

Hard Questions in Church History

Lynne Hilton Wilson

The Oath and Covenant of the Priesthood—for Men and Women

Questions to Consider

- How do Women fit into the Oath and Covenant of the Priesthood?
- Did Joseph add the Melchizedek Priesthood as an afterthought in 1832—as revisionist history?
- How deeply do I really want “all that the Father has?”

Timeline

1823	Sept 21-22	During the night, Moroni visits the 17-year-old Joseph three times
1829	Apr 7-Jn30	Translation of Book of Mormon, citing priesthood offices, powers, ordinances, and authority hundreds of times
	May 15	John the Baptist confers Aaronic Priesthood on Joseph Smith and Oliver Cowdery (D&C 13), and reveals that the “sons of Levi” will offer another offering
1832	Sept 22-23	Joseph receives the “oath and covenant of the Priesthood” (D&C 84)
1835	July	Joseph receives Egyptian scrolls and begins Book of Abraham translation, with “key words of the priesthood” in facsimile #2; translation time includes last half of 1835 and spring 1842
1836	Jan 21	Joseph initiates church leaders with a special washing and anointing in the Kirtland temple ¹
	Mar27-Apr3	Dedication of the Kirtland Temple and week of a spiritual Pentecost (D&C 109-110)
1842	Mar 17	Organization of the Relief Society
1842	May 4	Joseph Smith gives first endowment to nine men in Nauvoo (Red Brick Store, 2nd floor)
1843	Sept 28	Emma receives her initiatories and endowment at home from Joseph as first woman

1. Overview of Priesthood Sections D&C 13, 84, 107, and Official Declaration

I have prepared three lectures on the priesthood for the 2021 Come Follow Me (CFM) entitled “Hard Questions in Church History.” Part 1 covers D&C 13: the restoration of the priesthood (see CFM Lecture #7). Part 2 focuses on two items from D&C 84: the oath and covenant of the Priesthood (especially as it relates to women) and seeking evidence that the priesthood was part of the restoration for the first days. In Part 3, we will look at race and the priesthood—including Joseph ordaining men of African descent to the priesthood and why and when that stopped—in conjunction with President Spencer W. Kimball’s Official Proclamation 2 in 1978 (Come Follow Me #49, December 6-12, 2021).

Priesthood Power

The Prophet Joseph often refers to God’s all-encompassing power as the priesthood. This overarching definition acts like an umbrella that cover all of God’s works—from creation to the Gifts of the Spirit. In Doctrine and Covenants sections 84 and 107, we especially see the priesthood used in the work of organizing the church and male ordinations. Yet, in D&C 84, we also see both the expansive definition

of the priesthood power and the specific definition of priesthood keys and offices used. In the Book of Mormon alone, we find over 464 attributes and references to priesthood power; the Doctrine and Covenants has over 833 similar references.²

Background to D&C 84

Many sections of the Doctrine and Covenants refer to the priesthood—most significantly, D&C 20, 84, and 107. They refer to God’s priesthood power, organization, and offices. These two sections on the priesthood were so important to the early saints that they took them out of chronological order and placed them at the beginning of the 1835 Doctrine and Covenants. That edition begins with the preface (D&C 1), and then the three sections they felt were most important—the Articles and Covenants (D&C 20), D&C 107 and 84 (as section IV).

The revelation was received on the important date of 22 September 1832—the ninth anniversary of Angel Moroni’s first five visitations to Joseph Smith: three came during the night of 21/22 Sept 1823 in Manchester, and two occurred during the daylight hours of 22 Sept. on Hill Cumorah. On this anniversary date, Joseph gathered with returning missionaries in the upstairs rooms of Bishop Newel K. Whitney’s store in Kirtland. The historical background of D&C 84 given in the scriptural heading describes six elders but there may have been more over the course of the evening. The group kneeled in prayer and each prayed. When Joseph arose, he received the revelation. Steven Harper recorded his research and quotes the journal of one of those elders, eighteen-year-old Evan Greene:

[I witnessed] the glory which shown upon his countenance . . . the exquisite cadence of the voice in which he spoke. It was as if they beheld the face of the Lord Jesus. And they did hear his voice as He declared those sacred truths...[We all] sat as if transfixed, watching and listening (Making Sense of the Doctrine and Covenants [SLC, UT: Deseret Book, 2008], 294).

Oliver Cowdery entered the room later; when Joseph finished, he asked “Boys, have you got that written[?]” (Ibid.). When Oliver realized no one had acted as Joseph’s scribe, he did. Afterwards, Joseph reviewed it and made corrections. The open, vulnerable details make it all the more believable.

Overview of D&C 84

Section 84 emphasizes an interesting relationship between the priesthood and missionary work with the gathering of Israel in preparation for the Last Days, creation of a New Jerusalem, and purification for the Savior’s Second Coming. The Lord connects His Second Coming with the preparatory work of His servants. As part of that, He also includes divine direction to begin building the temple in Independence, Missouri and to use the Book of Mormon more. The priesthood is interwoven into all of this work as the Lord’s power blessing and directing all His great work. Section 84 is best known for God’s great promise known as the oath and covenant of the priesthood.

The “Sons of Moses and of Aaron . . . and seed of Abraham” (D&C 84:32-35)

In D&C 84:32-35, God offers to adopt all worthy priesthood holders into the family of Moses, Aaron, and Abraham.

- Moses’s and Aaron’s seed refers to the Aaronic Priesthood, and
- Abraham’s seed to the Abrahamic or Patriarchal priesthood.

The inclusion of Abraham’s seed speaks to women as well. The Abrahamic or Patriarchal priesthood is known as “the fulness of the priesthood shared by husbands and wives who are sealed in the temple” (Ludlow, Encyclopedia of Mormonism, Vol. 3, 1135).

During temple ordinances, women are ordained to minister in the temple as priestesses. Women and men also make priesthood covenants, wear priesthood clothing, and receive God’s same promised blessings for those who are faithful and sealed by the Holy Spirit of Promise (see D&C 76:53; 88:3; 124:124; 132:7, 18-19, 26, see my “Come Follow Me” lecture on D&C 76). The purpose is to prepare a people to enter into the Lord’s presence again.

In D&C 84:23, the Lord reflects on the historic example of Moses and the Children of Israel as an example to Joseph and the Saints of their potential. Like the Children of Israel, Latter-day Saints will have the potential to receive the higher priesthood blessings that the Children of Israel rejected. Moses “sought diligently to sanctify his people that they might behold the face of God” but the children of Israel rejected the higher law and temple covenants.

Through the restoration, the Lord raises up another group of covenant people and hopes they will do what is required to receive the same blessings. The Lord hoped to sanctify the Latter-day Saints so that they might enter into the presence of the Lord, or His rest, “which rest is the fulness of his glory” (D&C 84:24). The “rest of the Lord” refers to the highest blessings of the temple, a sealing of one’s “exaltation and glory in all things” (D&C 132:19).

Section 84 was received about a decade before the Prophet Joseph restored the endowment. It is part of the Lord’s preparation of his people to seek for that opportunity. Three months after this revelation, the Lord revealed section 88, with even more temple preparation texts and imagery in preparation for that great blessing to come.

Oath and Covenant of the Priesthood (D&C 84:38-41)

Section 84 is sometimes referred to as “the oath and covenant of the Priesthood.” The phrase is found only in this section, once each in verses 39 and 40. The Lord makes an oath that IF we do our best, THEN God the Father will reward us amply. The Lord describes our three-part requirement and His promised blessings as the oath and covenant.

IF

1. You covenant to serve the Lord (like Moses, Aaron, and Abraham),
2. Magnify your service to Him, and are
3. Sanctified by the Spirit as you receive Jesus as your Redeemer,

THEN,

You may “[receive]... my Father; And he that receiveth my Father receiveth my Father’s kingdom; therefore all that my Father hath shall be given unto him” (D&C 84:37-38). In short, the oath and covenant of the priesthood is the requirement for God’s promise of exaltation.

Even though the phrase “oath and covenant” is only found in this section, it has been repeated as a title in hundreds of General Conference talks, church manuals, and class discussions. One recent use was in a broadcast with Presidents Russell M. Nelson and Jean B. Bingham in 2020, where they both

concluded that “the oath and covenant of the priesthood [is] just as relevant to women as it is to men.”³ The oath and covenant of the priesthood is all about God’s blessings for those who are sanctified through repentance and obediently serve Him; it is not about gender.

Women Make Priesthood Covenants and Receive God’s Same Blessings

The promises given in the oath and covenant of the Priesthood are the same blessings that God offers all who enter into the highest order of the temple ordinances—both male and female (D&C 132:18-19). According to the Encyclopedia of Mormonism, “Women thus may act in priesthood power when called, set apart, and authorized by those who hold the keys” (Ludlow, Vol. 3, 1137). Priesthood power is God’s power—including God’s gifts of visions, revelation, healing, faith, hope, and charity (for more, see D&C 46)—which are available to all disciples. But women do not hold priesthood keys, nor do they administer in some saving ordinances. We each have different roles in serving God, but God’s power and rewards are the same.

At times, some have misinterpreted God’s oath and covenant to be only for those males ordained to an office in the priesthood, but President Russell M. Nelson explained otherwise in October 2019 General Conference:

How I yearn for you to understand that the restoration of the priesthood is just as relevant to you as a woman as it is to any man. Because the Melchizedek Priesthood has been restored, both covenant-keeping women and men have access to “all the spiritual blessings of the church” (D&C 107:18). . . . The heavens are just as open to women who are endowed with God’s power flowing from their priesthood covenants as they are to men who bear the priesthood. I pray that truth will register upon each of your hearts because I believe it will change your life. . . . When you are set apart to serve in a calling . . . you are given priesthood authority to function in that calling.

President Nelson emphasized the importance making temple covenants.

The Doctrine and Covenants calls the saints on five different occasions to make covenants and be endowed with God’s power, and it is never gender specific (D&C 38:32; 43:16; 95:8; 105:11). President Nelson explained that all who make and magnify their temple priesthood covenants may receive God’s priesthood power and blessings.

Every woman and every man who makes covenants with God and keeps those covenants, and who participates worthily in priesthood ordinances, has direct access to the power of God. Those who are endowed in the house of the Lord receive a gift of God’s priesthood power by virtue of their covenant, along with a gift of knowledge to know how to draw upon that power. . . . If you are endowed . . . from those covenants flows an endowment of His priesthood power upon you. . . . As a righteous, endowed Latter-day Saint woman, you speak and teach with power and authority from God.⁴

All sanctified saints who worthily enter the temple and make and keep the same sacred priesthood covenants, will receive God’s same promised oath (D&C 84:33).

Similarly, the Prophet Joseph also wanted women to realize their potential to utilize God’s priesthood power and future blessings. In his famous letter from Liberty Jail (parts of which became D&C 121-

123) he explained exactly “When we say brethren we mean those who have continued faithful in Christ men, women, and children.”⁵ Also in the 1835 edition of the Doctrine and Covenants we read in the Lectures on Faith 49:3:

The saints are, by the same Spirit, to be partakers of the same fulness, to enjoy the same glory; for as the Father and the Son are one, so in like manner the saints are to be one in them, through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit; they are to be heirs of God and joint heirs with Jesus Christ.

Joseph did not limit the reception of God’s power and blessings in His oath and covenants to a gender.

While speaking to the Relief Society in 1842, Joseph introduced a new non-biblical phrase, “gifts of the priesthood” which was available for women.

[I, Joseph] gave a lecture on the Priesthood shewing how the sisters would come in possession of the privileges, blessings, and gifts of the Priesthood, and that the signs should follow them, such as healing the sick, casting out devils and that they might attain unto these blessings by a virtuous life and conversation and diligence in keeping all the commandments.⁶

Prophets Joseph Smith and Russell M. Nelson offer a very broad definition of the priesthood: God does not reserve the “gifts of the priesthood” to those with priesthood keys. Rather, in these citations, access to the priesthood as spiritual power or as the power of God, is open to men and women, young and old.

Of course, Joseph does reserve some priesthood roles elsewhere (namely keys, administration, and the performing of certain ordinances) to male office holders. With this as background, let us look at the promises in the oath and covenant of the Priesthood.

Relief Society and Gifts of Healing

On 17 March 1842, Joseph organized the Relief Society as a parallel structure to the priesthood in order to raise up priestesses, “to make of this Society a kingdom of priests an in Enoch’s day—as in Pauls [sic] day” (Relief Society Minutes from March 30, 1842, josephsmithpapers.org). He hoped that these women would become sanctified and ready to receive their temple initiatories and endowments in order for them to officiate for others, “that every person should stand and act in the place appointed, and thus sanctify the Society and get it pure” (Ibid.).

By the second month into the process of raising up priestesses, Joseph taught the sisters that they were to give healing blessings. Calling on the Spirit’s gift of healing had already been practiced by many women, including Joseph’s mother, Lucy Mack Smith (Jonathan A. Stapley and Kristine Wright, “Female Ritual Healing in Mormonism”, *Journal of Mormon History* Vol. 37, 1-85). At that time, when some blessings were given, the person giving the blessing laid their hands on the part of the body where the ailment occurred. Obviously, this was not always appropriate. Other times, the women laid their hands on other people’s heads and used oil.

In Eliza R. Snow’s minutes for the Relief Society, alongside accounts of women feeding the hungry and donating clothing to those in need, we read testimonials of women who had been healed by other women’s healing blessings. For example, in the meeting minutes for 19 April 1842, Elizabeth Durfee

said “she never realized more benefit thro’ any administration— that she was heal’d” (josephsmithpapers.org). Administrations were performed at the meeting as well as in private homes.

According to Eliza R. Snow’s minutes from the 28 April 1842 meeting, Joseph addressed the rising contention that female healings evoked among other men and women. [Original spelling maintained in all Snow citations.] He first spoke on the Gifts of the Spirit from 1 Corinthians 12.

He said the reason of these remarks being made, was, that some little thing was circulating in the Society, that some persons were not going right in laying hands on the sick &c. Said if he had common sympathies, would rejoice that the sick could be heal’d: that the time had not been before, that these things could be in their proper order— that the church is not now organiz’d in its proper order, and cannot be until the Temple is completed (ibid.).

Joseph went on for quite a while to “reprove...those that were dispos’d to find fault with the management of concerns” the “management of concerns” being women exercising their faith to receive the gift of healing. Eliza continued to record:

He ask’d the Society if they could not see by this sweeping stroke, that wherein they are ordaind, it is the privilege of those set apart to administer in that authority which is confer’d on them— and if the sisters should have faith to heal the sick, let all hold their tongues, and let every thing roll on.

At the sixth Relief Society meeting, Eliza recorded the Prophet explaining:

Respecting the female laying on hands . . . there could be no devil in it if God gave his sanction by healing— that there could be no more sin in any female laying hands on the sick than in wetting the face with water— that it is no sin for any body to do it that has faith, or if the sick has faith to be heal’d by the administration. . . . he undertook to lead the church he would lead it right— that he calculates to organize the church in proper order.

Over about seventy years of women and men arguing, questioning, and complaining over the matter, the church leaders moved the women’s laying on of hands to the temple setting of initiatories exclusively. However, healing through the prayer of faith has always been encouraged. Women still cast out devils and exercise the gifts of the Spirit that God bestows on them. This topic will be developed deeper in Come Follow Me D&C 133-134 (November 15-21, 2021).

A Sample of Sources on Women’s Healing:

1. Claudia Lauper Bushman, “Mystics and Healers,” in *Mormon Sisters: Women in Early Utah* (Logan, UT: Utah State Univ), 1997, 1–24.
2. Carol Cornwall Madsen, “Mormon Women and the Struggle for Definition,” *Dialogue: A Journal of Mormon Thought* 14 (Winter 1981): 40–47.
3. Susanna Morrill, “Relief Society Birth and Death Rituals: Women at the Gates of Mortality,” *Journal of Mormon History* 36 (Spring 2010): 128–59.
4. Linda King Newell, “A Gift Given, A Gift Taken: Washing, Anointing, and Blessing the Sick among Mormon Women,” *Sunstone* 6 (September/October 1981): 16–25.

5. —, “Gifts of the Spirit: Women’s Share,” *Sisters in Spirit: Mormon Women in Historical and Cultural Perspective*, ed by Maureen Ursenbach Beecher and Lavina Fielding Anderson (Urbana: University of Illinois Press, 1987), 111–50.
6. Carol Lynn Pearson, *Daughters of Light* (Salt Lake City: Bookcraft, 1973), 65–75.
7. John Sillito and Constance L. Lieber, “In Blessing We Too Were Blessed,” *Weber Studies* 5 (Spring 1988): 61–73.
8. Jonathan A. Stapley and Kristine Wright, “The Forms and the Power: The Development of Mormon Ritual Healing to 1847,” *Journal of Mormon History* 35 (Summer 2009): 42–87.

2. Did Joseph Add the Higher Priesthood as Revisionist History?

Revisionist historians who find fault and blame Joseph with a late introduction of the higher priesthood, especially the Melchizedek Priesthood, have missed the ponderous evidence regarding the priesthood that dates to the very earliest days of the restoration. For example, the Book of Mormon alone has hundreds of references that relate to God’s higher priesthood power. It is referred to by the names like the “high priesthood” or “holy order of God,” and is found in conjunction with “Melchizedek, who was also a high priest after this same order” (Alma 4:20; 13:6-18).

Even though the Doctrine and Covenants is a smaller book, it has twice as many references to the higher priesthood. The following study on the restored priesthood is divided into five categories. First, a general overview of scriptural usage, second, a chronological look at Joseph’s canonized revelations use of the priesthood, third, fourth, and fifth, priesthood usage in the Book of Mormon, Doctrine and Covenants, and Joseph’s Nauvoo sermons and personal writings. Each area of study consistently describes God’s power and authority functioning on earth over long periods of time, not as a belated afterthought.

The first table traces the concept of God’s priesthood power and the organization of the priesthood across the standard works. This baseline offers a general idea of how priesthood is referenced in each book of scripture. In addition to the word “priesthood,” other references speak similarly of God’s authority and power. The five other words or categories include: Priesthood(s), Priest(s), Aaronic or Levitical, Melchizedek / Melchisedec / or Holy Order (in several different phrases), God’s “Authority.” This overview within a small range of words reflects the broader spectrum of priesthood citations that we will look at later.

Table 1: Scripture Verses Relating to the Priesthood of God

	Priesthood(s)	Priest(s)	Aaronic/Levitical	Melchizedek or God’s Order	God’s Authority
Old Testament (KJV)	8	682	26	1	0
New Testament (KJV)	7	151	2	6	13
Book of Mormon	8	94	0	14	23
D&C 1-134, Official Declaration #2	111 8	62 2	31	64 1	38

Pearl of Great Price	20	13	3	1	4
-----------------------------	----	----	---	---	---

* The KJV NT spells the word Melchisedec. In this category we also phrases referring to the Holy Order of God.

References to Priesthood in the Doctrine and Covenants 1-133

When compared to all other scriptures combined, the Doctrine and Covenants has nearly three times the use of the word, “priesthood” (and this is even more magnified when we look at the word-ratio for this comparison). Across all of our scriptures, the priesthood is described by a rich vocabulary of words. Counting all the words, we find over 1,000 references to the priesthood keys, ordinances, and power in the Doctrine and Covenants.

Next, we examine the chronological introduction of references to the priesthood in the Doctrine and Covenants. The following table includes three categories of words to identify the priesthood: Priesthood(s), Ordain(s, ed, or ordination), and Office Titles and Callings (including apostle, elder, priests, deacons, high priest, Bishop, etc.). Words that relate to God’s priesthood power and authority are listed chronologically.

Table 2: Chronological Use of Priesthood Words in the Doctrine and Covenants

Chronological List of the Words: Priesthood(s) and Ordain(s, ed, tion) used in the Doctrine and Covenants

	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841
Priesthood(s)	4	2	0	9	0	0	8	0	0	0	0	0	1
Ordain(s, ed); Ordination	8	29	29	19	5	2	20	1	1	0	1	0	17
Office Titles and Callings	13	82	42	42	8	79	154	1	5	1	3	0	44
Total	25	113	71	70	13	81	182	2	6	1	4	0	62

The total numbers would suggest the opposite of revisionist history— over time, the revelations mentioned these priesthood words less, not more. There are five revelations that have more references to the priesthood and include instructions to priesthood ordinances or quorums that show spikes in the chronological numbers:

1830— D&C 20	1831— D&C 132	1832— D&C 84	1834— D&C 101	1835— D&C 107
-----------------	------------------	-----------------	------------------	------------------

While these three categories are helpful to get an overview, I made a more detailed study encompassing about thirty words when they referenced God’s priesthood power and authority at work. That research showed even more evidence than the chronological data alone. The scriptural texts use several more than thirty words to describe the Lord’s priesthood organization and power. I limited the following study to thirty root words (i.e., priesthood singular and plural is counted as one), which represent an umbrella of God’s priesthood power and authority.⁷ Within these boundaries, I counted a total of 1,196 references to the priesthood in the Doctrine and Covenants—and there would be more if more words that represented the priesthood were included (i.e., baptism, sacrament, endowed, etc.).

Table 3: References to the Priesthood in the Doctrine and Covenants

<i>Doctrine and Covenant Verses</i>	<i>Year</i>	<i>Aaron/ Aaronic Priesthd</i>	<i>* MP</i>	<i>Authority</i>	<i>Priesthood Titles, Offices or Calling</i>	<i>Ordain/ Anoint; Ordinance HSPromise</i>	<i>Power</i>	<i>Seal</i>	<i>Keys</i>	<i>Holy/ Order /of God</i>	<i>Priest- hood(s)</i>
D&C 1:6, 8	1831			2	0		1	1			
D&C 1:29-30, 35-6	1831						4				
D&C 2:1	1823				1-Prophet						1
D&C 3:4, 10, 12	1828				1-Called		2				
D&C 5:6, 11, 13-14	1829				1-Called	2	2				
D&C 5:17, 25-26	1829					1	2				
D&C 6:4, 28	1829								1		
D&C 7:2, 7	1829						2		1		
D&C 8:6, 7	1829	2					2				
D&C 9:2	1829						1				
D&C 10:16-18	1828						4				
D&C 11:10-11, 21, 30	1829				2-Called		5				
D&C 13:1	1829	2				2			1		1
D&C 17:3, 5, 7	1829						3				
D&C 18:8-9	1829				4-Apostle, Called						
D&C 18:27-29	1829				4-Twelve (3), Called	1					
D&C 19:3, 14	1829				4-Priests, Teachers, Callings, Twelve	2	2				
D&C 20:8, 24	1830				6-Called (2), Apostle(2), Elder (2)	2	2				
D&C 20:35-36, 38	1830				7-Elders (2), Priests, Teachers, Deacons, Apostle, Calling		2				
D&C 20:39-48	1830				9-Elders (2), Priests (3), Teachers (2), Deacons (2)	4					
D&C 20:58-68	1830				29-Teachers, Deacons (2), Elder (2), Priest(3),	10	1				1

					Teacher (2), Deacon (2), Callings, Elders (7), Priests, Calling, Office, HC (2), HP (2), Bishop,						
D&C 20:73, 77-79	1830			1	4-Commission, Elder Priest, Administer						
D&C 21:1, 7, 10-1	1830				7-Seer, Prophet, Apostle (2), Elder (3)	2					
<i>Doctrine and Covenant Verses</i>	<i>Year</i>	<i>Aaron/Aaronic Levitical Priesthd</i>	<i>MP</i>	<i>Authority</i>	<i>Priesthood Titles, Offices or Calling</i>	<i>Ordain/Anoint; Ordinance HSPromise</i>	<i>Power</i>	<i>Seal</i>	<i>Keys</i>	<i>Holy/Order/of God</i>	<i>Priest-hood(s)</i>
D&C 23:2-5	1830				4-Calling (4), Called						
D&C 24:1, 3, 9	1830				5-Call, Office, Ministry	1					
D&C 24:19	1830				1-Called	1					
D&C 25:7, 9	1830				1-Calling	1					
D&C 26:1	1830					1					
D&C 27:5, 6, 8, 9	1830	1			1-Prophet	2	1		3		1
D&C 27:12-13	1830				1-Apostles	2			2		
D&C 28:3, 7	1830	1		1			1	1	1		
D&C 29:7, 11	1830				1-Called		1				
D&C 29:30-31	1830						2				
D&C 30:2, 6	1830				1-Called		1				
D&C 33:15-16	1830					1	1				
D&C 34:5, 7	1830				1-Called		1				
D&C 35:13, 18, 25	1830						1	1	2		
D&C 36:1-5, 7	1830				4-Called, Calling, Elders	2					
D&C 38:23, 31-33, 38	1831				1-Office		4				
D&C 39:4,12-14	1831				2-Called (3)		3				
D&C 41:2, 9	1831				4-Elders, Called (2), Bishop	1					
D&C 42:5-6, 10-11	1831			2	1-Office	2	2				

D&C 42:44, 52, 69	1831				2-Called, Elder		1		1		
D&C 43:7,15-16	1831				1-Elders	2	2				
D&C45:8,44,75	1831						4				
D&C 46:6	1831					1					
D&C 47:3	1831				1-Office						
D&C 49:6	1831						1				
D&C 50:13,17	1831					2					
D&C 50:32, 35, 38	1831				1-Office	2	2				
D&C52:1,15-17, 38	1831				4-Elders, Called, Priest (2)	4	1				
<i>Doctrine and Covenant Verses</i>	<i>Year</i>	<i>Aaron/Aaronic Levitical Priesthd</i>	<i>MP</i>	<i>Authority</i>	<i>Priesthood Titles, Offices or Calling</i>	<i>Ordain/Anoint; Ordinance HSPromise</i>	<i>Power</i>	<i>Seal</i>	<i>Keys</i>	<i>Holy/Order/of God</i>	<i>Priest-hood(s)</i>
D&C 53:1,3-4,6	1831				4-Called, Calling, Elder, Bishop	2					
D&C 54:2	1831				1-Office						
D&C 55:2-4	1831				1-Elder	2	1				
D&C 57:6-7	1831				2-Office						
D&C 58:11	1831						1				
D&C 58:40	1831				1-Office						
D&C 60:4	1831						1				
D&C 61:27	1831						1				
D&C 63:41, 45	1831					2	2				
D&C 63:56-57, 62	1831			1	1-Office	1	1				
D&C 64:5	1831					1			1		
D&C 65:2	1831								1		
D&C 66:11	1831				1-Office						
D&C 68:1-2, 4	1831				1-Called	2	1				1
D&C 68:8, 12	1831			1			1	1			
D&C 68:15, 17-18	1831	2	1	1	4-HP, First Presidency, Presidency, Office				2		3

D&C 68:19-21	1831	2	2	2	8-HP, Office, Bishop, First Presidency (4), Called	2	1				4
D&C 70:3	1831					1					
D&C 71:1, 6	1831						2				
D&C 72:1, 8-9	1831				2-High Priest, Bishop	2	2				
D&C 76:10, 12	1832						2				
D&C 76:31, 37	1832						4				
D&C 76:42, 48	1832					1	1				
D&C 76:52-53, 57	1832		1		1-Priest	2	1	2		3	
D&C 76:91, 95	1832						2				
D&C 76:116, 118	1832						2				
D&C 77:8-9	1832						2	3			
<i>Doctrine and Covenant Verses</i>	<i>Year</i>	<i>Aaron/Aaronic Priesthd</i>	<i>MP</i>	<i>Authority</i>	<i>Priesthood Titles, Offices or Calling</i>	<i>Ordain/Anoint; Ordinance HSPromise</i>	<i>Power</i>	<i>Seal</i>	<i>Keys</i>	<i>Holy/Order/of God</i>	<i>Priesthood(s)</i>
D&C 77:11-12, 14	1832				2-Elias, High Priest	3	2	3		1	
D&C 78:1-2, 8, 16	1832				1-High Priesthood	2			1	0	1
D&C 78:12	1832				1-Office						
D&C 79:1	1832					2	1				
D&C 81:1-3, 5	1832				9-Calling, Called, HP, Counselor, Keys, Presidency, Office (2), Ministry				1		1
D&C 82:20	1832									2	
D&C 84:6, 14	1832		1								2
D&C 84:16-19	1832	1	2			1			2	1	6
D&C 84:20-21	1832			1		2	2				1
D&C 84:25-26	1832	1							1		3
D&C 84:28-30	1832	2	1		6-Office, Elder, Bishop, Teacher, Deacon	2	2				3
D&C 84:32-35	1832	2			2-Called, Calling						2
D&C 84:39-40, 42	1832					1					3
D&C 84:77, 86	1832				1-Called		1				

D&C 84:107,109	1832	1			2-Office, Calling	1					1
D&C 84:111,117, 119	1832	1			6-HP, Elder, Deacons, Teacher, Priest, Calling		1				
D&C 85:8, 11	1832	1	1		1-Called						2
D&C 86:8, 10-11	1832										3
D&C 88:7-10, 13	1832						5				
D&C 88:26, 80	1832				2-Calling, Called		1				
D&C 88:127-128	1832				6-Officers, Called, HP, Deacon, Prs, Teacher					2	
D&C 88:137,139-140	1832				2-Called, Elder	3					
D&C 90:2-3, 6-7	1833								4		
D&C 90:10-11, 32	1833				1-Called	1	2				
D&C 94:6	1833									1	1
<i>Doctrine and Covenant Verses</i>	<i>Year</i>	<i>Aaron/Aaronic Levitical Priesthd</i>	<i>MP</i>	<i>Authority</i>	<i>Priesthood Titles, Offices or Calling</i>	<i>Ordain/Anoint; Ordinance HSPromise</i>	<i>Power</i>	<i>Seal</i>	<i>Keys</i>	<i>Holy/Order/of God</i>	<i>Priesthood(s)</i>
D&C 95:4-5	1833				2-Apostles, Called	1					
D&C 95:8, 11, 14	1833					1	3				
D&C 96:9	1833					1					
D&C 97:13-14	1833				3- Ministry, Callings, Offices				1		
D&C 99:1-2	1833				1-Called		1				
D&C 100:1, 9-11	1833				1-Revelator	1	3				
D&C 101:61	1833							1			
D&C 102:2-34	1834				76-Office, Council, HP, High Council, Bishop, Councilor(s), Elder, Priest, First Presidency, President(s), Apostle, Gen. Authority, Call		9				
D&C 103:15, 17	1834						2				
D&C 104:10, 61	1834					1	2			1	
D&C 105:11, 37	1834				1-Elders		2				
D&C 106:1	1834				2-Presiding High Priest	1					

D&C 107:1-5	1835	2	5	1	2-HP, offices					1	7
D&C 107:6-12	1835	3	5	2	17-Office (4), 3Elder (4), President of High Priesthood, Presidency, 3 High Priest, Priest, Teacher, Deacon		1			2	4
D&C 107:13-18	1835	4	4	2	9-Bishopric, Presidency (2), HP, Office (3), Bishop, Called	2	3		3		9
D&C 107:20-22	1835	1	1	1	6-Offices, HP, Quorum of the Presidency of the Church, Presidents	3	1		1		4
D&C 107:23-30	1835		1	2	17-Apostles (2), Officers (2), Presidents (2), Seventy, Calling (2), Quorum (7), Councilor	1	1			1	
D&C 107:32-39	1835			3	17-Quorum, Twelve, High Council, Presidency, Seventy	1			1		
<i>Doctrine and Covenant Verses</i>	<i>Year</i>	<i>Aaron/ Aaronic Levitical Priesthd</i>	<i>MP</i>	<i>Authority</i>	<i>Priesthood Titles, Offices or Calling</i>	<i>Ordain/ Anoint; Ordinance HSPromise</i>	<i>Power</i>	<i>Seal</i>	<i>Keys</i>	<i>Holy/ Order /of God</i>	<i>Priest-hood(s)</i>
D&C 107:40-42,44	1835					3				2	1
D&C 107:46-53,58	1835				2 (3)-High Priest, Twelve, Officers	7					
D&C 107:60-63	1835				16-Elder (3), Office (3), Priest (4), Teacher (4), Deacon (2)						
D&C 107:64-67	1835		4		2-President, HP	1					5
D&C 107:68-71	1835	2	2		6-Bishop (3), Office, Minister, High Priest				1		3
D&C 107:73-76	1835	2	1		7-Office, Bishop, President of the HP	1			1	1	3
D&C 107:78-82	1835		5		14-Bishop, Presidency of the High Priesthood, Council, Counselor?, HP	1	2				5
D&C 107:85-90	1835				19-President (4), Office (5), Deacon(s), (2), Teachers (2), Priests, Bishop, Elders (2), Presidency, Seventy						2
D&C 107:91-93	1835		1		8-Pres., Office, Seer, Prophet, Revelator, Seventy, Translator					1	1
D&C 107:94-98	1835				11-President(s), Seventy (5), Ministers, Officers (2)						

D&C 109:22, 33, 35	1836				1-Ministers	1	3	1			
D&C 109:38, 79	1836						1	1			
D&C 110:11	1836								1		
D&C 111:4, 8	1836						3				
D&C 112:1, 12, 15-16	1837				2-Twelve	1			2		
D&C 112:30-33	1837				3-Twelve, 1st Presidency, Calling		2				
D&C 113:4, 6, 8	1838			1			3		1		3
D&C 115:19	1838								1		
D&C 119:2, 4	1838				1-Presidency						2
D&C 121:19, 21	1839					1					1
D&C 121:29, 34, 36	1839				2-Council, Called		3				1
D&C 121:37, 39	1839			2			1				1
<i>Doctrine and Covenant Verses</i>	<i>Year</i>	<i>Aaron/Aaronic Levitical Priesthd</i>	<i>MP</i>	<i>Authority</i>	<i>Priesthood Titles, Offices or Calling</i>	<i>Ordain/ Anoint; Ordinance HSPromise</i>	<i>Power</i>	<i>Seal</i>	<i>Keys</i>	<i>Holy/ Order /of God</i>	<i>Priest-hood(s)</i>
D&C 121:40,41, 45	1839				1-Called		1				2
D&C 122:2, 9	1839			1							1
D&C 123:6	1839						1				
D&C 124:4, 21	1841				2-Office, Bishopric		1	1			
D&C 124:28, 30	1841					1					1
D&C 124:33, 34, 36	1841					3			1		1
D&C 124:38-40, 42	1841	1				4					1
D&C 124:79, 84	1841				1-Presidency of the Church	2					
D&C 124:91-95	1841				6-Office, Patriarch(al) (2), Prophet, Seer, Revelator	2			2		3
D&C 124:103, 118				1	3-counselor, office, calling						
D&C 124:123-124	1841		1		1 2-Officers, Patriarch	1		2	1	1	2
D&C 124:128, 130	1841			1	2-Twelve, Calling				1		1

D&C 124:131-132	1841				2-High Council, Calling	1					2	
D&C 124:133-135	1841				7-President(s)(3), Quorum, High Priest, Office, Calling	2						
D&C 124:137-140	1841				14-Quorum (6), Elders (3), Ministers (2), Seventies, High Council, Apostles	1					1	
D&C 124:141, 143-145	1841				5-Bishopric (2), Offices (3)				1			
D&C 127:2, 8	1842					1					1	
D&C 128:4-5	1842				2-Recorder	3						
D&C 128:8-11	1842			1		3	4	(i)	2		3	
D&C 128:12, 14	1842					3	1	1	2			
D&C 128:17-18, 20-21	1842				3-Prophets		2	(i)	3		2	
D&C 128:24	1842	1										
D&C 129:7	1843									1		
D&C 131:2, 5	1843						1	1		1	2	
D&C 132:7	1843					3	3	1	1		1	
D&C 132:16, 18-19	1843			2	1-Minister	4	3	3	1		1	
D&C 132:20, 26, 28	1843					2	1	1			1	
D&C 132:39, 41, 44	1843				1-Prophet	1	3		1		1	
D&C 132:45-46, 48-49	1843						2	3	1		1	
D&C 132:58-59	1843	1			1-Called		2		1		3	
D&C 132:61, 64	1843					1		1	1		2	
D&C 133:59, 67	1831						2					
TOTAL		36	39	32	484	153	187	25	87	23	130	
<i>Doctrine and Covenant Verses</i>	<i>Year</i>	<i>Aaron/ Aaronic Levitical Priesthd</i>	<i>*</i>	<i>MP</i>	<i>Authority</i>	<i>Priesthood Titles, Offices or Calling</i>	<i>Ordain/ Anoint; Ordinance HSPromise</i>	<i>Power</i>	<i>Seal</i>	<i>Keys</i>	<i>Holy/ Order /of God</i>	<i>Priest- hood(s)</i>

*⁽ⁱ⁾ inferred. Colors are just used for ease of differentiating the data.

*MP = Melchizedek Priesthood

*HSPromise = Holy Spirit of Promise

Joseph Smith’s Use of the word “Priesthood” in His Nauvoo Sermons

The Prophet Joseph spoke on the priesthood often. All but one of his Nauvoo sermons were given extemporaneously, thus we must rely on the scribal notes for our records. There was ebb and flow of use of the word “priesthood(s)” during his five years in giving sermons in Nauvoo but the records show the greatest emphasis on priesthood came as he prepared the saints for their temple endowment arise during the final eighteen months of his life.

Table 4: Chronological list of the word Priesthood(s) recorded from Joseph Smith’s Nauvoo Sermons

1839 (6 months)	1840	1841	1842	1843	1844 (6 months)
15	47	17	8	56	34

The Joseph Smith Papers Project is a great resource for more details on words related to the priesthood. Even better than the historical resource, this study enforces the magnitude of God’s divine gift to share his power and authority to draw closer to Him, become more like Him, and receive direction to live a more consecrated life. I have eight more pages of research from that source for Joseph’s use of the priesthood. All of them are consistent with the data above. =

The Book of Mormon’s References to God’s Priesthood Power and Authority

The Book of Mormon was translated between April and June 1829 and was ready for publication by the summer of 1829. From First Nephi to Moroni, we find references to the priesthood. If we look specifically at the word “priesthood,” we find it more often in the 1829–1830 Book of Mormon than in the New Testament and twice as often as the Old Testament (when word ratio is taken into account). However, if we take a broader range of words that speak of God’s priesthood power functioning on earth and in heaven, we find over 1,000 examples in the Book of Mormon.

After meticulously accounting for every reference to God’s priesthood power or authority in the Book of Mormon, Dr. Courtland M. Hilton created the following table to organize his research into 100 sections. They are first published here. The vast amount of references to the priesthood—dating to 1829—answers the unfounded claim that priesthood was an afterthought. The translation shares a well-organized leadership structure already in place where God empowers and blesses his servants—even without the Aaronic priesthood. Lehi and the Brother of Jared received the higher priesthood and passed it down to their righteous posterity (Joseph said all prophets had their endowment and taught from that perspective).

Table 5: Book of Mormon’s Broad References to God’s Priesthood Power

Working Draft 3/1/2021

Version 2021-03-01 Corrections

1

Selection of Priesthood Verses from the Book of Mormon			Bestowed Authority				Some Attributes of Use								
Line #	Reference	Abridged Content of Text (c) = from broader context beyond noted reference (x) = possible interpretation	Direct divine instruction and/or call	Consecrate / ordain / call to / confer	Priesthood offices, or hierarchy	Power / Authority of God; not received	Ordinances: important / authorized performance	Have / Teach Faith in Christ: Prophecy / Write / Teach / Authorized missionary work	Administer to / direct the Church	Receive / escape revelation of Spirit / God	Humble / Charity / no dispute	Miracles	Lay priesthood	Care of Poor	Both Religious AND political leader(s)
1	1 Ne. 1:5-15, 18; 2:7	Lehi's divine call as one of God's prophets, builds altar, sacrifice, thanksgiving	x	(x)		x		x	x						
2	1 Ne 2:16-22	Nephi earnestly cried unto the Lord, and behold he did visit me, and did soften my heart ... provisional calling	x					x							
3	1 Ne. 4:6 (4-28)	Nephi was led by the Spirit, not knowing beforehand the things which I should do ...								x					
4	1 Ne 5:9	Lehi offered sacrifice, burnt offerings, thanks and rejoicing	(c)				x								
5	1 Ne. 5:17	Lehi filled with the Spirit, began to prophesy concerning his seed						x	x						
6	1 Ne. 7:16-18	Nephi implies and is granted divine intervention by faith in Christ						x	(x)		x				
7	1 Ne. 10:3-14	Lehi prophesies of destruction of Jerusalem, Messiah, baptism, John, gentiles, restore	x	x	x	x	x								
8	1 Ne. 10:17-22; 11 (all); 12:6-10	Nephi seeks Lord, receives truth, teaches by authority of the Holy Ghost. His great vision and prophecy (chp 11-14) begins: Receives tree of life vision, Messiah mortality, 12 apostles, wicked, 12 disciples in America ordained of God, chosen, faith in Christ	x	x	x		x	x	x						
9	1 Ne. 13:34-37	Nephi vision ... Revelation to / for gentiles, scriptures written, Gift/power of Holy Ghost	x		x			x							
10	1 Ne. 17:7-18:8	Multiple revelations, guidance, and protection from God through his called prophets	x		x			x	x						
11	2 Ne. 3:7-11, 24 (+ all)	Prophecy of ancient Joseph, Seer and revelations to come from God's future servant	x	x	x			x	x	x	x				
12	2 Ne. 4:17	Example of prophet's humility / humanity: "O wretched man that I am"													
13	2 Ne. 5:26	Nephi consecrated Jacob and Joseph as priests and teachers over the people.		x	x	x				x					
14	2 Ne. 6:7	Jacob called, ordained, consecrated to holy order (priesthood)		x	x	x			x						
15	2 Ne 25:25-26; 26:14; 28:30, 31:14-15, 19, 33:7	Example of prophet's role includes: Witness and teacher of Christ, prophesy, a mortal subject to failings, God works gradually line upon line, precept upon precept, communicate directly the word of God to humankind, great faith in Christ	(c)			x	x	x	x	x	x	x			
16	Jacob 1:6, 17-19	Reports many revelations, spirit of much prophecy, knowledge of future Messiah etc.; Jacob/Joseph consecrated priests worked with their might to be clean of peoples sins		x	x				x	x	x				
17	Jacob 4:6-7	Many revelations, words of prophets, spirit of prophecy, great power through Christ				x		x	x	x	x	x			
18	Jacob 7:5	Many revelations, angels, heard God's voice speaking to him, faith	x					x	x	x					
19	Enos 1:4-7	Enos earnest prayer answered by Diety, dialing (v4-18), his prophesying and teaching	x	x	x			x	x	x					
20	Jarom 1:11	Prophets, priests, teachers all labor diligently			x				x	x					
21	W of M 1:17	King Benjamin and additional holy men teaching with power and authority				x			x	x					
22	Mosiah 2:11, 14, 16-17	Demonstrated humility of righteous king and religious leader / prophet							x	x	x			(c)	
23	Mosiah 3:2-4	Angelic visits, instructed (called) to teach his people revealed truth. (Consecrated but unclear if just political or also religious)	x	(x)					x	x	x				
24	Mosiah 6:3:8-13-18	Mosiah consecrated as new king, priests appointed to teach commandments, Mosiah is also a seer, revelator, and prophet		x	x	x			x	x	x			x	
25	Mosiah 12:1, 2, 13:6	Abandi commanded to prophesy and teach with power and authority from God	x	x	x				x	x					
26	Mosiah 18:12-28	Alma (Sr) prays for Spirit and baptizes with authority from the Almighty God into the Church of God or Christ; ordained priests with authority from God. Ordained priests to work with hands for own support, receive grace of God, all share substance with needy		x	x	x	x	x	x	x	x	x	x	x	
27	Mosiah 21:33	Authoritative baptism desired by King Limhi / people, waited for one with authority		x	x	x					x				
28	Mosiah 23:16-18	All priests and teachers all consecrated and given God's authority through Alma the High Priest and prophet		x	x	x	x		x	x	x				
29	Mosiah 25:15-22	Alma, [context: having authority] baptized King Limhi and people into the Church of God. Established congregations with ordained priests and teachers throughout the land. Doctrine taught came from [God via] Alma. Ordained priests and teachers for each congregation. [FYI from prior context King Mosiah was also a prophet, revelator and seer, but delegated church direction to Alma (v19)]		x	x	(c)	x	x	x	x	(c)			(c)	
30	Mosiah 26:7	Ordained office hierarchy followed in church discipline: Teacher to Priest, to High Priest			x					x					
31	Mosiah 26:13-33	Alma promised eternal life and called to continue God's work. Alma earnestly seeks God's help. Is authorized by God to judge reported sin and administer discipline including institutional forgiveness and excommunication. God will forgive those Alma forgives, and not receive those Alma will not receive. Alma writes down the revelation [Note: Alma is mortal mouthpiece and judge but himself does not remit/and sin. God does. It is God's validation that counts. Clearly Alma has received God's authority to act directly from God.]	x		x	x	x		x	x	x				
32	Mosiah 27:5	Priests and teachers to labor with their own hands for their support, helped in sickness, or much want; and doing these things, they did abound in the grace of God.			x								x		
33	Mosiah 28:13-16	King Mosiah, acting as seer, translates records with [um and thummi]			x				x	x					
34	Mosiah 29:42	Alma (Jr) conferred office of High Priest over entire church by Alma (Sr). Later appointed by people as Chief Judge of the land		x	x	x								x	
35	Alma 1:26-27, 30	Priest and hearer all labor for own support to best of their ability. Leave work and join together to impart word of God. No one is above another. All share with poor			x				x	x	x	x	x	x	
36	Alma 4:4-5	Thousands receive authoritative baptism by Alma (Jr) the High Priest of the Church.		x	x	x	x			x					
37	Alma 4:7	Priesthood hierarchy: Prophet & quaking priest (context) plus teachers, priests, elders			x	x				x					
38	Alma 4:16-20	Alma focuses solely on High Priest calling and gives Chief Judge calling to a carefully selected righteous elder in the Church.			x				x	x	x				
39	Alma 5 preface, v3,5	Alma, the High Priest according to the holy order of God teaches and calls to repentance people in villages and cities throughout the land		x	x	x				x					
40	Alma 5:11-13	Fathers believed holy prophet Abinadi & Alma. Mighty change of heart. Faithful. Saved Alma called to holy order of God in Christ. Commanded to testify & teach. Know via Holy Spirit. Multiple members of Alue to order of God. Humility, Be mindful of pow.			x	x			x	x	x				
41	Alma 5:44-49	Alma called to holy order of God in Christ. Commanded to testify & teach. Know via Holy Spirit. Multiple members of Alue to order of God. Humility, Be mindful of pow.		x	x	x			x	x	x	x		x	

Selection of Priesthood Verses from the Book of Mormon		Bestowed Authority					Some Attributes of Use										
Line #	Reference	Abridged Content of Text		Direct divine instruction and/or Call	Consecrate / ordain / called / confer	Priesthood, offices, or hierarchy	Power / Authority of God: had or received	Ordinances: important / authorized performance	Have / Teach Faith in Christ	Prophesy / Write / Teach / Authorized missionary work	Administer to / direct the Church	Receives / obeys revelation of Spirit / God	Humble / Charitable (love) / no disputations	Miracles	Lay priesthood	Care of Poor	Both Religious AND political leader(s)
		(c) = from broader context beyond noted reference (x) = possible interpretation															
42	Alma 6:1-4	Ordained others to priesthood offices, baptism, established order. Ordained offices of priests and elders given specific task of presiding and watching over the church.			x	x	x	x			x						
43	Alma 6:8	Ministry to land of Gideon. Holy order, revelation, prophecy, testimony of Jesus. Prepare, repent, baptism, obey. Son of God soon to be born.			x	x					x	x	x				
44	Alma 7:22-24	Instructions specifically to priesthood holders of Gideon. Faithful, humble, gentle, patient, temperate, diligent, thankful, faith, hope, charity, etc.				x	x				x		x				
45	Alma 8:4-6	Teach the people throughout land of Melek per calling in the holy order of God				x		x			x	x					
46	Alma 8:10-12	Alma to congregation in Ammonihah, peoples recognition of his office, rejection				x		x			x	x					
47	Alma 8:14-25	Angel visits Alma, comforts, commands to return and teach further in Ammonihah. Humble holy prophet. High Priest. Called of God. To all the land & individually.			x	x	x	x			x	x	x	x			
48	Alma 8:29-32	Amuleck called, commanded to preach, filled with spirit, given miraculous physical power, prophesies according to the spirit and power given of the Lord			x			x			x	x	x	x	x		
49	Alma 12:7	Power given to know thoughts/plans of others by the Spirit of God and of prophecy.						x				x					
50	Alma 13:1-9	God himself ordained mortal men to his priesthood, culminating preparations in the pre-mortal existence, faith-fulness required, purpose to serve others			x	x	x	x	x		x	x					
51	Alma 13:10-18	Many ordained to Melchizedek priesthood, righteous recipients entered into His rest through Christ, humility, repentance, preparation for birth of Christ, holy men will be informed of birth of Christ by angels			x	x	x	x	x		x	x	x	x			
52	Alma 14:26-28	Miraculous power given to prophet Alma, and Amuleck through faith in Christ. Notice v27 also lists the priesthood office hierarchy, but in this case it is of a wicked people who have either used it politically, or in an apostate religious fashion.				(x)					x						(?)
53	Alma 15:6-12	Repentance. Instant healing via faith in Christ. Baptism and preaching. (Zeezrom calling not explicit, understood from prior/post account and directly following versus)			(x)		x	x			x	x		x			
54	Alma 15:13-14	Prophet/high priest establishes Church in Sidom. Consecrated priests and teachers to baptize. Many flock to be baptized.			x	x	x	x			x	x					
55	Alma 16:5-6	War. Military commanders send to High Priest over church for revelation. God reveals needed strategic information and assures victory.					x				x	x	x	x			
56	Alma 16:15-18	Priests chosen for missionary work. Church established all the land. No inequality.			x	x	x				x	x			(x)	(x)	
57	Alma 17:3,17-18	Context: Sons of King Mosiah, receive Angelic chastisement, repent, are dedicated missionaries to the Nephites, refuse Kingdom, seek God's work among the national enemy. (3) Worked for and received spirit of prophecy, revelation, taught with power and authority of God, Ammon, their leader, blessed them, taught them, administered to them. All entered land of enemy.			x	x		x			x	x	x	x			
58	Alma 19:3-10	Ammon recognized as holy prophet with God's power. He receives revelation. Queen converted.					x	x			x			(x)			
59	Alma 23:4,6	Ammon and brothers (priesthood holders) went city by city among people of lamanite King Lamoni, establishing churches, teaching, consecrating priests and teachers, according to the spirit of revelation and of prophecy. The power of God working miracles in converts who never did fall away.			x	x		x			x	x	x	x			
60	Alma 29:13 (v1-17, Alma's reflection)	The desires, lament and joy of Alma the called and ordained prophet of God.		(c)	(c)						x		x				
61	Alma 30:20-23,29-30	Levels of hierarchy in Church priesthood, three of which concern a title of high priest. "High Priest" scope: (1) local congregation High Priest (of whom Ammon was one), two are mentioned. (2) High Priest over the general land [Gideon] containing one of the congregation (3) High Priest [Alma, J] over all lands of the Nephites.			x	x	x				x			x			
62	Alma 30:31-34	Priests, teachers, high priests not paid for service, ie, it is a lay priesthood.					x										x
63	Alma 30:47-50	At Korihor's insistence he is given a sign from God (a curse) by God's prophet Alma					x				x	x		x			
64	Alma 31:36	Alma authorizes missionaries by laying on of hands, filled with Holy Spirit			x		x	x			x	x					
65	Alma 42:31	Corianton [after repentance] called of God via the prophet to preach the word					x				x						
66	Alma 43:2	Missionaries called by holy order of God acted by the spirit of prophecy and revelation			x	x					x	x					
67	Alma 45:22	Church established again, appointed priests and teachers over all the churches.			x	x					x						
68	Alma 46:6, 38	Helaman and his brethren, were high presters over the church; maintained order.					x				x	x					
69	Alma 49:30	Helaman, and Shiblon, and Corianton, and Ammon and his brethren and others all baptized and ordained by the holy order of God to preach among the people			x	x	x	x			x	x					
70	Alma 62:45-46	Prophet directs re-establishment of Church, authorized preaching, baptisms					x	x			x	x					
71	Hel. 3:25-26	Church flourishes. High priests and teachers astonished. Thousands baptized					x	x			x	x					
72	Hel. 5:4	Nephi [30 BC] yielded up the head of government to focus solely on High Priest role									x						x
73	Hel. 5:17-19	Preached with great power and authority, baptized unto repentance, revelations						x			x	x					
74	Hel. 8:16-18	Ancient prophets also called by order of God after the order of his Son			x	x	x	x									
75	Hel. 10:4-6	Nephi [-20 BC] God blesses forever, all things done according to Nephi's righteous will			x	x					x						x
76	Hel. 13:3-5	Samuel instructed by voice of Lord, to return and prophecy. Is obedient. (Prophecy continues at length, Angelic witness of Christ, prophesied warns and signs etc.)			x						x	x	x				
77	Hel. 16:1	Those wishing to repent and join Church sought out Nephi the recognized priesthood holder in their city. (Read broader context for more about Nephi's call and ministry)			(c)	(c)	x				x	x	x				
78	3 Ne. 3:19	Nephites appoint military, civil, and religious leaders from those with the spirit of revelation and also prophecy (except during times of wickedness)					x				x				x		x
79	3 Ne. 7:15-20	Nephi [-30 AD] visited daily by angels through great faith in Christ, had power and great authority. Miracles. Ordained others to also minister.			x	x	x				x	x	x		x		
80	3 Ne 7:24-26	All repentant persons baptized; men ordained to ministry with authority to baptize, many were baptized unto repentance		(c)	x		x	x			x	x					

Selection of Priesthood Verses from the Book of Mormon		Bestowed Authority					Some Attributes of Use										
Line #	Reference	Abridged Content of Text (c) = from broader context beyond noted reference (x) = possible interpretation		Direct divine instruction and/or Call	Consecrate / ordain / called / confer	Priesthood, offices, or hierarchy	Power / Authority of God: had or received	Ordinances: important / authorized performance	Have / Teach Faith in Christ	Prophecy / Write / Teach / Authorized missionary work	Administer to / direct the Church	Receives / obeys revelation of Spirit / God	Humble / Charitable (love) / no disputations	Miracles	Lay priesthood	Care of Poor	Both Religious AND political leader(s)
81	3 Ne. 11:21-29	v21-22 power given directly by Lord to baptize, v23-27 resurrected Christ defines baptismal ceremony including statement of priesthood authority within the prayer. v28-29 people commanded to obey and not contend.		x	x		x	x			x		x				
82	3 Ne 11:31-41	Jesus emphasizes his and his Father's doctrine and commands to take this message to ends of the earth. (v38: requirement for repentance and baptismal ordinance if one is to enter the kingdom of God.)		x	(c)			x		x	x						
83	3 Ne. 12:1-2	Nephi and 11 other called disciples given power and authority to baptize. Jesus tells people to heed these empowered twelve. Promises the Holy Ghost. Depths of humility		x	x	x	x	x		x	x		(x)				
84	3 Ne. 18:5-6,11-12, 36-37	Jesus to ordain one with authority to administer the sacrament, enjoins ordinances of baptism and holy supper, gives power to give the Holy Ghost.		x	x	x	x	x		x	x	x					
85	3 Ne. 19:4-15,20-23	Authorized 12 disciples named, Nephi raising dead mentioned, baptisms performed, miraculous divine manifestations, angels & Jesus visit, Jesus affirms his choosing them and reception of Holy Ghost, affirms authorized disciples are to minister to others		x	(c)		(c)	x		x	x	x		x			
86	3 Ne. 23:4,6,11,13	[Jesus mortal servant to keep written records of revelations and religious history as shown by:] Jesus commands the writing of his words and corrects omission in written religious history of resurrection miracles		x						x		x					
87	3 Ne. 26:17-21	12 disciples taught, baptized, formed church of Christ, ministered, organized so all things common among them, all according to Jesus command		x				x		x	x				(c)	(c)	
88	3 Ne. 27:1-10,13-27	12 disciples teach, baptize. Jesus names church, defines gospel, clarifies and reinforces specific doctrines, commands writing of scripture and history, specifically references His church on the earth, leader's responsibility as judges of spiritual state		x				x		x	x		x				
89	3 Ne. 28:4-40	Unusual power given to three disciples to remain on earth and perform extraordinary service and miracles		x	x		x			x							
90	4 Ne. 1:3,5,12-13	Righteous church had all things common among them, marvelous works and miracles in Jesus name, church meeting often, no contention in all the land				x				x		x	x	(c)	x		
91	Morm. 3:18-19 (see also 3 Ne. 27:27)	Hierarchy of judgement: 12 Apostles judge 12 Nephite disciples who judge the people.				x				x							
92	Ether 3:9,11-13,15, 12:19-22	Prophet sees converses face to face with pre-mortal Christ having exercised great faith in Christ		x						x		x	x				
93	Ether 12:2-3,5,10	Ether the prophet could not be restrained because of the Spirit of the Lord in him....; Behold it was by faith that they of old were called after the holy order of God.			x	x				x	x	x					
94	Moro. 2:1-3	Words spoken when Jesus gave 12 disciples the Holy Ghost by laying on of hands		x	x	x	x	x		x							
95	Moro. 3:1-4	The manner that elders of the church, ordained priests and teachers		x	x	x	x	x		x							
96	Moro. 4:1-3	The manner of their elders and priests administering the bread in memory of the flesh of Christ unto the church				x	x			x							
97	Moro. 5:1-2	The manner of [context: their elders and priests] administering the wine in memory of the blood of Christ unto the church				(c)	x			x							
98	Moro. 6:1-4	Elders, priests, teachers were baptized, requirements of baptism fruit of repentance, broken heart & contrite spirit, determination to serve Christ to the end. Cleansed by power of Holy Ghost. All to be numbered with people of the church of Christ				x	x										
99	Moro. 6:5-7	Elders were judges of the people (see also Mosiah 26:13-33)				x				x							
100	Moro. 7:2	Mormon's calling is a gift from God, he teaches by grace of Father and Son		(c)						x	x						

¹ *BYU Studies*, Vol. 12 (1971-1972), 418. Oliver Cowdery's diary, dated January 21, 1836, reads, "At about three o'clock P. M. I assembled in our office garret, having all things prepared for the occasion, with presidents Joseph Smith, Jr. F.G. Williams, Sidney Rigdon Hyrum Smith, David Whitmer, John Whitmer and elder John Corroll, and washed our bodies with pure water before the Lord, preparatory to the anointing [*sic*] with holy oil. After we were washed, our bodies were perfumed with a sweet smelling oderous [*sic*] wash . . . Those named in the first room were anointed [*sic*] with the same kind of oil and in the man[ner] that were Moses and Aaron, and those who stood before the Lord in ancient days, and those in the other rooms with anointing [*sic*] oil prepared for them. The glorious scene is too great to be described in this book, therefore, I only say, that the heavens were opened to many, and great and marvelous things were shown."

² Careful research of twelve words that are used to refer to the priesthood (i.e., elder, Aaronic, Melchizedek, power, often represent the priesthood

³<https://www.churchofjesuschrist.org/media/video/2020-05-0280-the-oath-and-covenant-of-the-priesthood-is-relevant-to-women?lang=eng&collectionId=9e790dc7ca744028bf6f1e1e4676fd60>.

⁴ President Russell M. Nelson, *Conference Report*, Oct 5, 2019.

⁵ Jessee, *The Personal Writings of Joseph Smith*, 374–382. The context of this section includes the subject of the keys of the kingdom, the priesthood, a sentence about buffetings of Satan. The preceding paragraph reads: "And again we say unto you that inasmuch as there be virtue in us and the holy priesthood hath been conferred upon us, and the keys of the kingdom hath not been taken from us, for verily thus saith the Lord be of good cheer for the keys that I gave unto <you> are yet with you Therefore we say unto you dear brethren in the name of the Lord Jesus Christ we deliver these characters unto the buffetings of satan [*sic*] untill [*sic*] the day of redemption that they may be dealt with according to their works [p.6] and from henceforth their works shall be made manifest. *And now dear and well beloved brethren . . .*"

⁶ Ehat and Cook, *Words of Joseph*, 119.

⁷ The Lord's priesthood power is expressed with the following words: Priesthood(s), Aaronic, Levitical, Melchizedek, authority, deacon, teacher, priest, elder, seventy, high priest, bishop, councilor, high council, patriarch, president of the high priests, general authority, apostle, Twelve, prophet, seer, revelator, ordain(s), anoint, ordinance, Holy Spirit of Promise, power, seal, keys, and order of God.