

The Priesthood as it is Explained in the Doctrine and Covenants

Two Priesthoods

Section 107:1 There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood. 2 Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest. 3 Before his day it was called *the Holy Priesthood, after the Order of the Son of God*. 4 But out of respect or reverence 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 Melchizedek Priesthood. 5 All other authorities or offices in the church are appendages to this priesthood. 6 But there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic or Levitical Priesthood.

Melchizedek Priesthood

holds the key of the knowledge of God

Section 84:18 And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God. 19 And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. 20 Therefore, in the ordinances thereof, the power of godliness is manifest. 21 And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; 22 For without this no man can see the face of God, even the Father, and live. 23 Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

24 But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. 25 Therefore, he took Moses out of their midst, and the Holy Priesthood also;

officiates in all offices in the Church

Section 107:7 The office of an elder comes under the priesthood of Melchizedek. 8 The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things. 9 The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church. 10 High priests after the order of the Melchizedek Priesthood have a

right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest (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 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.

holds the keys of all spiritual blessings

Section 107:18 The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—19 To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.

Aaronic Priesthood

holds the key of the ministering of angels and of the preparatory gospel

Section 84:26 And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel; 27 Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb. 28 For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power. 29 And again, the offices of elder and bishop are necessary appendages belonging unto the high priesthood. 30 And again, the offices of teacher and deacon are necessary appendages belonging to the lesser priesthood,

which priesthood was confirmed upon Aaron and his sons. 31 Therefore, as I said concerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed—32 And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon 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 church.

bishopric presides over the Aaronic Priesthood, which administers in outward ordinances

Section 107:13 The second priesthood is called the Priesthood 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 appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances. 15 The bishopric is the presidency of this priesthood, and holds the keys 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 literal descendant of Aaron. 17 But as a high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the Presidency of the Melchizedek Priesthood.

holds the keys of the ministering of angels

Section 107:20 The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel, the baptism of repentance for the remission of sins, agreeable to the covenants and commandments.

The Line of Priesthood Authority from Moses to Adam

Section 84:6 And the sons of Moses, according to the Holy Priesthood which he received under the hand of his father-in-law, Jethro; 7 And Jethro received it under the hand of Caleb; 8 And Caleb received it under the hand of Elihu; 9 And Elihu under the hand of Jeremy; 10 And Jeremy under the hand of Gad; 11 And Gad under the hand of Esaias; 12 And Esaias received it under the hand of God. 13 Esaias also lived in the days of Abraham, and was blessed of him—

14 Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah; 15 And from Noah till Enoch, through the lineage of their fathers; 16 And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—17 Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

The Patriarchal Order from Adam to Noah

Section 107:40 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 order was instituted in the days of Adam, and came down by lineage in the following manner: 42 From Adam to Seth, who was 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 preserved unto the end

of the earth; 43 Because he (Seth) was a perfect man, and his 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 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 saw the Lord, and he walked with him, and was before his face continually; and he 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 ordained under the hand of Methuselah.

53 Three years previous to the death of Adam, he called Seth, Enos, Cainan, Ma-

halaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. 54 And the Lord appeared unto them, and they rose up and blessed 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 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, predicted whatsoever should befall his posterity unto the latest generation. 57 These things were all written in the book of Enoch, and are to be testified of in due time.

Duties

Section 20:38 An **apostle** is an **elder**,¹ and it is his calling to baptize; 39 And to ordain other elders, priests, teachers, and deacons; 40 And to administer bread and wine—the emblems of the flesh and blood of Christ— 41 And to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; 42 And to teach, expound, exhort, baptize, and watch over the church; 43 And to confirm the church by the laying on of the hands, and the giving of the Holy Ghost; 44 And to take the lead of all meetings. 45 The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

46 The **priest's duty** is to preach, teach, expound, exhort, and baptize, and administer the sacrament, 47 And visit the house of each member, and exhort them to pray vocally and in secret and attend

to all family duties. 48 And he may also ordain other priests, teachers, and deacons. 49 And he is to take the lead of meetings when there is no elder present; 50 But when there is an elder present, he is only to preach, teach, expound, exhort, and baptize, 51 And visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties. 52 In all these duties the priest is to assist the elder if occasion requires.

53 The **teacher's duty** is to watch over the church always, and be with and strengthen them; 54 And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking; 55 And see that the church meet together often, and also see that all the members do their duty. 56 And he is to take the lead of meetings in the absence of the elder or priest- 57 And is to be assisted always, in all his duties in the church, by the **deacons**, if occasion requires. 58 But neither teachers nor deacons have authority to bap-

1 All those who hold the Melchizedek priesthood are referred to as elders.

tize, administer the sacrament, or lay on hands; 59 They are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

60 Every **elder, priest, teacher, or deacon** is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him.

61 The several **elders**² composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint; 62 And said conferences are to do whatever church business is necessary to be done at the time. 63 The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences. 64 Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate, when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling, or he may receive it from a conference. 65 No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; 66 But the presiding elders, traveling bishops, high councilors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church that a vote may be called. 67 Every president of the high priesthood (or **presiding elder**³), **bishop, high councilor, and high priest**, is to be ordained by the direction of a high council or general conference.

The First Presidency, the Twelve, and the Seventy constitute the presiding quorums, whose decisions are to be made in unity and righteousness

Section 107:21 Of necessity there are presidents, or presiding officers growing out of, or appointed of or from among those who are ordained to the several

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offices in these two priesthoods 22 Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church. 23 The **twelve traveling councilors** are called to be the **Twelve Apostles**, or 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. 24 And they form a quorum, equal in authority and power to the three presidents previously mentioned. 25 The **Seventy** are also called to preach 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 authority 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 unanimous 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 righteous and holy men. 30 The decisions of these quorums, or either of them, are to be made 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; 31 Because the promise is, if these things abound in them they shall not be 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 appeal from their decision. 33 **The Twelve are a Traveling 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 Gentiles and secondly unto the Jews. 34 The **Seventy** are to act in the name of the Lord, under the direction of the 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— 35 The **Twelve** being sent 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 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 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 to call upon the 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 Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation—

The Twelve are to set the officers of the Church in order

Section 107:58 It is the duty of **the Twelve**,⁴ also, to 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 laws respecting church business— 60 Verily, I say unto you, saith the Lord of Hosts, there must needs be **presiding elders** to preside over those who are of the office of an **elder**; 61 And also **priests** 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 **deacons**—63 Wherefore, from deacon to teacher, and from teacher to priest, and from

⁴ The Quorum of the Twelve Apostles

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 High 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 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 laying on of the hands.

Bishops serve as common judges in Israel

Section 107:68 Wherefore, the office of a bishop is not equal unto it; for the office of a bishop is in administering all temporal things; 69 Nevertheless a bishop must be chosen from the High Priesthood, unless he is a literal descendant of Aaron; 70 For unless he is a 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 knowledge of them by the Spirit of truth; 72 And also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors upon testimony as it shall be laid before him according to the laws, by the assistance of his 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 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 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 has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop in-

dependently, 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.

First Presidency and the Twelve constitute the highest court in the Church

Section 107:77 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 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 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 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 justice and the laws of God, that all things may be done in order and in solemnity before him, according to truth and righteousness.

Priesthood presidents govern their respective quorums

Section 107:85 And again, verily I say unto you, the duty of a president over the office of a deacon is to preside over twelve deacons, to sit in council with

them, and to teach them their duty, edifying one another, as it is given according to the covenants. 86 And also the duty of the president over the office of the 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 is to preside over forty-eight priests, 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 bishop; for this is one of the duties of this priesthood. 89 Again, the duty of the president over the office of 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 travel into all the world.

President of the Church; Presiding High Priest

Section 107:91 And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses— 92 Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church.

The Seventy

Section 107:93 And it is according to the vision showing the order of the 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. 97 And these seventy are to be traveling ministers, unto the Gentiles first and also unto the Jews.

Miscellaneous

Section 107:98 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 duty, and to act in the office in which he is appointed, in all diligence. 100 He that is slothful shall not be counted 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.

Proclaiming the Gospel

Section 84:54 And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received— 55 Which vanity and unbelief have brought the whole church under condemnation. 56 And this condemnation resteth upon the children of Zion, even all. 57 And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written— 58 That they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion. 59 For shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay. 60 Verily, verily, I say unto you who now hear my words, which are my voice, blessed are ye inasmuch as you receive these things; 61 For I will forgive you of your sins with this commandment—that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you. 62 Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature. 63 And as I said unto

mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends; 64 Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. 65 And these signs shall follow them that believe— 66 In my name they shall do many wonderful works; 67 In my name they shall cast out devils; 68 In my name they shall heal the sick; 69 In my name they shall open the eyes of the blind, and unstop the ears of the deaf; 70 And the tongue of the dumb shall speak; 71 And if any man shall administer poison unto them it shall not hurt them; 72 And the poison of a serpent shall not have power to harm them. 73 But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation. 74 Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am. 75 And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. 76 But, verily I say unto all those to whom the kingdom has been given—from you it must be preached unto them, that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief, and your brethren in Zion for their rebellion against you at the time I sent you. 77 And again I say unto you, my friends, for from henceforth I shall call you friends, it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them, traveling to preach the gospel in my power; 78 For I suffered them not to have purse⁵ or scrip,⁶ neither two coats. 79 Behold, I send you out to prove the world, and the laborer is worthy of his hire. 80

⁵ baggage; belongings

⁶ money

And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst. 81 Therefore, take ye no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. 82 For, consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these. 83 For your Father, who is in heaven, knoweth that you have need of all these things. 84 Therefore, let the morrow take thought for the things of itself. 85 Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man. 86 Therefore, let no man among you, for this commandment is unto all the faithful who are called of God in the church unto the ministry, from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. 87 Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. 88 And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up. 89 Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money. 90 And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward. 91 And he that doeth not these things is not my disciple; by this you may know my disciples. . . .

Section 84:103 And again, verily, verily, I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families, and receive money by gift, that they should send it unto them or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. 104 And let all those who have not families, who receive money, send it

up unto the bishop in Zion, or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion. 105 And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go on your way rejoicing. 106 And if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also. 107 Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. 108 Behold, this is the way that mine apostles, in ancient days, built up my church unto me. 109 Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand 110 Also the body hath need of every member, that all may be edified together, that the system may be kept perfect. 111 And behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church. . . . 115 For if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them desolate. 116 Let him trust in me and he shall not be confounded; and a hair of his head shall not fall to the ground unnoticed. 117 And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reprovng the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days. 118 For, with you saith the Lord Almighty, I will rend their kingdoms; I will not only shake the earth, but the starry heavens shall tremble. 119 For I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. 120 I am

Alpha and Omega, the beginning and the end. Amen.

Oath and Covenant of the Gospel; the Light of Christ

Section 84:33 For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. 34 They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God. 35 And also all they who receive this priesthood receive me, saith the Lord; 36 For he that receiveth my servants receiveth me; 37 And he that receiveth me receiveth my Father; 38 And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. 39 And this is according to the oath and covenant which belongeth to the priesthood. 40 Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. 41 But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. 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 charge concerning you. 43 And I now give unto you

a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. 44 For you shall live by every word that proceedeth forth from the mouth of God.

Section 84:45 For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ. 46 And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. 47 And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father. 48 And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world. 49 And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin. 50 And by this you may know they are under the bondage of sin, because they come not unto me. 51 For whoso cometh not unto me is under the bondage of sin. 52 And whoso receiveth not my voice is not acquainted with my voice, and is not of me. 53 And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

A Righteous Priesthood Holder

Section 121:33 How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints. 34 Behold, there are many called, but few are chosen. And why are they not chosen? 35 Because their hearts are set so much upon the things of this world, and aspire to the honors of men,

that they do not learn this one lesson— 36 That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. 37 That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens with-

draw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. 38 Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. 39 We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. 40 Hence many are called, but few are chosen.

41 No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; 42 By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile— 43 Reprov-

ing betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reprov- ed, lest he esteem thee to be his enemy; 44 That he may know that thy faithfulness is stronger than the cords of death. 45 Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven. 46 The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

Baptism and the Sacrament

Section 20:68 The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament ['sacrament' meaning an ordinance; in this case, baptism] and being confirmed by the laying on of the hands of the elders, so that all things may be done in order. . . .

72 Baptism is to be administered in the following manner unto all those who repent— 73 The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented himself or herself for baptism, and shall say, calling him or her by name:

Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

74 Then shall he immerse him or her in the water, and come forth again out of the water.

75 It is expedient that the church meet together often to partake of bread and wine in the remem-

brance of the Lord Jesus; 76 And the elder or priest shall administer it; and after this manner shall he administer it—he shall kneel with the church and call upon the Father in solemn prayer, saying:

77 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.

78 The manner of administering the wine—he shall take the cup also, and say:

79 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of

all those who drink of it, that they may do
it in remembrance of the blood of thy Son,
which was shed for them; that they may
witness unto thee, O God, the Eternal

Father, that they do always remember him,
that they may have his Spirit to be with
them. Amen.