the spirit of obedience and often faulted Joseph for their troubles. On 17 May the Prophet exhorted those who were possessed with a rebellious spirit “to humble themselves before the Lord and become united, that they might not be scourged.”

By 18 June the camp had reached Clay County, Missouri. However, the governor of Missouri, Daniel Dunklin, would not keep his promise to help the army of Saints reinstate the Church members who had been forced from their homes. For some in the camp, the failure of this military objective was the final test of their faith. Disappointed and angry, some openly rebelled. As a result, the Prophet warned them that the Lord would send upon them a devastating scourge. Soon a calamitous epidemic of cholera spread through the camp. Before it ended a third of the camp was afflicted, including Joseph Smith, and thereafter 14 members of the camp died. On 2 July, Joseph again warned the camp to humble themselves before the Lord and covenant to keep his commandments and said that if they did so, the plague would be stayed from that hour. The covenant was made by uplifted hands, and the plague ended.

In early July, the camp members were honorably discharged by the Prophet. The journey had revealed who was on the Lord’s side and who was worthy to serve in positions of leadership. The Prophet later explained the outcome of the march: “God did not want you to fight. He could not organize his kingdom with twelve men to open the gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham.”

Wilford Woodruff, a member of the camp who later became the fourth President of the Church, said: “We gained an experience that we never could have gained in any other way. We had the privilege of beholding the face of the prophet, and we had the privilege of traveling a thousand miles with him, and seeing the workings of the spirit of God with him, and the revelations of Jesus Christ unto him and the fulfilment of those revelations.”

In February of 1835, five months after the discharge of the camp, the Quorum of the Twelve Apostles and the First Quorum of the Seventy were organized. Seventy-nine of the eighty-two positions filled in the two quorums were filled by men who had been proven in the march of Zion’s Camp.

In Kirtland, Joseph Smith continued to train future leaders. Four future Presidents of the Church—Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow—were baptized during the Kirtland years and later led the Church in succession until 1901. In addition, the next three Presidents—Joseph F. Smith, Heber J. Grant, and George Albert Smith, whose administrations lasted until 1951—were direct descendants of stalwart Kirtland pioneers.

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### The Quorums of the Seventy

By Elder Earl C. Tingey  
Of the Presidency of the Seventy

The seventh in a series of articles about priesthood quorums and their purposes.

Earl C. Tingey, “The Quorums of the Seventy,” *Ensign*, Aug. 2005, 48

As a Latter-day Saint, you have likely heard General Authority and Area Seventies speak in local or general Church meetings, or you may have read articles written by these leaders in the Church magazines. But do you understand the manner in which the Quorums of the Seventy are organized or the functions Seventies serve?

First, some brief background: In February 1835 the Prophet Joseph Smith called the first Seventies in this dispensation. In the years that followed, the calling of the Seventies developed to meet the changing needs of the growing Church. In 1975 President Spencer W. Kimball reconstituted the First Quorum of the Seventy, and the following year, the 21 men who had been called as Assistants to the Twelve were ordained Seventies and made members of the First Quorum. Ten years later, in 1986, the seventies quorums in stakes throughout the Church were discontinued, and those serving as seventies returned to elders quorums or were ordained high priests.

Three years later, in 1989, the Second Quorum of the Seventy was organized. Members of this quorum serve under a five-year call. Members of the First Quorum serve until they reach age 70, at which time they are designated as emeritus members. There may be occasional year-by-year extensions as determined by the First Presidency and Quorum of the Twelve Apostles.

Members of these two Quorums of the Seventy are General Authorities and are given assignments by the First Presidency and the Quorum of the Twelve Apostles. They serve full time and may be assigned to supervise the Church anywhere in the world.

#### Duties of the Seventy

Latter-day revelations provide that the Seventy are “to preach the gospel, and to be especial witnesses [of Jesus Christ] ... in all the world” (D&C 107:25). Furthermore, they “are to act in the name of the Lord, under the direction of the Twelve ... in building up the church and regulating all the affairs of the same in all nations” (D&C 107:34).

The unique and singular calling of the Seventy is clearly established in the revelations: “It is the duty of the [Twelve] to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others” (D&C 107:38).

The Seventy do not receive additional priesthood keys, but with each assignment they receive from the First Presidency or the Quorum of the Twelve Apostles, they are delegated authority to accomplish the assignment given.

The General Authority Seventies meet in regular quorum meetings. Those assigned at Church headquarters meet weekly. These quorum meetings may consist of doctrinal and Church history instruction and training and, from time to time, counsel from the Twelve Apostles and the Presidency of the Seventy.

#### Additional Quorums of the Seventy

In 1997 the First Presidency and Quorum of the Twelve Apostles organized the Third, Fourth, and Fifth Quorums of the Seventy. In 2004 the Sixth Quorum of the Seventy was organized, and in April 2005 the Seventh and Eighth Quorums of the Seventy were organized. There are currently 195 members of these

six quorums. Members of these quorums are faithful brethren who live throughout the world. They are called Area Seventies, thus distinguishing them from General Authority Seventies.

Area Seventies live at home and serve on a Church-service basis, much like a bishop or a stake president, for a designated number of years. They receive assignments similar to those received by General Authority Seventies, with the exception that they serve in their local areas rather than worldwide.

These six quorums are organized geographically. The Third Quorum includes Area Seventies located in Europe and Africa. The members of the Fourth Quorum live in Mexico, Central America, and the northern part of South America. The Fifth Quorum members are in the western parts of the United States and Canada, and the members of the Sixth Quorum live in the central, southern, and eastern parts of the United States and Canada and in the Caribbean. The Seventh Quorum members are located in Brazil and the southern areas of South America, and the Eighth Quorum members are located in Asia, Australia, New Zealand, Pacific islands, and the Philippines.

Members of these six quorums meet in quorum meetings annually in Salt Lake City during April general conference and also annually somewhere in the designated geographical part of the Church where they live.

The revelations contain provisions for additional Quorums of the Seventy, “until seven times seventy, if the labor in the vineyard of necessity requires it” (D&C 107:96).

#### The Presidency of the Seventy

The Presidency of the Seventy presides over all members of these Quorums of the Seventy. The Presidency of the Seventy consists of seven members of the First or Second Quorum of the Seventy who are called by the First Presidency and are given authority to preside over the Seventy.

#### “To Bear Record of My Name”

Following the pattern established in the time of the Prophet Joseph Smith, the modern-day Quorums of the Seventy are “instituted for traveling elders to bear record of my name in all the world, wherever ... mine apostles, shall send them to prepare a way before my face” (D&C 124:139).

Members of the Quorums of the Seventy seek to act in their assignments in harmony and unity and “in all righteousness, in holiness, and lowliness of heart, meekness and long suffering, and in faith, and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity” (D&C 107:30; see also D&C 107:27).

The Seventy consider it a great privilege to serve under the direction of the First Presidency and the Quorum of the Twelve Apostles. As a member of the Presidency of the Seventy, I am grateful for the inspired organization of this Church.