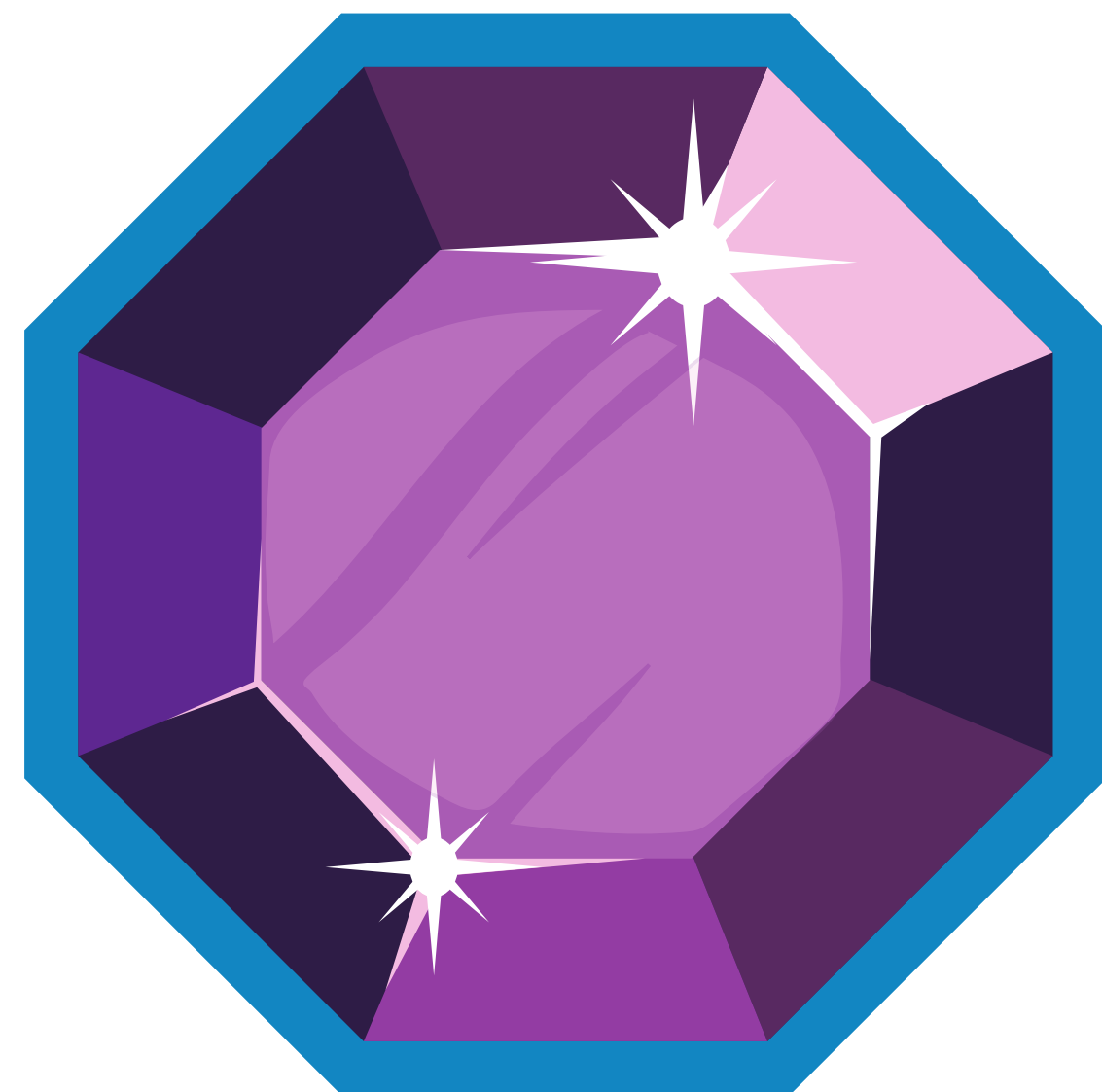
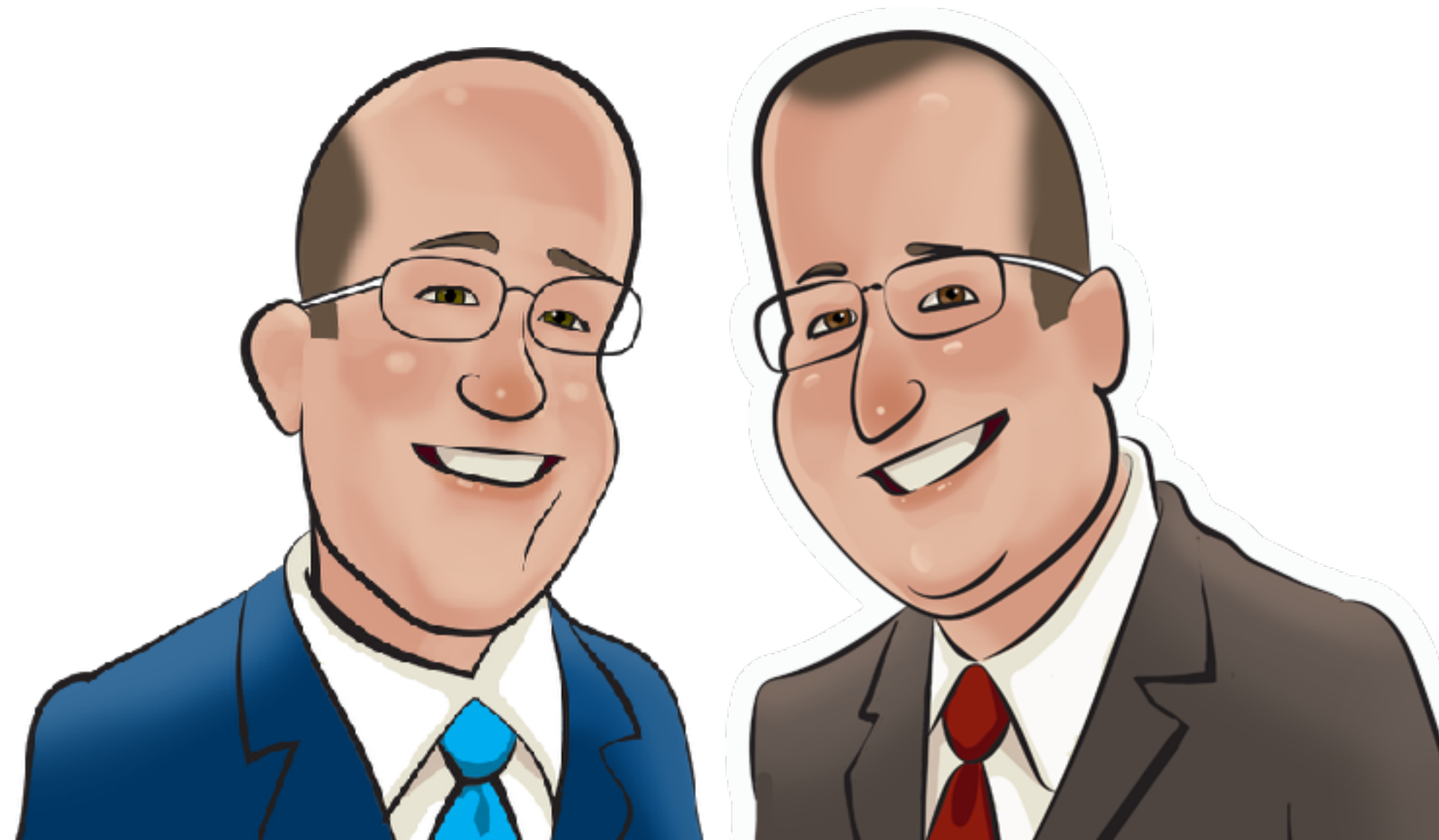


Come Follow Me 2021
D&C 106-108



S02E38



Scripture GEMS

Nov

1835

Feb

Mar

Apr

1836

Sec 106

Sec 107

Sec 108

NEW YORK

Sections Received:

- Before 1831
- 1831-1839
- 1840-1844
- Since 1844

Sec. 41, 42, 43, 44, 45, 46,
47, 48, 49, 50, 52, 53, 54,
55, 56, 63, 64, 70, 72, 78,
84, 85, 86, 87, 88, 89, 90,
91, 92, 93, 94, 95, 96, 97,
98, 101, 102, 103, 104, 106,
107, 108

Sec. 2, 19, 22, 23

Sec. 14, 15,
16, 17, 18, 20,
21, 28, 29, 30,
31, 32, 33, 34,
35, 36, 37, 38,
39, 40

Sec. 100

Sec. 57

Palmyra
Manchester
Fayette

Perrysburg

Harmony

Kirtland

Thompson

Amherst

Hiram

PENNSYLVANIA

Sec. 75

Sec. 1, 65, 66, 67,
68, 69, 71, 73, 74,
76, 77, 78, 79, 80,
81, 99

Sec. 3, 4, 5, 6, 7, 8, 9,
10, 11, 12, 13, 24, 25,
26, 27

Sec. 57, 58,
59, 60, 82, 83

Sec. 105

61

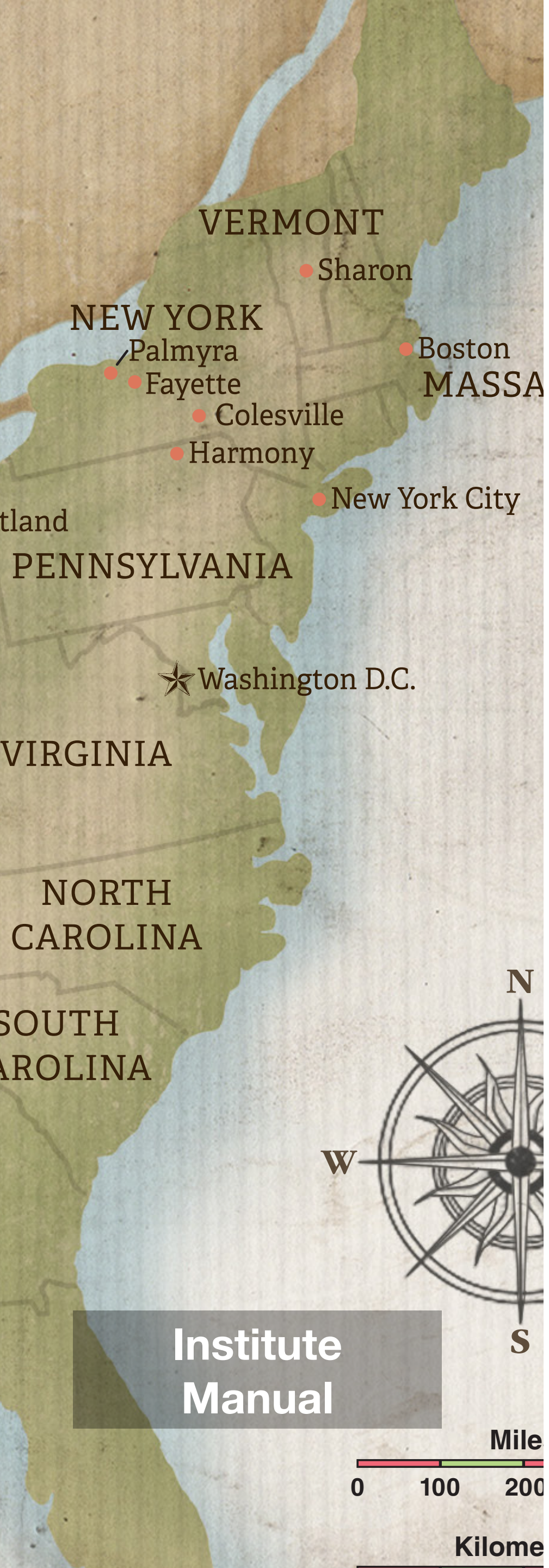
62

Jackson County, MO

Places Where the Sections of the Doctrine and Covenants Were Revealed

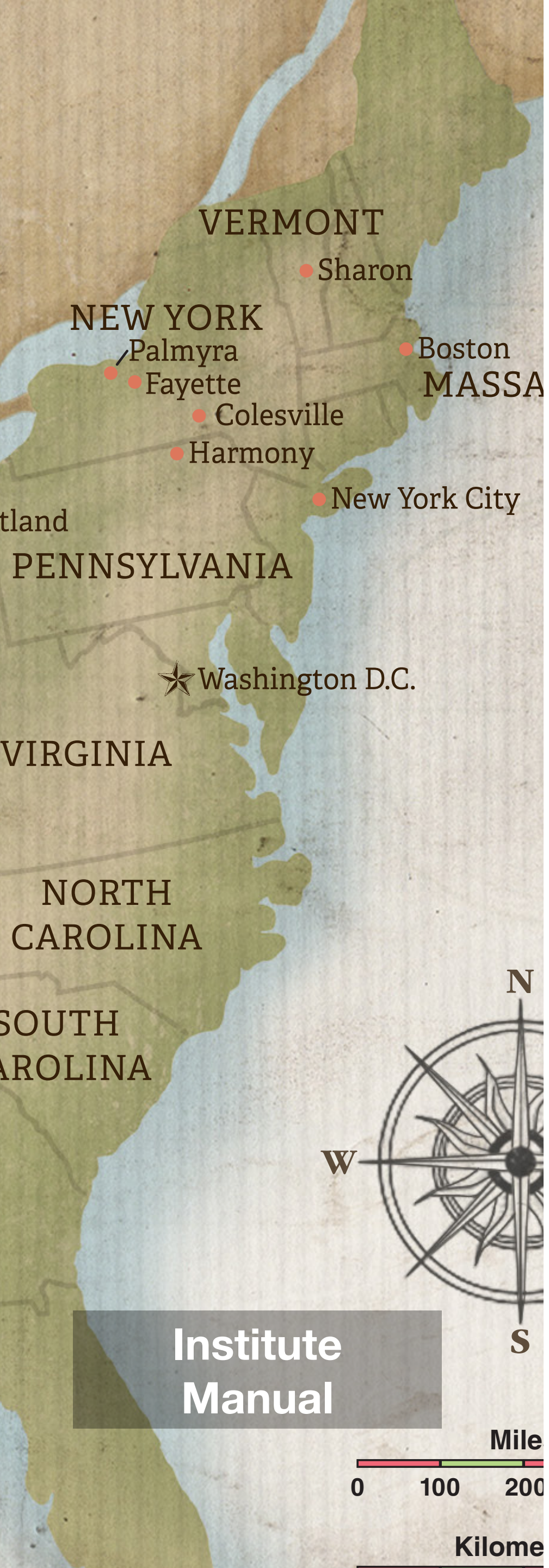
**Doctrine
Covenants & 106**





Warren Cowdery lived in Freedom, New York, with his wife, Patience, and their eight children. Though Warren had heard about the Book of Mormon through his younger brother Oliver Cowdery around 1830, he did not get baptized at that time. In March 1834, when the Prophet Joseph Smith and Parley P. Pratt were traveling in western New York recruiting volunteers for Zion's Camp, they stayed at Warren and Patience's home. While there they preached to several large crowds and baptized Warren and Patience's neighbor Heman Hyde. (See Lisa Olsen Tait, "Warren Cowdery," in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 219, or history.lds.org.) The following month, when Elder Pratt visited the area again, he noted, "A large church had been gathered during my absence, consisting of some forty members or more, principally through the labors of my brother Orson" (Autobiography of Parley Parker Pratt, ed. Parley P. Pratt Jr. [1938], 113).

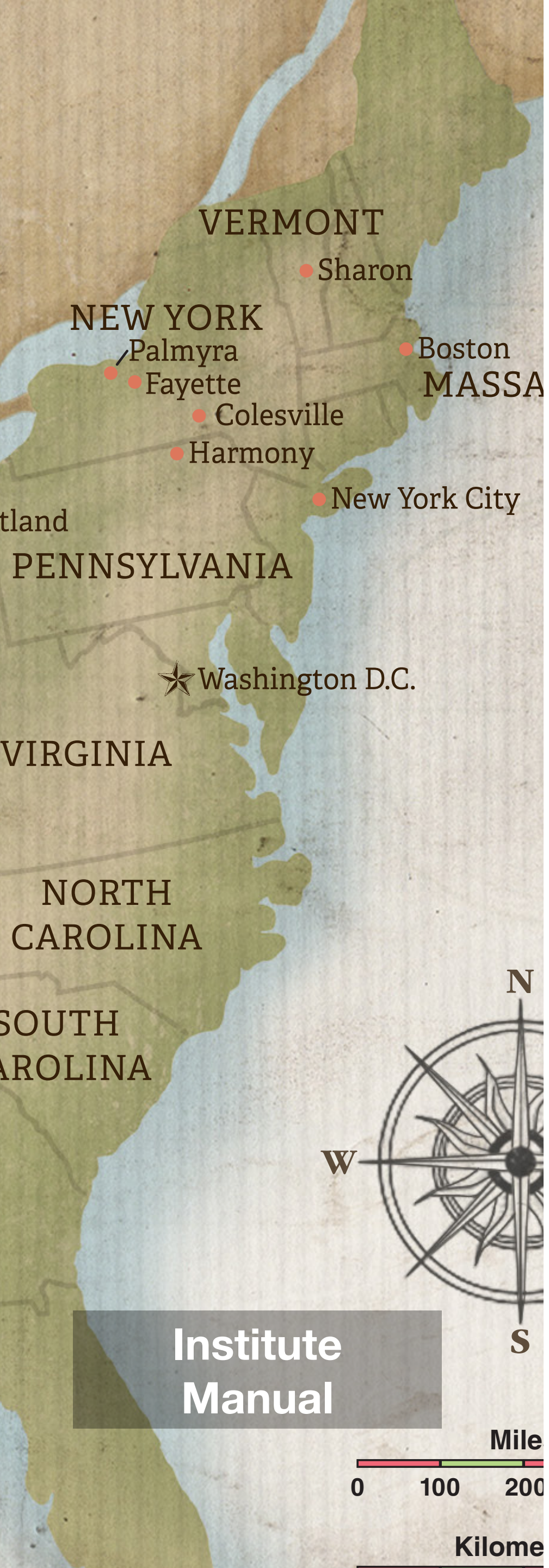
Sometime between May and September of 1834, Warren and Patience Cowdery were baptized (see *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, ed. Matthew



the labors of my brother Orson” (Autobiography of Parley Parker Pratt, ed. Parley P. Pratt Jr. [1938], 113).

Sometime between May and September of 1834, Warren and Patience Cowdery were baptized (see *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, ed. Matthew C. Godfrey and others [2016], 180). In a letter to his brother Oliver, Warren wrote of the opposition the Saints in Freedom endured from their non-believing neighbors. He acknowledged that he had received “some manifestations of divine approbation” of the Lord as he continued attending the branch in Freedom. Yet, he wrote, “I have a thousand times wished I could have that evidence that you have had” (in Tait, “Warren Cowdery,” 220, or history.lds.org).

“Warren also expressed a desire for ‘a preacher of our order’ to come into the Freedom area, someone who would ‘do us good, by strengthening and building us up in the most holy faith’” (Tait, “Warren Cowdery,” 220, or history.lds.org). In a letter to his brother Oliver in October 1834, he expressed his willingness to be “useful in the vineyard of the Lord” and asked Oliver to



that he had received “some manifestations of divine approbation” of the Lord as he continued attending the branch in Freedom. Yet, he wrote, “I have a thousand times wished I could have that evidence that you have had” (in Tait, “Warren Cowdery,” 220, or history.lds.org).

“Warren also expressed a desire for ‘a preacher of our order’ to come into the Freedom area, someone who would ‘do us good, by strengthening and building us up in the most holy faith’” (Tait, “Warren Cowdery,” 220, or history.lds.org). In a letter to his brother Oliver in October 1834, he expressed his willingness to be “useful in the vineyard of the Lord” and asked Oliver to “enquire what is the will of the Lord concerning me” (in *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, 180). The following month, the Prophet Joseph Smith dictated the revelation recorded in Doctrine and Covenants 106, in which the Lord expressed His will for Warren Cowdery to be a preacher to strengthen the members and build up the Church in that area.

deed the “kingdom of our God and his Christ; therefore, let us become ^bsubject unto her laws.

33 Verily I say unto you, it is expedient in me that the first elders of my church should receive their ^aendowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland.

34 And let those commandments which I have given concerning Zion and her ^alaw be executed and fulfilled, after her redemption.

35 There has been a day of ^acalling, but the time has come for a day of choosing; and let those be chosen that are ^bworthy.

36 And it shall be ^amanifest unto my servant, by the voice of the Spirit, those that are ^bchosen; and

they shall be ^csanctified;

37 And inasmuch as they follow the ^acounsel which they receive, they shall have power ^bafter many days to accomplish all things pertaining to Zion.

38 And again I say unto you, sue for ^apeace, not only to the people that have smitten you, but also to all people;

39 And lift up an ^aensign of ^bpeace, and make a proclamation of peace unto the ends of the earth;

40 And make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and ^aall things shall work together for your good.

41 Therefore, be faithful; and behold, and lo, ^aI am with you even unto the end. Even so. Amen.

SECTION 106

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, November 25, 1834. This revelation is directed to Warren A. Cowdery, an older brother of Oliver Cowdery.

1–3, Warren A. Cowdery is called as a local presiding officer; 4–5, The Second Coming will not overtake the children of light as a thief; 6–8, Great blessings follow faithful service in the Church.

It is my will that my servant Warren A. Cowdery should be appointed and ordained a presiding high priest over my church, in the land of ^aFreedom and the regions round about;

2 And should preach my ^aeverlasting gospel, and lift up his voice and

warn the people, not only in his own place, but in the adjoining counties;

3 And devote his whole time to this high and holy calling, which I now give unto him, ^aseeking diligently the kingdom of heaven and its righteousness, and all things necessary shall be added thereunto; for the ^blaborer is worthy of his hire.

4 And again, verily I say unto you, the ^acoming of the Lord draweth nigh, and it overtaketh the world as a ^bthief in the night—

5 Therefore, gird up your loins, that

you may be the ^achildren of light, and that day shall not ^bovertake you as a thief.

6 And again, verily I say unto you, there was joy in heaven when my servant Warren bowed to my scepter, and separated himself from the crafts of men;

7 Therefore, blessed is my servant Warren, for I will have mercy on him; and, notwithstanding the

^avanity of his heart, I will lift him up inasmuch as he will humble himself before me.

8 And I will give him ^agrace and assurance wherewith he may stand; and if he continue to be a faithful witness and a ^blight unto the church I have prepared a crown for him in the ^cmansions of my Father. Even so. Amen.

SECTION 107

Revelation on the priesthood, given through Joseph Smith the Prophet, at Kirtland, Ohio, about April 1835. Although this section was recorded in 1835, the historical records affirm that most of verses 60 through 100 incorporate a revelation given through Joseph Smith on November 11, 1831. This section was associated with the organization of the Quorum of the Twelve in February and March 1835. The Prophet likely delivered it in the presence of those who were preparing to depart May 3, 1835, on their first quorum mission.

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, The patriarchal order is 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.

THERE are, in the church, two ^apriesthoods, namely, the Melchizedek and ^bAaronic, including the Levitical Priesthood.

2 Why the first is called the ^aMelchizedek Priesthood is because ^bMelchizedek was such a great high priest.

3 Before his day it was called the Holy ^aPriesthood, after the ^bOrder of the Son of God.

4 But out of ^arespect or ^breverence to the name of the Supreme Being, to avoid the too frequent repetition

32a Rev. 11:15.
TG Kingdom of God,
on Earth.
b TG Governments;

Spiritually Reborn;
Sanctification.
37a Prov. 15:22.
TG Counsel.

Freedom, New York,
and environs.
2a D&C 18:4.
3a Matt. 6:33.

36 And it shall be ^amanifest unto my servant, by the voice of the Spirit, those that are ^bchosen; and

41 Therefore, be faithful; and behold, and lo, ^aI am with you even unto the end. Even so. Amen.

SECTION 106

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, November 25, 1834. This revelation is directed to Warren A. Cowdery, an older brother of Oliver Cowdery.

1–3, Warren A. Cowdery is called as a local presiding officer; 4–5, The Second Coming will not overtake the children of light as a thief; 6–8, Great blessings follow faithful service in the Church.

IT is my will that my servant Warren A. Cowdery should be appointed and ordained a presiding high priest over my church, in the land of ^aFreedom and the regions round about;
2 And should preach my ^aeverlasting gospel, and lift up his voice and

warn the people, not only in his own place, but in the adjoining counties;
3 And devote his whole time to this high and holy calling, which I now give unto him, ^aseeking diligently the kingdom of heaven and its righteousness, and all things necessary shall be added thereunto; for the ^blaborer is worthy of his hire.

4 And again, verily I say unto you, the ^acoming of the Lord draweth nigh, and it overtaketh the world as a ^bthief in the night—

5 Therefore, gird up your loins, that

1835, the historic incorporate a reve 1831. This section of the Twelve in F it in the presence of their first quorum

1–6, There are two Melchizedek and th Those who hold Priesthood have po all offices in the Ch bishopric presides Priesthood, which outward ordinances chizedek Priesthood all spiritual blessi Priesthood holds th istering of angels; Presidency, the Tw enty constitute the p whose decisions a unity and righteous patriarchal order is Adam to Noah; 53– assembled at Adam the Lord appeared The Twelve are to

32a Rev. 11:15.
TG Kingdom of God, on Earth.

b TG Governments;

Spiritually Reborn; Sanctification.

37a Prov. 15:22.

TG Counsel

Freedom, New York, and environs.

2a D&C 18:4.

3a Matt. 6:33

...for a day of
...ose be chosen
...manifest unto
...e voice of the
...e ^bchosen; and

...according to the voice of the spirit
...which is in you, and ^aall things shall
...work together for your good.

41 Therefore, be faithful; and be-
hold, and lo, ^aI am with you even
unto the end. Even so. Amen.

SECTION 106

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, 1835. This revelation is directed to Warren A. Cowdery, Oliver Cowdery.

...dery is called
...fficer; 4–5, The
...not overtake the
...hief; 6–8, Great
...hful service in

warn the people, not only in his own
place, but in the adjoining counties;

3 And devote his whole time to this
high and holy calling, which I now
give unto him, ^aseeking diligently
the kingdom of heaven and its righ-
teousness, and all things necessary
shall be added thereunto; for the
^blaborer is worthy of his hire

4 And again, verily I say unto you,
the ^acoming of the Lord draweth
nigh, and it overtaketh the world
as a ^bthief in the night—

5 Therefore, gird up your loins, that

...y servant War-
...ld be appointed
...ding high priest
...e land of ^aFree-
...s round about;
...h my ^aeverlast-
...p his voice and

you may be the ^achildren of light,
and that day shall not ^bovertake
you as a thief.

6 And again, verily I say unto you,
there was joy in heaven when my
servant Warren bowed to my scep-
ter, and separated himself from the
crafts of men;

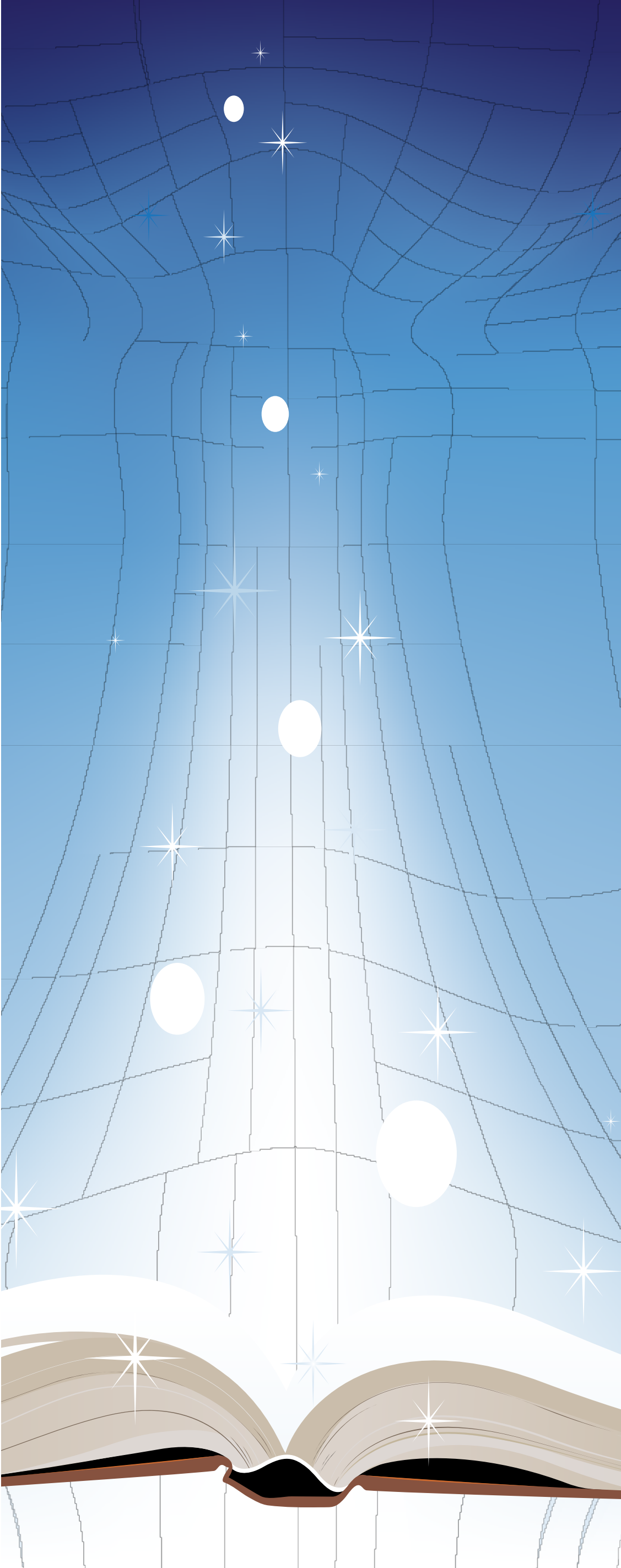
7 Therefore, blessed is my ser-
vant Warren, for I will have mercy
on him; and, notwithstanding the

^avanity of
up inasmuch
himself be

8 And I vouch for
assurance
and if he
witness an
I have prep
the ^cmans
so. Amen.

SECTION 107

Revelation on the priesthood, given through Joseph Smith at Kirtland, Ohio, about April 1835. Although this revelation was given in 1835, the historical records affirm that most of the members of the Twelve incorporated a revelation given through Joseph Smith in 1831. This section was associated with the organization of the Twelve in February and March 1835. The revelation was given in the presence of those who were preparing to go on their first quorum mission.



“To become children of light means to reject the power of the adversary and to choose daily to follow the Light of Christ.

“The phrase ‘children of light’ describes a people in whom the light of the gospel shines brightly. It describes a people who seek the light and are drawn to that which is virtuous, clean, and pure. There is an expectation that children of light are alert and watchful—not sleeping, in a spiritual sense, when they should be awake (see 2 Nephi 1:13; 1 Thessalonians 5:5–8). Children of light do not sit passively in darkness; they have the courage to stand up and stand out. When the adversary comes looming, children of light know when to fight back, when to say no, and when to simply walk away. ...

“You don’t have to wait until you are perfect before you can be a light to the world. Becoming children of light is a process, much like the process of conversion. ...

“As children of light, we have the obligation of making this world a holier and happier place for our having lived in it”

(Elder Craig C. Christensen, “Becoming Children of Light,” Ensign, Aug. 2014, 67, 69).

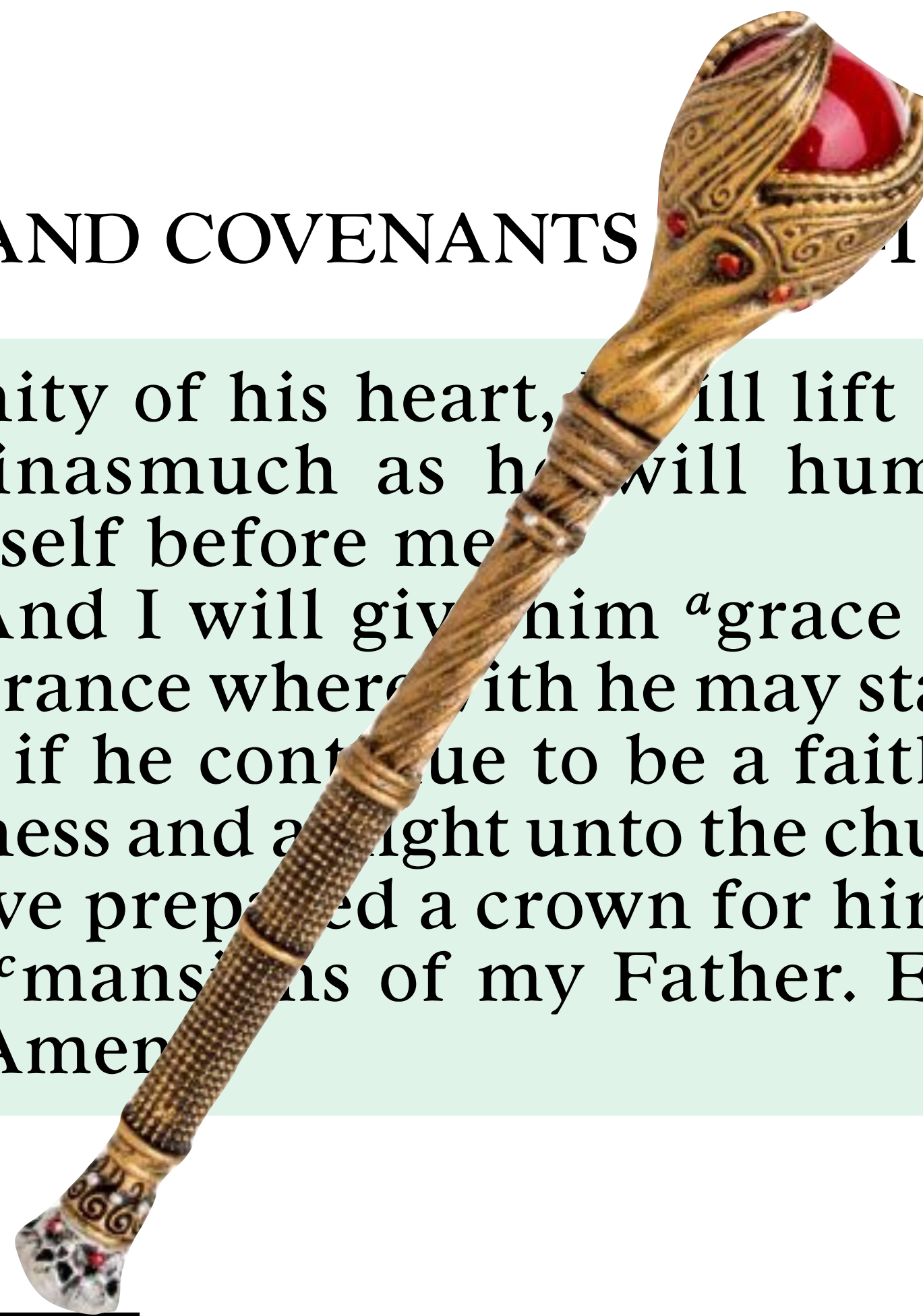
you may be the ^achildren of light, and that day shall not ^bovertake you as a thief.

6 And again, verily I say unto you, there was joy in heaven when my servant Warren bowed to my scepter, and separated himself from the crafts of men;

7 Therefore, blessed is my servant Warren, for I will have mercy on him; and, notwithstanding the

^avanity of his heart, I will lift him up inasmuch as he will humble himself before me.

8 And I will give him ^agrace and assurance where with he may stand; and if he continue to be a faithful witness and a light unto the church I have prepared a crown for him in the ^cmansions of my Father. Even so. Amen.



SECTION 107

Revelation on the priesthood, given through Joseph Smith the Prophet, at Kirtland, Ohio, about April 1835. Although this section was recorded in 1835, the historical records affirm that most of verses 60 through 100 incorporate a revelation given through Joseph Smith on November 11, 1831. This section was associated with the organization of the Quorum

you may be the ^achildren of light, and that day shall not ^bovertake you as a thief.

6 And again, verily I say unto you, there was joy in heaven when my servant Warren bowed to my scepter, and separated himself from the crafts of men;

7 Therefore, blessed is my servant Warren, for I will have mercy on him; and, notwithstanding the

^avanity of his heart, I will lift him up inasmuch as he will humble himself before me.

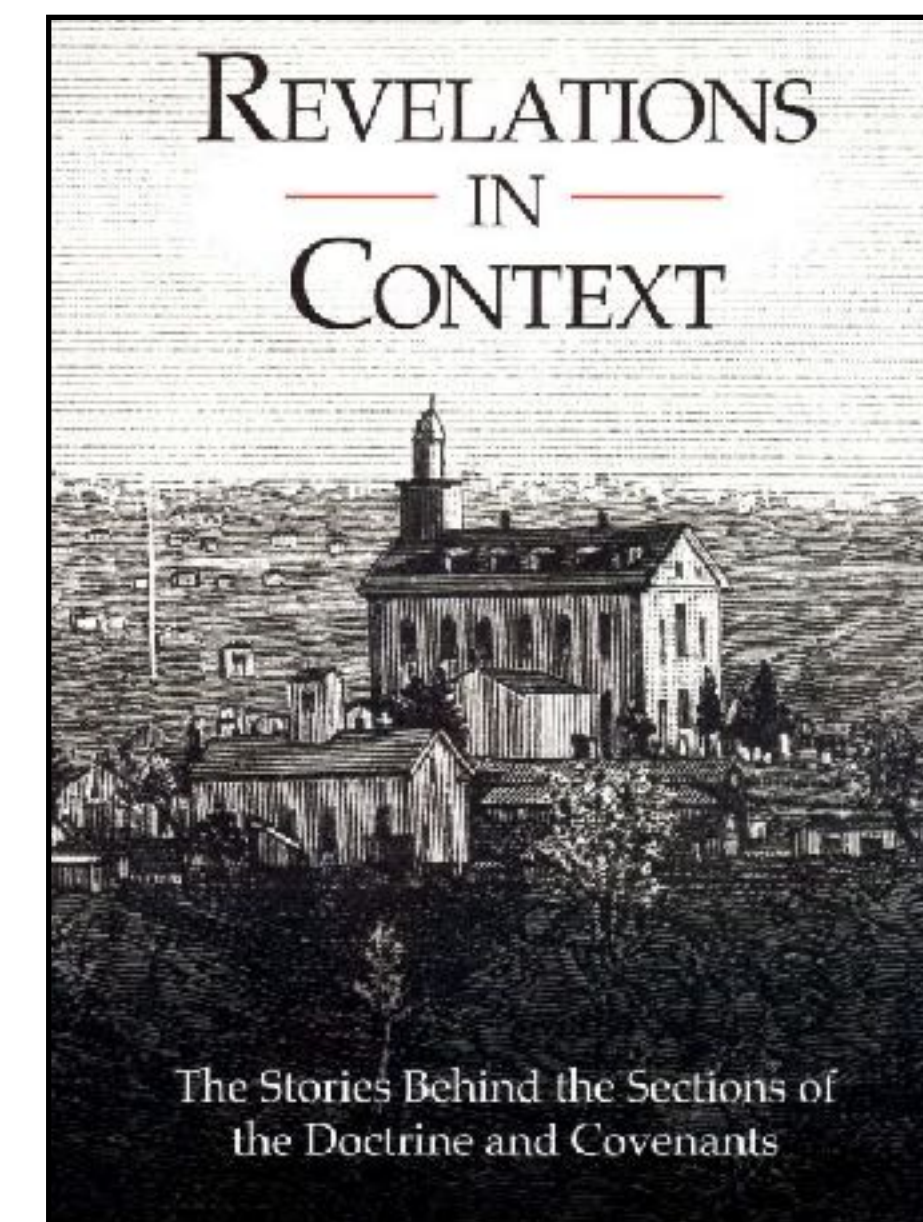
8 And I will give him ^agrace and assurance wherewith he may stand; and if he continue to be a faithful witness and a ^blight unto the church I have prepared a crown for him in the ^cmansions of my Father. Even so. Amen.

SECTION 107

Revelation on the priesthood, given through Joseph Smith at Kirtland, Ohio, about April 1835. Although this section was given in 1835, the historical records affirm that most of verses 60–64 incorporate a revelation given through Joseph Smith on November 11, 1831. This section was associated with the organization of the Quorum



Like so many other early Saints who are little known today, Warren Cowdery made important contributions to the Lord's work. He worked in the publishing office in Kirtland and edited the Church's newspaper. As a clerk for Joseph Smith, he helped write down the dedicatory prayer for the Kirtland Temple and kept records of daily events. His most lasting contribution can now be found just a few pages from the revelation directed to him—in 1836, he recorded the entry in Joseph Smith's journal describing the visit of the Savior and other heavenly messengers to Joseph and Oliver in the Kirtland Temple on April 3, 1836.



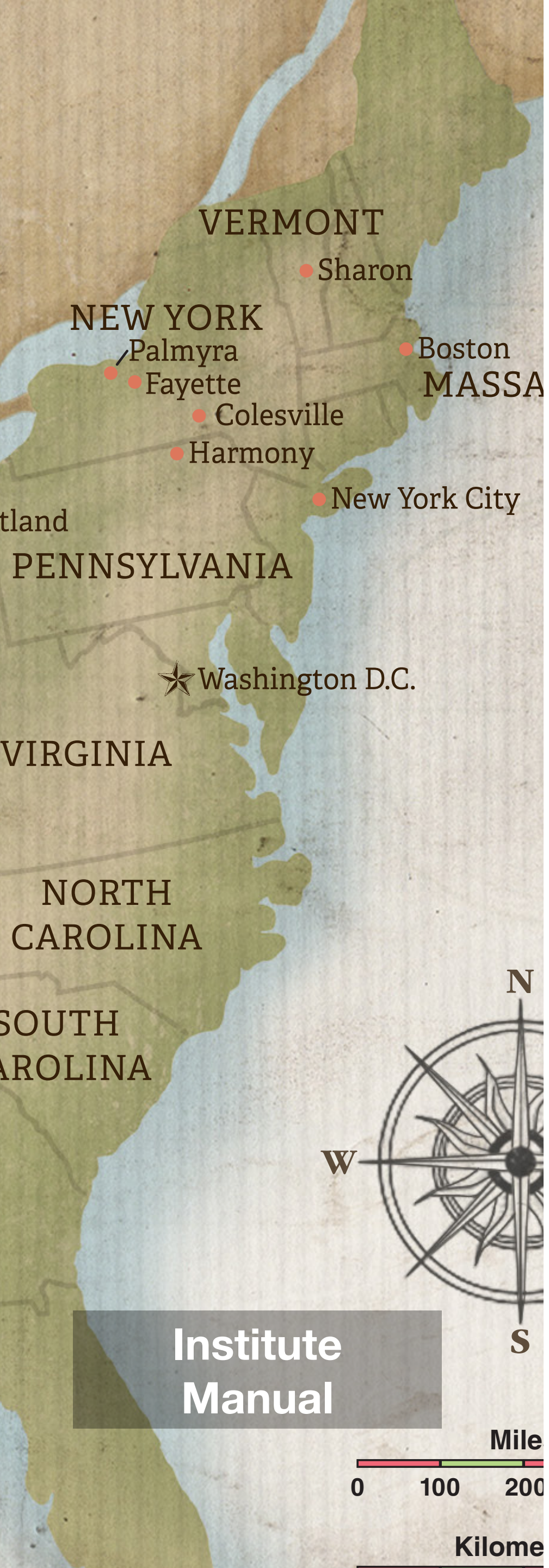
Warren Cowdery

**Doctrine
Covenants & 107**



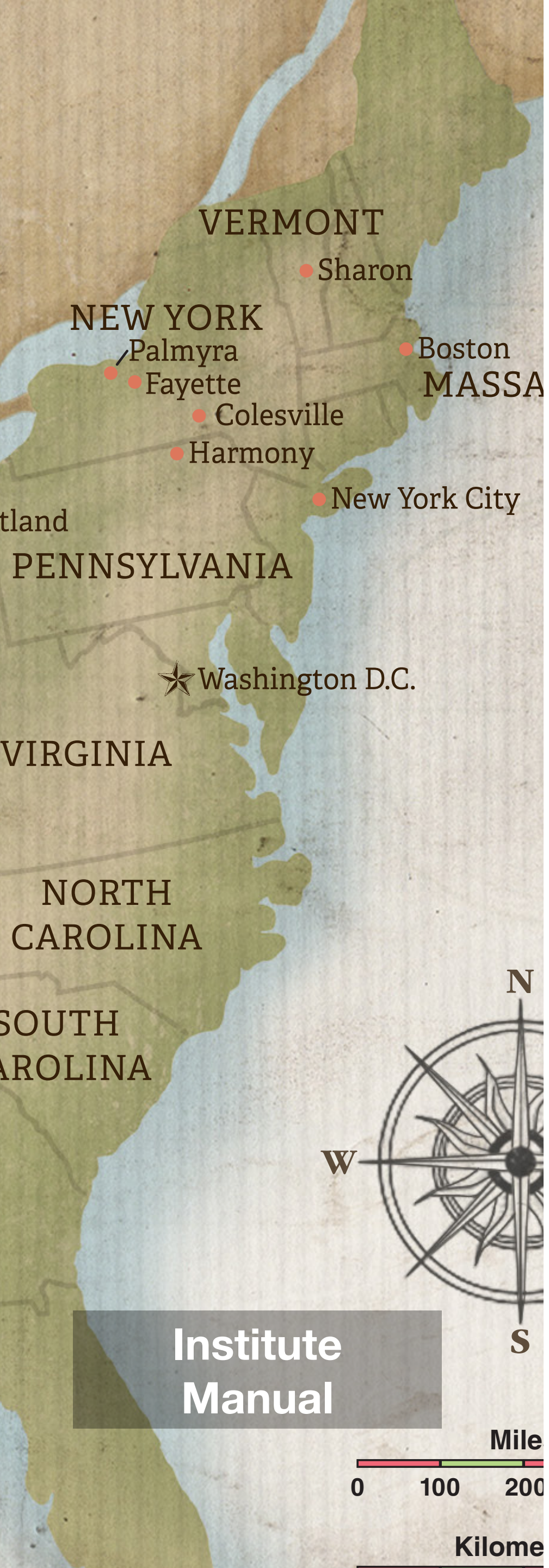
JST Genesis 14:26

26 Now [REDACTED] was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.



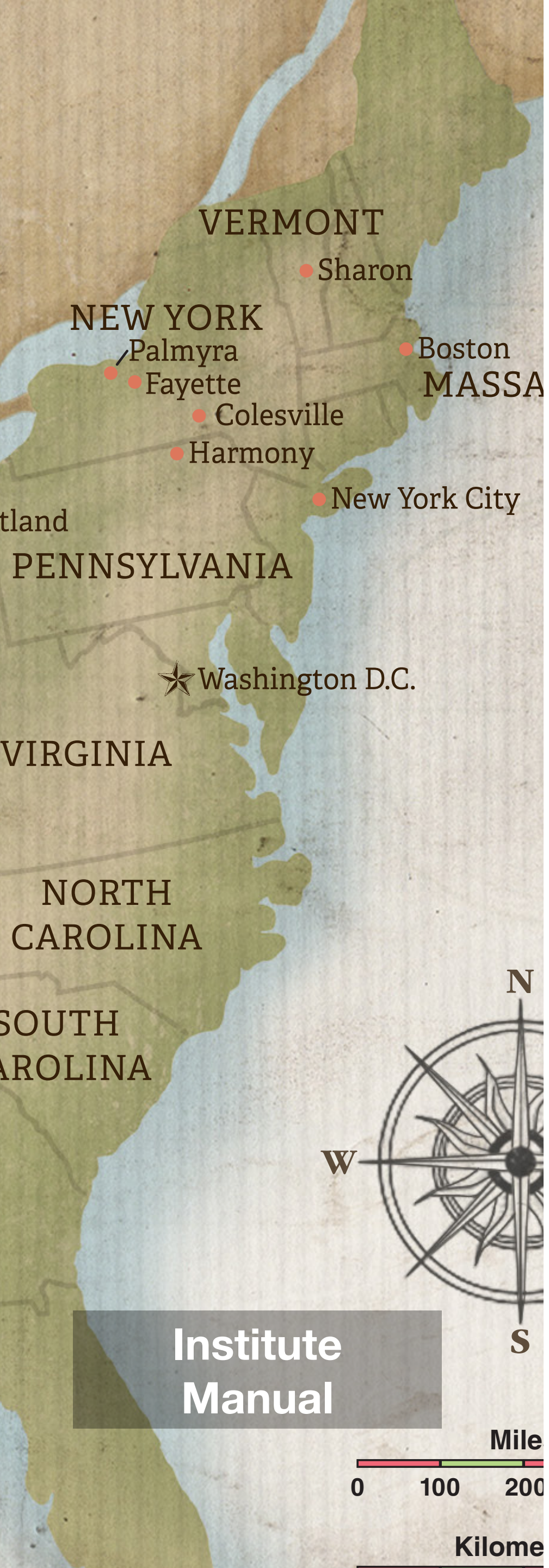
As He did with many truths of the restored gospel, the Lord revealed the pattern of priesthood organization and Church governance “line upon line” (D&C 98:12). Originally titled “On Priesthood,” the revelation recorded in Doctrine and Covenants 107 adds to and clarifies earlier revelations on priesthood offices, responsibilities, and organization (see *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, 308–9; see also D&C 20; 84).

Most of the portion of the revelation recorded in Doctrine and Covenants 107:60–100 was dictated by the Prophet Joseph Smith on November 11, 1831 (see D&C 107, section heading). This revelation was addressed to “the church of Christ in the land of Zion” (D&C 107:59), and it provided clarification regarding “the High Priesthood” (D&C 107:64). The first high priests in this dispensation were ordained at a Church conference held in June 1831 (see *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831*, ed. Michael Hubbard MacKay and others [2013], 317).



land of Zion” (D&C 107:59), and it provided clarification regarding “the High Priesthood” (D&C 107:64). The first high priests in this dispensation were ordained at a Church conference held in June 1831 (see *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831*, ed. Michael Hubbard MacKay and others [2013], 317).

The beginning portion of the revelation recorded in Doctrine and Covenants 107 was dictated sometime between March and early May of 1835 as members of the Quorum of the Twelve Apostles prepared for their first missions as Apostles. As part of the continuing unfolding of priesthood organization, the first members of the Quorum of the Twelve Apostles in this dispensation were called on February 14, 1835. The following month, “[the Prophet Joseph Smith] and the Twelve Apostles decided that because of ‘the many pressing requests from the eastern churches,’ the apostles would conduct a series of conferences in the eastern United States ... ‘for the purpose of regulating all things necessary’ for the welfare of the branches of the church in those areas” (in *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, 308; spelling



prepared for their first missions as Apostles. As part of the continuing unfolding of priesthood organization, the first members of the Quorum of the Twelve Apostles in this dispensation were called on February 14, 1835. The following month, “[the Prophet Joseph Smith] and the Twelve Apostles decided that because of ‘the many pressing requests from the eastern churches,’ the apostles would conduct a series of conferences in the eastern United States ... ‘for the purpose of regulating all things necessary’ for the welfare of the branches of the church in those areas” (in *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, 308; spelling standardized). The Prophet Joseph Smith likely delivered it in the presence of those who were preparing to depart May 3, 1835, on their first mission as a quorum. Doctrine and Covenants 107 contains this “new material from the instruction to the Twelve, which [was] combined with an updated version of the November 1831 revelation on priesthood councils into a single section” (Joseph F. Darowski and James Goldberg, “Restoring the Ancient Order,” in McBride and Goldberg, *Revelations in Context*, 212, or history.lds.org).

SECTION 107

Revelation on the priesthood, given through Joseph Smith the Prophet, at Kirtland, Ohio, about April 1835. Although this section was recorded in 1835, the historical records affirm that most of verses 60 through 100 incorporate a revelation given through Joseph Smith on November 11, 1831. This section was associated with the organization of the Quorum of the Twelve in February and March 1835. The Prophet likely delivered it in the presence of those who were preparing to depart May 3, 1835, on their first quorum mission.

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, The patriarchal order is 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.

THERE are, in the church, two ^apriesthoods, namely, the Melchizedek and ^bAaronic, including the Levitical Priesthood.

2 Why the first is called the ^aMelchizedek Priesthood is because ^bMelchizedek was such a great high priest.

3 Before his day it was called the Holy ^aPriesthood, after the ^bOrder of the Son of God.

4 But out of ^arespect or ^breverence to the name of the Supreme Being, to avoid the too frequent repetition

d, given through Joseph Smith the Prophet, at
 1835. Although this section was recorded in
 s affirm that most of verses 60 through 100
 ven through Joseph Smith on November 11,
 ociated with the organization of the Quorum
 nd March 1835. The Prophet likely delivered
 ho were preparing to depart May 3, 1835, on

ods: the
 c; 7–12,
 hizedek
 iciate in
 -17, The
 Aaronic
 sters in
 The Mel-
 e keys of
 Aaronic
 the min-
 he First
 the Sev-
 uorums,
 made in
 52, The
 ed from
 t Saints
 an, and
 58–67,
 ficers 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 presi-
 dents govern their respective quorums.

THERE are, in the church, two ^apriest-
 hoods, namely, the Melchizedek and
^bAaronic, including the Levitical
 Priesthood.

2 Why the first is called the ^aMel-
 chizedek Priesthood is because
^bMelchizedek was such a great high
 priest.

3 Before his day it was called the
 Holy ^aPriesthood, after the ^bOrder of
 the Son of God.

4 But out of ^arespect or ^breverence
 to the name of the Supreme Being,
 to avoid the too frequent repetition

of his name, they, the church, in
 ancient days, called that priesthood
 after Melchizedek, or the Melchize-
 dek Priesthood.

**“When priesthood authority is exercised
 properly, priesthood bearers do what He
 [Jesus Christ] would do if He were present”**

*(President Boyd K. Packer, “The Power of the
 Priesthood,” Apr 2010 GC, Ensign, May 2010, 7).*

of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood

5 All other authorities or offices in the church are ^aappendages to this priesthood.

6 But there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic or ^aLevitical Priesthood.

7 The office of an ^aelder comes under the priesthood of Melchizedek.

8 The ^aMelchizedek Priesthood holds the right of presidency, and has power and ^bauthority over all the offices in the church in all ages of the world, to administer in spiritual things.

9 The ^aPresidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.

10 ^aHigh priests after the order of the Melchizedek Priesthood have a ^bright to officiate in their own

offices of the church when there are no higher authorities present.

13 The second priesthood is called the ^aPriesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations.

14 Why it is called the lesser priesthood is because it is an ^aappendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances.

15 The ^abishopric is the presidency of this priesthood, and holds the ^bkeys or authority of the same.

16 No man has a legal right to this office, to hold the keys of this priesthood, except he be a ^aliteral descendant of ^bAaron.

17 But as a high priest of the ^aMelchizedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of ^bbishop when no literal descendant of Aaron can be found, provided he is called and ^cset apart and ordained unto this



“Since the scriptures state that ‘all other authorities [and] offices in the church are appendages to this [Melchizedek] priesthood’ (D&C 107:5), all that is done under the direction of those priesthood keys is done with priesthood authority.

“How does this apply to women? In an address to the Relief Society, President Joseph Fielding Smith, then President of the Quorum of the Twelve Apostles, said this: ‘While the sisters have not been given the Priesthood, it has not been conferred upon them, that does not mean that the Lord has not given unto them authority. ... A person may have authority given to him, or a sister to her, to do certain things in the Church that are binding and absolutely necessary for our salvation, such as the work that our sisters do in the House of the Lord. They have authority given unto them to do some great and wonderful things, sacred unto the Lord, and binding just as thoroughly as are the blessings that are given by the men who hold the Priesthood’ [Joseph Fielding Smith, ‘Relief Society—an Aid to the Priesthood,’ Relief Society Magazine, Jan. 1959, 4)]. ...



unto them to do some great and wonderful things, sacred unto the Lord, and binding just as thoroughly as are the blessings that are given by the men who hold the Priesthood' [Joseph Fielding Smith, 'Relief Society—an Aid to the Priesthood,' Relief Society Magazine, Jan. 1959, 4)]. ...

“We are not accustomed to speaking of women having the authority of the priesthood in their Church callings, but what other authority can it be? When a woman—young or old—is set apart to preach the gospel as a full-time missionary, she is given priesthood authority to perform a priesthood function. The same is true when a woman is set apart to function as an officer or teacher in a Church organization under the direction of one who holds the keys of the priesthood. Whoever functions in an office or calling received from one who holds priesthood keys exercises priesthood authority in performing her or his assigned duties”

(Elder Dallin H. Oaks, “The Keys and Authority of the Priesthood,” Apr 2014 GC, Ensign or Liahona, May 2014, 50–51).

“While all men hold the priesthood who are ordained to any office, yet there are special, or directing, authorities, bestowed upon those who are called to preside. These authorities are called keys.

“[Priesthood] keys are the right of presidency; they are the power and authority to govern and direct all of the Lord’s affairs on earth. Those who hold them have power to govern and control the manner in which all others may serve in the priesthood” (Teachings of Presidents of the Church: Joseph Fielding Smith [2013], 153).

Aaronic or ^aLevitical Priesthood.

7 The office of an ^aelder comes under the priesthood of Melchizedek.

8 The ^aMelchizedek Priesthood holds the right of presidency, and has power and ^bauthority over all the offices in the church in all ages of the world, to administer in spiritual things.

9 The ^aPresidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.

10 ^aHigh priests after the order of the Melchizedek Priesthood have a ^bright to officiate in their own ^cstanding, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, ^apriest (of the Levitical order), teacher, deacon, and member.

11 An elder has a right to officiate in his stead when the high priest is not present.

12 The high priest and ^aelder are to administer in spiritual things, agreeable to the covenants and com-

of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood.

5 All other authorities or offices in the church are ^aappendages to this priesthood.

6 But there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic or ^aLevitical Priesthood.

7 The office of an ^aelder comes under the priesthood of Melchizedek.

8 The ^aMelchizedek Priesthood holds the right of presidency, and has power and ^bauthority over all the offices in the church in all ages of the world, to administer in spiritual things.

9 The ^aPresidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.

10 ^aHigh priests after the order of the Melchizedek Priesthood have a ^bright to officiate in their own ^cstanding, under the direction of the

offices of the church when there are no higher authorities present.

13 The second priesthood is called the ^aPriesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations.

14 Why it is called the lesser priesthood is because it is an ^aappendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances.

15 The ^abishopric is the presidency of this priesthood, and holds the ^bkeys or authority of the same.

16 No man has a legal right to this office, to hold the keys of this priesthood, except he be a ^aliteral descendant of ^bAaron.

17 But as a high priest of the ^aMelchizedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of ^bbishop when no literal descendant of Aaron can be found, provided he is called and ^cset apart and ordained unto this power by the hands of the ^dPresi-

15 The ^abishopric is the presidency of this priesthood, and holds the ^bkeys or authority of the same.

16 No man has a legal right to this office, to hold the keys of this priesthood, except he be a ^aliteral descendant of ^bAaron.

17 But as a high priest of the ^aMelchizedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of ^bbishop when no literal descendant of Aaron can be found, provided he is called and ^cset apart and ordained unto this power by the hands of the ^dPresidency of the Melchizedek Priesthood.

18 The power and authority of the higher, or Melchizedek Priesthood, is to hold the ^akeys of all the spiritual blessings of the church—

19 To have the privilege of receiving the ^amysteries of the kingdom of heaven, to have the ^bheavens opened unto them, to commune with the ^cgeneral assembly and church of the ^dFirstborn, and to enjoy the communion and ^epresence of God the

Father, and Jesus the ^fmediator of the new covenant.

20 The ^apower and authority of the lesser, or ^bAaronic Priesthood, is to hold the ^ckeys of the ministering of angels, and to ^dadminister in outward ^eordinances, the letter of the gospel, the baptism of repentance for the ^fremission of sins, agreeable to the covenants and commandments.

21 Of necessity there are presidents, or presiding ^aofficers growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods.

22 Of the ^aMelchizedek Priesthood, three ^bPresiding High Priests, chosen by the body, appointed and ordained to that office, and ^cupheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church.

23 The ^atwelve traveling councilors are called to be the Twelve ^bApostles, or special ^cwitnesses of the name of Christ in all the world—thus differ-

special named.

27 And either of the ^aun- that is, rum mu in order the same the other

28 A m when c possible

29 Unl cisions: blessing quorum ancient the orde ^arightec

30 The or eithe all ^aright lowline ^blong-su ^dvirtue, patience

TG Elder Melchizedek

b TG Bishop.



“[The Melchizedek Priesthood] is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven.

“... It is the channel through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the children of men to the present time, and through which He will make known His purposes to the end of time”

(Teachings of Presidents of the Church: Joseph Smith, 108–9).

Father, and Jesus the ^fmediator of the new covenant.

20 The ^apower and authority of the lesser, or ^bAaronic Priesthood, is to hold the ^ckeys of the ministering of angels, and to ^aadminister in outward ^eordinances, the letter of the gospel, the baptism of repentance for the ^fremission of sins, agreeable to the covenants and commandments.

21 Of necessity there are presidents, or presiding ^aofficers growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthods.

22 Of the ^aMelchizedek Priesthood, three ^bPresiding High Priests, chosen by the body, appointed and ordained to that office, and ^cupheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church.

23 The ^atwelve traveling councilors are called to be the Twelve ^bApostles, or special ^cwitnesses of the name of Christ in all the world—thus differing from other officers in the church in the duties of their calling.

24 And they form a quorum, ^aequal in authority and power to the three presidents previously mentioned.

25 The ^aSeventy are also called to ^bpreach the gospel, and to be especial 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, equal in ^aauthority to that of the Twelve

special witnesses or Apostles just named.

27 And every decision made by either of these quorums must be by the ^aunanimous voice of the same; 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, who were ordained after the order of Melchizedek, and were ^arighteous and holy men.

30 The decisions of these quorums, or either of them, are to be made in all ^arighteousness, in holiness, and lowliness of heart, meekness and ^blong-suffering, and in ^cfaith, and ^avirtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity;

31 Because the promise is, if these things abound in them they shall not be ^aunfruitful 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 ^aappeal from their decision.



“The question arises, How can they [the three quorums] be equal in authority? Speaking to this question, President Joseph F. Smith (1838–1918) taught: ‘I want here to correct an impression that has grown up to some extent among the people, and that is, that the Twelve Apostles possess equal authority with the First Presidency in the Church. This is correct when there is no other Presidency but the Twelve Apostles; but so long as there are three presiding Elders who possess the presiding authority in the Church, the authority of the Twelve Apostles is not equal to theirs. If it were so, there would be two equal authorities and two equal quorums in the Priesthood, running parallel, and that could not be, because there must be a head’ (Elders’ Journal, Nov. 1, 1906, 43).

“Likewise, the Seventy, who serve under the direction of the Twelve, would become equal in authority only in the event that the First Presidency and the Quorum of the Twelve were somehow destroyed”

(President Gordon B. Hinckley, “The Quorum of the First Presidency,” Ensign, Dec. 2005, 47).

special witnesses or Apostles just named.

27 And every decision made by either of these quorums must be by the ^aunanimous voice of the same; 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, who were ordained after the order of Melchizedek, and were ^arighteous and holy men.

30 The decisions of these quorums, or either of them, are to be made in all ^arighteousness, in holiness, and lowliness of heart, meekness and

“Can you imagine how the Spirit needs to move upon 15 men to bring about unanimity? These 15 men have varied educational and professional backgrounds, with differing opinions about many things. Trust me! These 15 men—prophets, seers, and revelators—know what the will of the Lord is when unanimity is reached! They are committed to see that the Lord’s will truly will be done”

(President Russell M. Nelson, “Sustaining the Prophets,” Oct 2014 GC, Ensign or Liahona, Nov. 2014, 75).

33 The ^aTwelve are a ^bTraveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the ^cGentiles and secondly unto the Jews.

34 The ^aSeventy are to act in the name of the Lord, under the direction of the ^bTwelve 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—

35 The Twelve being ^asent out, 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 ^ahigh 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 ^ahigh 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 to call upon the ^aSeventy, 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 ^aTwelve, in all large branches of the church, to ordain ^bevangelical ministers, as they shall be designated unto them by revelation—

40 The order of this priesthood was confirmed to be handed down from

father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.

41 This ^aorder was instituted in the days of ^bAdam, and came down by ^clineage in the following manner:

42 From Adam to ^aSeth, who was ^bordained 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 ^cpreserved unto the end of the earth;

43 Because he (Seth) was a ^aperfect man, and his ^blikeness was the express likeness of his father, in-somuch 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 ^aEnoch 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 ^asaw the Lord, and he walked with him, and was before his face continually; and he ^bwalked 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 ^aordained under the hand of Methuselah.

53 Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all ^ahigh priests, with the residue of his posterity who were righteous, into the valley of ^bAdam-ondi-Ahman, and there bestowed upon them his last blessing.

54 And the Lord appeared unto them, and they rose up and blessed ^aAdam, 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 ^aprince 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, ^apredicted whatsoever should befall his posterity unto the latest generation.

57 These things were all written

in the book of ^aEnoch, and are to be testified of in due time.

58 It is the duty of the ^aTwelve, also, to ^bordain 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 ^alaws respecting church business—

60 Verily, I say unto you, saith the Lord of Hosts, there must needs be ^apresiding elders to preside over those who are of the office of an elder;

61 And also ^apriests to preside over those who are of the office of a priest;

62 And also teachers to preside over those who are of the office of a teacher, in like manner, and also the ^adeacons—

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, which is the greatest of all.

65 Wherefore, it must needs be that one be appointed of the ^aHigh Priesthood to preside over the priesthood, and he shall be called President of the High Priesthood of the Church;

66 Or, in other words, the ^aPresiding 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 ^alaying on of the hands.

68 Wherefore, the office of a bishop

49a TG Jesus Christ, Appearances, Antemortal.

D&C 78:15 (15–20); 116. 54a 2 Ne. 9:21; D&C 128:21.

72:9; 83:1; 103:35. 60a D&C 107:89 (89–90). 61a D&C 20:46; 84:111;

“An evangelist is a Patriarch. ...
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”

(Teachings of Presidents of the
Church: Joseph Smith, 140).

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 ^ahigh council in Zion form
a quorum equal in authority in the
affairs of the church, in all their de-
cisions, to the councils of the Twelve
at the stakes of Zion.

38 It is the duty of the traveling
high council to call upon the ^aSev-
enty, when they need assistance, to
fill the several calls for preaching
and administering the gospel, in-
stead of any others.

39 It is the duty of the ^aTwelve,
in all large branches of the church,
to ordain ^bevangelical ministers, as
they shall be designated unto them
by revelation—

40 The order of this priesthood was
confirmed to be handed down from

44 E
one h
and f
Adam

45 G
wilde
his ag
neyin
was e

46 M
and n
old w
hand

47 Ja
old w
the ha
him.

48 ^aP
old w
the h
sixty-

33^a D&C 107:23
(23–24, 38–39).

^b D&C 112:21.
35^a Matt. 10:5 (5–42).

33 The ^aTwelve are a ^bTraveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the ^cGentiles and secondly unto the Jews.

34 The ^aSeventy are to act in the name of the Lord, under the direction of the ^bTwelve 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—

35 The Twelve being ^asent out, 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 ^ahigh 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 ^ahigh 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 to call upon the ^aSeventy, 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 ^aTwelve, in all large branches of the church, to ordain ^bevangelical ministers, as they shall be designated unto them by revelation—

40 The order of this priesthood was confirmed to be handed down from

father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.

41 This ^aorder was instituted in the days of ^bAdam, and came down by ^clineage in the following manner:

~~42 From Adam to ^aSeth, who was ^bordained 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 ^cpreserved unto the end of the earth;~~

43 Because he (Seth) was a ^aperfect man, and his ^blikeness was the express likeness of his father, in-somuch 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 ^aEnoch was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five and Adam blessed him.

33 The ^aTwelve are a ^bTraveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the ^cGentiles and secondly unto the Jews.

34 The ^aSeventy are to act in the name of the Lord, under the direction of the ^bTwelve 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—

35 The Twelve being ^asent out, 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 ^ahigh 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 ^ahigh 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 to call upon the ^aSeventy, 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 ^aTwelve, in all large branches of the church, to ordain ^bevangelical ministers, as they shall be designated unto them by revelation—

40 The order of this priesthood was confirmed to be handed down from

father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.

41 This ^aorder was instituted in the days of ^bAdam, and came down by ^clineage in the following manner:

42 From Adam to ^aSeth, who was ^bordained 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 ^cpreserved unto the end of the earth;

43 Because he (Seth) was a ^aperfect man, and his ^blikeness was the express likeness of his father, inasmuch 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 ^aEnoch 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 ^asaw the Lord, and he walked with him, and was before his face continually; and he ^bwalked 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 ^aordained under the hand of Methuselah.

53 Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all ^ahigh priests, with the residue of his posterity who were righteous, into the valley of ^bAdam-on-di-Ahman, and there bestowed upon them his last blessing.

54 And the Lord appeared unto them, and they rose up and blessed ^aAdam, 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 ^aprince 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, ^apredicted whatsoever should befall his posterity unto the latest generation.

57 These things were all written

in the book of ^aEnoch, and are to be testified of in due time.

58 It is the duty of the ^aTwelve, also, to ^bordain 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 ^alaws respecting church business—

60 Verily, I say unto you, saith the Lord of Hosts, there must needs be ^apresiding elders to preside over those who are of the office of an elder;

61 And also ^apriests to preside over those who are of the office of a priest;

62 And also teachers to preside over those who are of the office of a teacher, in like manner, and also the ^adeacons—

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, which is the greatest of all.

65 Wherefore, it must needs be that one be appointed of the ^aHigh Priesthood to preside over the priesthood, and he shall be called President of the High Priesthood of the Church;

66 Or, in other words, the ^aPresiding 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 ^alaying on of the hands.

68 Wherefore, the office of a bishop

33a D&C 107:23

b D&C 112:21.

b Gen. 5:4 (1-32).

49a TG Jesus Christ, Appearances.

D&C 78:15 (15-20); 116. 54a 2 Ne. 9:21;

72:9; 83:1; 103:35. 60a D&C 107:89 (89-90).

“How did Adam bring his descendants into the presence of the Lord?”

“The answer: Adam and his descendants entered into the priesthood order of God. Today we would say they went to the House of the Lord and received their blessings.

“The order of priesthood spoken of in the scriptures is sometimes referred to as the patriarchal order because it came down from father to son.

“But this order is otherwise described in modern revelation as an order of family government where a man and woman enter into a covenant with God—just as did Adam and Eve—to be sealed for eternity, to have posterity, and to do the will and work of God throughout their mortality.

“If a couple are true to their covenants, they are entitled to the blessing of the highest degree of the celestial kingdom. These covenants today can only be entered into by going to the House of the Lord.

“Adam followed this order and brought his posterity into the presence of God. He is the great example for us to follow”

(President Ezra Taft Benson, “What I Hope You Will Teach Your Children about the Temple,” Ensign, Aug. 1985, 9).

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 ^aordained under the hand of Methuselah.

53 Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all ^ahigh priests, with the residue of his posterity who were righteous, into the valley of ^bAdam-ondi-Ahman, and there bestowed upon them his last blessing.

54 And the Lord appeared unto them, and they rose up and blessed ^aAdam, 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

land of Zion, in addition to the church ^alaws respecting church business—

60 Verily, I say unto you, saith the Lord of Hosts, there must needs be ^apresiding elders to preside over those who are of the office of an elder;

61 And also ^apriests to preside over those who are of the office of a priest;

62 And also teachers to preside over those who are of the office of a teacher, in like manner, and also the ^adeacons—

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, which is the greatest of all.

65 Wherefore, it must needs be that one be appointed of the ^aHigh Priest-

and Methuselah, who were all ^ahigh priests, with the residue of his posterity who were righteous, into the valley of ^bAdam-ondi-Ahman, and there bestowed upon them his last blessing.

54 And the Lord appeared unto them, and they rose up and blessed ^aAdam, 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 ^aprince 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, ^apredicted whatsoever should befall his posterity unto the latest generation.

57 These things were all written

over those who are of the office of a teacher, in like manner, and also the ^adeacons—

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, which is the greatest of all.

65 Wherefore, it must needs be that one be appointed of the ^aHigh Priesthood to preside over the priesthood, and he shall be called President of the High Priesthood of the Church;

66 Or, in other words, the ^aPresiding 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 ^alaying on of the hands.

68 Wherefore, the office of a bishop

“The bishop is the judge and the shepherd who has the power of discernment and the right to revelation and inspiration for the guidance of the flock. He is responsible for holding worthiness interviews in order to authorize attendance at the temple, callings to ward positions, ordinations to priesthood offices, and the callings of missionaries. He administers formal and informal discipline for violation of the laws of the Church, and he counsels and helps members avoid the necessity for discipline”

(Elder Dallin H. Oaks, “Bishop, Help!” Apr 1997 GC, Ensign, May 1997, 22).

is not equal unto it; for the office of a ^abishop is in administering all ^btemporal things;

69 Nevertheless a ^abishop must be chosen from the ^bHigh Priesthood, unless he is a ^cliteral descendant of Aaron;

70 For unless he is a ^aliteral 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 ^aknowledge of them by the Spirit of truth;

72 And also to be a ^ajudge in Israel, to do the business of the church, to sit in ^bjudgment upon transgressors upon testimony as it shall be laid before him according to the laws, by the assistance of his ^ccounselors, 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

where a Pres- hood, after t is tried, to s

77 And th these coun commandm

78 Again, the most i the church, cases of th there is not decision of shall be ha up unto the before the ^b Priesthood.

79 And the cil of the Hig power to c even twelve or; and thu High Priest shall have testimony a the church.

80 And aft be had in re fore the Lor

hop is in administering all
ral things;

vertheless a ^abishop must be
from the ^bHigh Priesthood,
he is a ^cliteral descendant
n;

unless he is a ^aliteral de-
nt of Aaron he cannot hold
s of that priesthood.

vertheless, a high priest, that
the order of Melchizedek,
set apart unto the minis-
of temporal things, having
ledge of them by the Spirit

;
d also to be a ^ajudge in Israel,
e business of the church, to
dgment upon transgressors
estimony as it shall be laid
him according to the laws,
ssistance of his ^ccounselors,
e has chosen or will choose
the elders of the church.

s is the duty of a bishop
not a literal descendant of
but has been ordained to the
riesthood after the order of
edek.

us shall he be a ^ajudge, even
on judge among the inhabi-
Zion, or in a stake of Zion,
ny branch of the church
ne shall be ^bset apart unto
nistry, until the borders of

hood, 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 ^adifficult
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 ^bPresidency of the High
Priesthood.

79 And the Presidency of the coun-
cil of the High Priesthood shall have
power to call other high priests,
even twelve, to assist as counsel-
ors; 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 be-
fore 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 belong-
ing to the church who is exempt
from this council of the church.

82 And inasmuch as a President

according to truth and righteousness.

85 And again, verily I say unto you,
the duty of a president over the of-
fice of a ^adeacon is to preside over
twelve deacons, to sit in council
with them, and to ^bteach them their
duty, ^cedifying one another, as it is
given according to the covenants.

86 And also the duty of the presi-
dent over the office of the ^ateachers
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 is to
preside over forty-eight ^apriests, and
sit in council with them, to teach
them the duties of their office, as
is given in the covenants—

88 This president is to be a ^abishop;
for this is one of the duties of this
priesthood.

89 Again, the duty of the president
over the office of ^aelders is to pre-
side 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
^atravel into all the world.

91 And again, the duty of the
President of the office of the High

of God which h
head of the chu

93 And it is ac
showing the or
that they shoul
dents to presid
out of the num

94 And the se
these president
the six;

95 And these s
to choose other
first seventy to
and are to pres

96 And also o
seven times sev
the vineyard of

97 And these
^btraveling mini
tiles first and a

98 Whereas o
church, who b
Twelve, neith

are not under t
travel among a
to travel as th
shall allow, no
may hold as hi
offices in the c

99 Wherefore
learn his ^aduty
office in which
all ^bdiligence.

100 He that is

unto it; for the office is in administering all things;

unless a ^abishop must be in the ^bHigh Priesthood, as a ^cliteral descendant

ess he is a ^aliteral descendant of Aaron he cannot hold that priesthood.

less, a high priest, that order of Melchizedek, apart unto the ministerial things, having charge of them by the Spirit

to be a ^ajudge in Israel, business of the church, to attend upon transgressors as it shall be laid according to the laws, in presence of his ^ccounselors, as chosen or will choose elders of the church.

the duty of a bishop as a literal descendant of Aaron has been ordained to the priesthood after the order of Melchizedek.

all he be a ^ajudge, even among the inhabitants, or in a stake of Zion, or branch of the church shall be ^bset apart unto his duty, until the borders are enlarged and it becomes necessary to have other bishops or elders on or elsewhere.

asmuch as there are other offices appointed they shall act in their office.

literal descendant of Aaron

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 ^adifficult 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 ^bPresidency 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 ^acommon council of the church, who shall be assisted by twelve counselors of the High Priesthood;

83 And their decision upon his

^corder and in solemnity before him, according to truth and righteousness.

85 And again, verily I say unto you, the duty of a president over the office of a ^adeacon is to preside over twelve deacons, to sit in council with them, and to ^bteach them their duty, ^cedifying one another, as it is given according to the covenants.

86 And also the duty of the president over the office of the ^ateachers 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 is to preside over forty-eight ^apriests, and sit in council with them, to teach them the duties of their office, as is given in the covenants—

88 This president is to be a ^abishop; for this is one of the duties of this priesthood.

89 Again, the duty of the president over the office of ^aelders 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 ^atravel into all the world.

91 And again, the duty of the President of the office of the High Priesthood is to ^apreside over the whole church, and to be like unto ^bMoses—

92 Behold, here is wisdom; yea, to be a ^aseer, a ^brevelator, a translator,

and a ^cprophet, having all the ^dgifts of God which he bestows upon the head of the church.

~~93 And it is according to the vision showing the order of the ^aSeventy, 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.

97 And these ^aseventy are to be ^btraveling 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 ^aduty, and to act in the office in which he is appointed, in all ^bdiligence.

100 He that is ^aslothful shall not be counted ^bworthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen.

over the Priesthood of Aaron is to preside over forty-eight ^apriests, and sit in council with them, to teach them the duties of their office, as is given in the covenants—

88 This president is to be a ^abishop; for this is one of the duties of this priesthood.

89 Again, the duty of the president over the office of ^aelders 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 ^atravel into all the world.

91 And again, the duty of the President of the office of the High Priesthood is to ^apreside over the whole church, and to be like unto ^bMoses—

92 Behold, here is wisdom; yea, to be a ^aseer, a ^brevelator, a translator,

seven times seventy, if the labor in the vineyard of necessity requires it.

97 And these ^aseventy are to be ^btraveling 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 ^aduty, and to act in the office in which he is appointed, in all ^bdiligence.

100 He that is ^aslothful shall not be counted ^bworthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen.



“The priesthood is not so much a gift as it is a commission to serve, a privilege to lift, and an opportunity to bless the lives of others.

“With these opportunities come responsibilities and duties. I love and cherish the noble word duty and all that it implies. ...

“We have been taught the specific duties of the priesthood which we hold, whether it be the Aaronic or the Melchizedek Priesthood. I urge you to contemplate those duties and then do all within your power to fulfill them. In order to do so, each must be worthy. Let us have ready hands, clean hands, and willing hands, that we may participate in providing what our Heavenly Father would have others receive from Him. If we are not worthy, it is possible to lose the power of the priesthood; and if we lose it, we have lost the essence of exaltation. Let us be worthy to serve. ...



do all within your power to fulfill them. In order to do so, each must be worthy. Let us have ready hands, clean hands, and willing hands, that we may participate in providing what our Heavenly Father would have others receive from Him. If we are not worthy, it is possible to lose the power of the priesthood; and if we lose it, we have lost the essence of exaltation. Let us be worthy to serve. ...

“Brethren, the world is in need of our help. Are we doing all we should? Do we remember the words of President John Taylor: ‘If you do not magnify your callings, God will hold you responsible for those whom you might have saved had you done your duty’? [Teachings of Presidents of the Church: John Taylor (2001), 164]. There are feet to steady, hands to grasp, minds to encourage, hearts to inspire, and souls to save. The blessings of eternity await you”

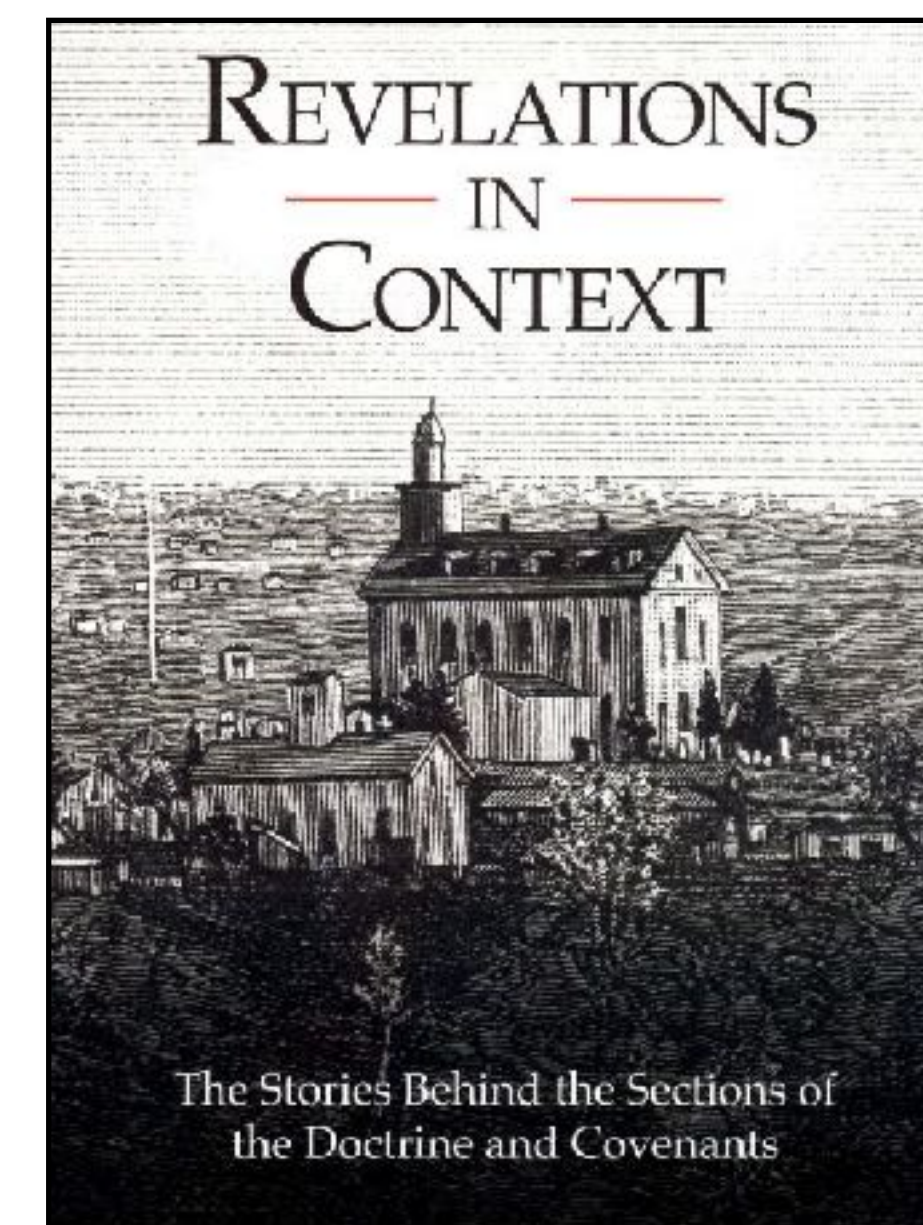
(President Thomas S. Monson, “Willing and Worthy to Serve,” Ensign or Liahona, Apr 2012 GC, May 2012, 66–67, 69).

**Doctrine
Covenants & 108**



Early in the fall of 1831, two brothers of his [Lyman Sherman] wife, Delcena, who had left home to work, wrote back to the family that they had been baptized into the new “Mormonite” church. “This news came upon us almost as a horror and a disgrace,” Delcena’s brother Benjamin recalled. Shortly after the first letter arrived, the absent Johnson brothers had sent a package containing the Book of Mormon and “a lengthy explanation” of their new beliefs. After receiving these materials, Benjamin wrote, “My mother, brother Seth, sister Nancy, and Lyman R. Sherman, with some of the neighbors, all devoted to religion, would meet together secretly to read the Book of Mormon and accompanying letter, or perhaps to deplore the delusion into which my brothers had fallen.”

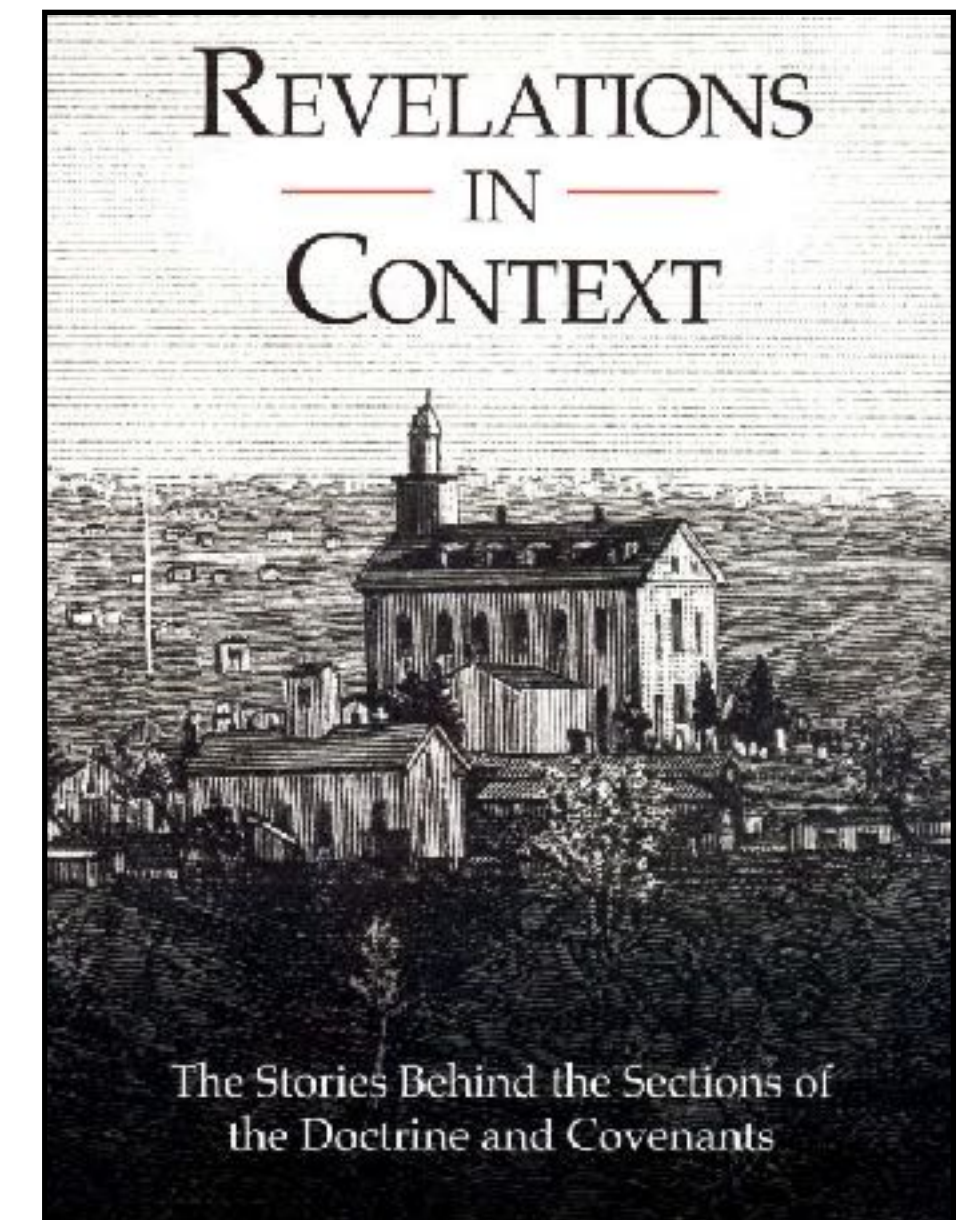
This initial skepticism gave way as “their reading soon led to marveling at the simplicity and purity of what they read, and at the spirit which accompanied it, bearing witness to its truth.” Lyman and Delcena Sherman and



**“Wrought Upon” to
Seek a Revelation**

This initial skepticism gave way as “their reading soon led to marveling at the simplicity and purity of what they read, and at the spirit which accompanied it, bearing witness to its truth.” Lyman and Delcena Sherman and several members of the Johnson family were baptized in January 1832. Members of the Sherman family were also converted. The Shermans moved to Kirtland by mid-1833, where they became acquainted with Joseph Smith and many of the Saints. Their son Albey was about the same age as Joseph Smith III, and the boys were friends.

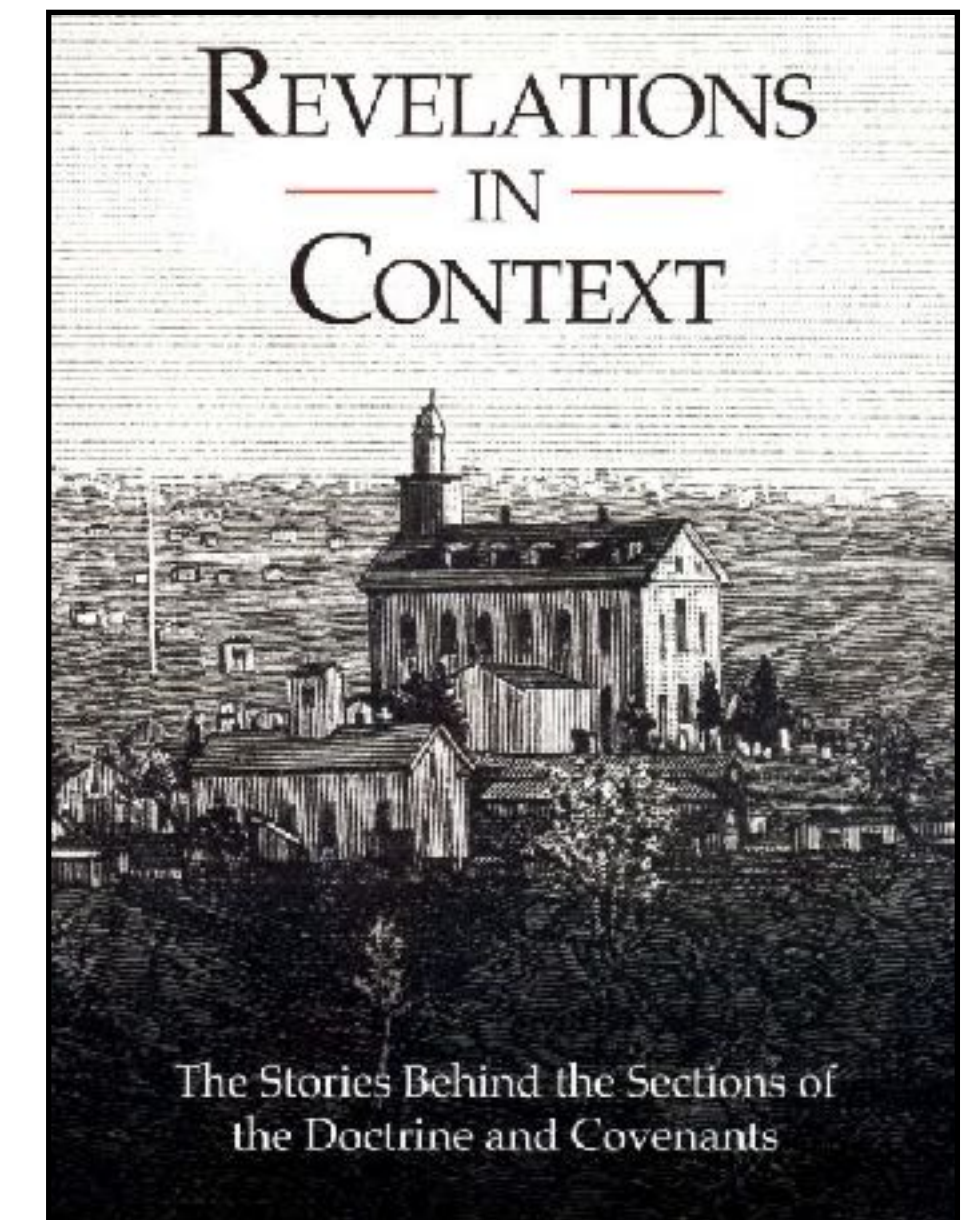
“At home all this day and enjoyed myself with my family it being Christmas day the only time I have had this privilege so satisfactorily for a long time,” Joseph Smith’s journal records for December 25, 1835. The next day, a Saturday, Joseph sat down with a few companions and “commenced studeing the Hebrew Language” when a knock came at his door. Standing there was his friend Lyman Sherman. “I have been wrought upon to make



“Wrought Upon” to Seek a Revelation

many of the Saints. Their son Albey was about the same age as Joseph Smith III, and the boys were friends.

“At home all this day and enjoyed myself with my family it being Christmas day the only time I have had this privilege so satisfactorily for a long time,” Joseph Smith’s journal records for December 25, 1835. The next day, a Saturday, Joseph sat down with a few companions and “commenced studeing the Hebrew Language” when a knock came at his door. Standing there was his friend Lyman Sherman. “I have been wrought upon to make known to you my feelings and desires,” Sherman told Joseph, “and was promised that I should have a revelation which should make known my duty.” The result of this request was the revelation now known as Doctrine and Covenants 108—a brief but powerful statement of personal spiritual assurance that also places Lyman Sherman at the center of larger events.



“Wrought Upon” to
Seek a Revelation

SECTION 108

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 26, 1835. This section was received at the request of Lyman Sherman, who had previously been ordained a seventy and who had come to the Prophet with a request for a revelation to make known his duty.

1–3, Lyman Sherman forgiven of his sins; 4–5, He is to be numbered with the leading elders of the Church; 6–8, He is called to preach the gospel and strengthen his brethren.

VERILY thus saith the Lord unto you, my servant Lyman: Your sins are forgiven you, because you have obeyed my ^avoice in coming up hither this morning to receive counsel of him whom I have appointed.

2 Therefore, let your soul be at ^arest concerning your spiritual standing, and resist no more my voice.

3 And arise up and be more careful henceforth in observing your ^avows, which you have made and do make, and you shall be blessed with exceeding great blessings.

4 Wait patiently until the ^asolemn

assembly shall be called of my servants, then you shall be remembered with the ^bfirst of mine elders, and receive right by ordination with the rest of mine elders whom I have chosen.

5 Behold, this is the ^apromise of the Father unto you if you continue faithful.

6 And it shall be fulfilled upon you in that day that you shall have right to ^apreach my gospel wheresoever I shall send you, from henceforth from that time.

7 Therefore, ^astrengthen your brethren in all your conversation, in all your prayers, in all your exhortations, and in all your doings.

8 And behold, and lo, I am with you to bless you and ^adeliver you forever. Amen.

SECTION 108

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 26, 1835. This section was received at the request of Lyman Sherman, who had previously been ordained a seventy and who had come to the Prophet with a request for a revelation to make known his duty.

1–3, Lyman Sherman forgiven of his sins; 4–5, He is to be numbered with the leading elders of the Church; 6–8, He is called to preach the gospel and strengthen his brethren.

VERILY thus saith the Lord unto you, my servant Lyman: Your sins are forgiven you, because you have obeyed my ^avoice in coming up hither this morning to receive counsel of him whom I have appointed.

2 Therefore, let your soul be at ^arest concerning your spiritual standing, and resist no more my voice.

3 And arise up and be more careful henceforth in observing your ^avows, which you have made and do make, and you shall be blessed with exceeding great blessings.

4 Wait patiently until the ^asolemn

assembly shall be called of my servants, then you shall be remembered with the ^bfirst of mine elders, and receive right by ordination with the rest of mine elders whom I have chosen.

5 Behold, this is the ^apromise of the Father unto you if you continue faithful.

6 And it shall be fulfilled upon you in that day that you shall have right to ^apreach my gospel wheresoever I shall send you, from henceforth from that time.

7 Therefore, ^astrengthen your brethren in all your conversation, in all your prayers, in all your exhortations, and in all your doings.

8 And behold, and lo, I am with you to bless you and ^adeliver you forever. Amen.



“In your associations one with another, build and strengthen one another. ...

“It is a responsibility divinely laid upon us to bear one another’s burdens, to strengthen one another, to encourage one another, to lift one another, to look for the good in one another, and to emphasize that good”

(Teachings of Gordon B. Hinckley [1997], 45).