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THE NAUVOO PRIESTHOOD DEVELOPMENTS

THE PRIESTHOOD OF ELIJAH
AND THE ORDER OF THE MESSIAH

"For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round." (1 Nephi 10:19)

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by

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Huge credit is due to Ross Wesley LeBaron for his labor in the work of God that led to him receiving inspiration restoring Joseph Smith's Nauvoo doctrine on the different orders of priesthood in their purity.

Additionally, immense credit is also owed to Fred C. Collier for his life and ministry, digging into the historical record to find the evidence that proved these principles and doctrines, preserving and building upon the doctrinal foundation that Ross had taught him.

Fred's pamphlets "The Nauvoo Doctrine in Light of Book of Mormon Prophecy" and "The Nauvoo Doctrine on Priesthood" are two remarkable pieces of literature that cannot be praised enough, for the light they shed on Joseph Smith's teachings and doctrines, among many other precious gems he has written and published as issues of *Doctrine of the Priesthood*.

This is but my own attempt to explain this important doctrinal knowledge and history, and hopefully continue to build upon Ross's and Fred's legacy of bringing further light and knowledge to Mormon history and theology.

Any errors contained herein are my own.

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THE RESTORATION IN KIRTLAND

While most Latter-day Saints know about the priesthood restorations by John the Baptist and the apostles Peter, James, and John, they generally are less familiar with the third priesthood restoration in this dispensation.

On April 3, 1836 there was a *third* secret restoration of priesthood authority. This restoration was never publicly spoken about while Joseph Smith lived, but he wrote about it in his journal on

the day it occurred¹, and revealed it to his close followers in his private councils in Nauvoo. While an account of this event is recorded in the Prophet Joseph Smith's journal,² the journal entry was written cautiously — not explicitly declaring the full details of all that was restored by the three messengers — Moses, Elias, and Elijah.

On this occasion in the Kirtland Temple in 1836, Joseph Smith and Oliver Cowdery saw Jesus Christ, and he accepted the Kirtland Temple as a House of the Lord. Following that, Moses, Elias, and Elijah appeared and restored additional keys and authority of the Priesthood.

Moses brought the authority to “gather Israel” — to legally re-organize the Chosen Lineage and Family of God on Earth.³

¹ W.W. Phelps apparently was told a little about this event the day it occurred, as he wrote the same day a letter to his wife noting that “On Sunday, April 3, the twelve held meeting and administered the sacrament. It was a glorious time. The curtains were dropt [from the ceiling] in the afternoon. And there was a manifestation of the Lord to Brother Joseph and Oliver [by] which they [were told] thus the great and terrible day of the Lord as mentioned by Malachi, was near, even at the doors.” (William W. Phelps to Sally Phelps, 1-6 April 1836, William Wine Phelps Paper, L. Tom Perry Special Collections, Harold B. Lee Library)

² *Joseph Smith Papers: Journals, Volume 1, 1832 – 1839* <3 April 1836> pages 219–222; *History of the Church* vol. 2 pages 435 – 436; D&C 110.

³ This subject will be discussed more in the future issue of *One Eternal Round* entitled “The Kingdom of God in a Family Capacity”.

Elias (who was Noah⁴) restored the “dispensation of the Gospel of Abraham” — the Priesthood authority to bestow higher ordinances and knowledge of the Gospel that were held by Abraham, or in other words “the Gospel of the Father” — as well as the Birthright of Israel to preside over this patriarchal order.⁵

Last of all, Elijah restored the *Fullness of the Priesthood* with its sealing power to seal family ordinances in a way to last beyond this life, up to *Eternal Lives* in Exaltation in the highest degree of Celestial Glory.

The Priesthood authority that was restored at this time was referenced in the Nauvoo period as the “Highest Order” and “Fullness of” the Melchizedek Priesthood, or a new order of “Patriarchal Priesthood” distinct and above the patriarchal priesthood of stake Patriarchs.

Essentially, when Peter, James, and John restored the keys of the *Apostleship*, they restored a *lower* order of the Melchizedek Priesthood. When Moses, Elias, and Elijah came, they restored the keys to a *Patriarchal*, or *higher*, order of the Melchizedek Priesthood.

However, even though this event occurred in 1836 in Kirtland, Ohio, it wasn’t until years later in

⁴ For information on Elias being Noah, see Fred C. Collier, *Doctrine of the Priesthood* vol. 1 no. 5 “Priesthood and the Law of Succession” pages 17–18.

⁵ This birthright is alluded to in D&C 110:12, and more directly referenced in D&C 124:57–58.

Nauvoo that Joseph Smith began to teach about this Priesthood and confer it upon his most trusted followers.

THE PROPHET PREPARES THE SAINTS

Joseph Smith first indicated that there was greater things he needed to reveal to the Saints in a letter he wrote from Liberty Jail on March 15, 1839:

“My heart bleeds continually when I contemplate the distress of the Church. Oh that I could be with them! I would not shrink at toil and hardship to render them comfort and consolation. I want the blessing once more to lift my voice in the midst of the Saints — I would pour out my soul to God for their instruction. It has been the plan of the Devil to hamper me and distress me from the beginning, to keep me from explaining myself to them, and **I never have had opportunity to give them the plan that God has revealed to me.**”⁶

In 1838 and 1839 he began writing a history of the Restoration that eventually would be completed and published as the *History of the Church*. In this history, the Prophet indicated that Moroni had quoted the prophecy of Malachi about Elijah’s futuristic return in 1823, but that Moroni quoted it slightly different than the way it appears in the Book of Malachi. Among the variations, it included a statement indicating that Elijah would be sent in the latter-

⁶ Joseph Smith letter to Mrs. Norman Bull, 15 March 1839, Liberty Jail; *History of the Church* vol. 3 pages 285-28; emphasis added. Emphasis will be added in other quotes throughout this paper without being noted.

days to restore Priesthood. This section of the history would be later canonized both in the Pearl of Great Price, as well as in the Doctrine and Covenants:

“Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall *plant in the hearts of the children the promises* made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.”⁷

The Prophet also alluded to this higher priesthood authority restored by Moses, Elias, and Elijah at the October 1840 General Conference of the Church. In that talk, he taught about and quoted scriptural prophecies in the Old Testament about animal sacrifice being restored in the last days as part of the “Restoration of All Things” — that even though the carnal laws and additional commandments given to Israel as a curse in the Law of Moses were fulfilled in Jesus Christ’s Dispensation, those things that existed before Moses’ time were prophesied to be eventually restored in the latter-days by many Old Testament prophets.

These “Adamic” sacrifices and other priesthood ordinances that were had in the earliest dispensations of the world were to be restored after Elijah returned to restore the “keys of the

⁷ D&C 2:1–3; *Joseph Smith History* 1:38–39; *History of the Church* vol. 1 <21 September 1823> page 12.

priesthood”, the “authority to administer in all the ordinances of the kingdom of God”:

“Elijah was the last Prophet that held the keys of the Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the Priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. ‘And I will send Elijah the Prophet before the great and terrible day of the Lord,’ etc., etc. Why send Elijah? Because he holds the keys of authority to administer in all the ordinances of the Priesthood; and without the authority is given, the ordinances could not be administered in righteousness.

It is a very prevalent opinion that the sacrifices which were offered were entirely consumed. This was not the case; if you read Leviticus 2:2-3, you will observe that the priests took a part as a memorial and offered it up before the Lord, while the remainder was kept for the maintenance of the priests; so that the offerings and sacrifices are not all consumed upon the altar — but the blood is sprinkled, and the fat and certain other portions are consumed.

These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. **This ever did and ever will exist when the powers of the Melchizedek Priesthood are sufficiently manifest;** else how can the

restitution of all things spoken of by the Holy Prophets be brought to pass.”⁸

Three months later, on January 19, 1841, the Prophet dictated the Nauvoo Temple Revelation including in it the remarkable statement that the Latter-day Saints as a body had not yet received the “Fullness of the Priesthood”:

“And again, verily I say unto you, let all my saints come from afar. And send ye swift messengers, yea, chosen messengers, and say unto them: Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities...And with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth; and build a house to my name, for the Most High to dwell therein. **For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood.**”⁹

Near the end of his life, the Prophet reiterated to the saints that the mission of Elijah was to restore the Fullness of the Melchizedek Priesthood. On March 10, 1844, in a discourse entitled “Elias, Elijah, Messiah”, he taught:

“The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelations, ordinances, oracles, powers and **endowments of the fullness of the Melchizedek Priesthood** and of the kingdom of God on the earth; **and to receive, obtain, and perform all the**

⁸ *Joseph Smith Papers: Documents, Volume 7, September 1839-January 1841* <5 October 1840> pages 440-441; *History of the Church* vol. 4 pages 211-212, *Teachings of the Prophet Joseph Smith* pages 172-173.

⁹ D&C 124:25–28.

ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.”¹⁰

THE CONFERRAL OF THE HIGHEST ORDER OF THE MELCHIZEDEK PRIESTHOOD

Even though Joseph Smith intended not to reveal and confer this new order of Priesthood until the Nauvoo Temple was completed, according to contemporary records and the testimony of the Prophet’s close followers, he felt impressed to confer it upon a select few before the temple was completed, in case anything were to happen to him. Apostle John Taylor recalled:

“Joseph Smith, before his death, was much exercised about the completion of the Temple in Nauvoo, and the administering of ordinances therein. In his anxiety and for fear he should not live to see the Temple completed, he prepared a place over what was known as the brick store — which many of you who lived in Nauvoo will recollect — where to a chosen few he administered those ordinances that we now have today associated with endowments, so that if anything should happen to him — which he evidently contemplated — he would feel that he had then fulfilled his mission, that he had

¹⁰ *History of the Church* vol. 6 <10 March 1844> page 261; *Teachings of the Prophet Joseph Smith* page 337; *Words of Joseph Smith* page 329.

conferred upon others all the keys given to him by the manifestations of the power of God.”¹¹

The Prophet first secretly conferred this Priesthood on several of his closest followers on the 4th and 5th day of May 1842. There were nine men present for this meeting: Hyrum Smith, William Marks, William Law, George Miller, Newel K. Whitney, James Adams, Brigham Young, Heber C. Kimball, and Willard Richards.¹² On this occasion, the Prophet first gave the full Endowment ceremony as it is administered in LDS Temples today, with the washing, anointing, key-words, signs and tokens, and the creation drama depicting the creation of the world and the story of Adam and Eve.¹³

However, that wasn’t all the Prophet revealed and did on that occasion. According to three different accounts independently written by the men who were present for this meeting, the Prophet also conferred upon them priesthood keys and power of the “Patriarchal Priesthood” or the

¹¹ *Journal of Discourses* vol. 25 <18 May 1884> page 83.

¹² William Law and William Marks’ names were removed from the record because of apostasy. Or as Heber C. Kimball said in the Nauvoo Temple “About 4 years ago next May[,] nine persons were admitted into the Holy Order[,] 5 are now living — B[righam] Young — W[illard] Richards G[eorge] Miller — N[ewel] K. Whitney & H[eber] C. Kimball[,] two are dead, and **two are worse than dead.**” (William Clayton diary kept for Heber C. Kimball, *The Nauvoo Endowment Companies* <21 December 1845> page 116.)

¹³ For all available accounts of this event see *Joseph Smith’s Quorum of the Anointed, 1842 – 1845, A Documentary History* pages 2–9.

“Highest Order of the Melchizedek Priesthood” by anointing and ordaining them **Kings and Priests**, rather than only anointing them to eventually become as such, as became standard practice in the Endowment ceremony after the Prophet’s death.

Willard Richards’ April 1845 fleshed out account of this meeting he wrote in the manuscript *History of the Church* recalled that the Prophet communicated keys pertaining to the Aaronic Priesthood and so on to the **“Highest Order of the Melchizedek Priesthood”**. In Joseph Fielding Smith’s *Teachings of the Prophet Joseph Smith* he added the heading to this event **“Highest Order of Priesthood Revealed”**.¹⁴

George Miller was another one of those men, and recorded about that meeting that “Joseph washed and anointed [us] as Kings and Priests to God, and over the House of Israel” and that in doing so, the Prophet “conferred on us **Patriarchal Priesthood**”.¹⁵ Heber C. Kimball also attested that he was “ordained a priest and so forth” [i.e. a King and Priest] during this meeting.¹⁶

¹⁴ This account was eventually published in *History of the Church* vol. 5 <4 May 1842> pages 1–2); *Teachings of the Prophet Joseph Smith* page 237.

¹⁵ George Miller letter to *The Northern Islander*, June 26th, 1855; *The Northern Islander* removed this statement from the letter in publication, however fortunately the original letter survived and was published in *Annual Publications of the Historical Society of Southern California* vol. 10 pages 120–121.

¹⁶ Interestingly, in his original 1983 article on the “Fullness of the Priesthood”, David Buerger suggests Willard Richards

And so it becomes apparent that the “Patriarchal Priesthood” introduced in Nauvoo was the authority of being anointed a “King and Priest” in the “Highest Order of the Melchizedek Priesthood”.

QUEENS AND PRIESTESSES IN THE HIGHEST ORDER OF THE MELCHIZEDEK PRIESTHOOD

When the Prophet Joseph Smith began to privately reveal this priesthood, and prepare the saints about these principles, he also made statements about how *women* would also be brought into the Priesthood through the temple ordinances. For example, on April 28, 1842, a week before the Prophet first revealed and conferred the Highest Order of the Melchizedek Priesthood on men, he taught the Relief Society that they would also come into possession of the “privileges, blessings, and gifts of the Priesthood”:

was in error for recording that the Highest Order of the Melchizedek Priesthood was revealed on this occasion. However, Buerger reluctantly observes later in his 1994 book *The Mysteries of Godliness* that “In terms of the Nauvoo endowment prior to Smith’s death, it may be that the ‘first anointing’ was an actual, not promissory, ordination, for Heber Kimball’s own diary recollection of the 4 May 1842 ceremony was that he was ‘ordained a Preast’.” (Buerger, “The Fullness of the Priesthood’: The Second Anointing in Latter-day Saint Theology and Practice,” *Dialogue* vol. 16 <Spring 1983> pages 18-19; Buerger, *The Mysteries of Godliness* page 60 footnote 70).

“At two o’clock I met the members of the ‘Female Relief Society,’ and after presiding at the admission of many new members, gave a lecture on the Priesthood, showing 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, etc., and that they might attain unto these blessings by a virtuous life, and conversation, and diligence in keeping all the commandments.”¹⁷

According to Bathsheba Smith, this indeed occurred. She testified:

“I have always been pleased that I had my endowments when the Prophet lived. He taught us the true order of prayer. I never like to hear a sermon without hearing something of the Prophet, for **he gave us everything, every order of the priesthood.** He said he had given the sisters instructions that they could administer to the sick and he wanted to make us, as the women were in Paul’s day, **‘A kingdom of priestesses.’”**¹⁸

The way women received this Priesthood was the same way men did — as men were ordained **Kings and Priests**, women were ordained **Queens and Priestesses** in the Highest Order of Priesthood. When his wife Mary Ann was anointed, endowed, and initiated into the Holy Order, Brigham Young

¹⁷ *History of the Church* vol. 4 <28 April 1842> page 602.

¹⁸ Bathsheba W. Smith statement, 9 June 1905, Pioneer Stake Relief Society minutes, LDS archives, quoted in D. Michael Quinn’s essay in *Women and Authority* page 369.

explicitly wrote in his journal “Mary A. Young admitted into the **highest order of Priesthood**.”¹⁹

This was a *portion* but not the **fullness**, of the “Highest Order of the Melchizedek Priesthood”. Essentially, a *First Anointing* King and Priest received a **portion** of the **Highest Melchizedek Priesthood** — the Patriarchal Priesthood. The ordinance of being anointed a *Second Anointing* King and Priest bestowed the **fullness** of the Melchizedek Priesthood. In other words, **the Fullness of the Melchizedek Priesthood** could also be called the **Fullness of the Patriarchal Priesthood**, as some later Latter-day Saints have referenced it.

Brigham Young made this distinction between there being different *degrees* of Kingly and Priestly authority in a sermon he gave on August 6, 1843:

“...President Brigham Young addressed the congregation at considerable length. He... remarked that **if any in the Church had the fullness of the Melchizedek Priesthood, he did not know it. For any person to have the fullness of that priesthood, he must be a king and priest.** [i.e. it was still secret at the that time that Joseph Smith had anointed any Kings and Priests at all, let alone given the Second Anointing, which had not been done yet, but would confer the Fullness of that authority.]

¹⁹ Brigham Young Diary, 1 November 1843, LDS Archives; quoted in Quinn, *Women and Authority* page 368, a garbled transcript of this journal entry is also published in *Joseph Smith's Quorum of the Anointed* page 32.

A person may have a **portion** of **that** priesthood, the same as governors or judges of England have power from the king to transact business; but that does not make them kings of England. **A person may be anointed king and priest long before he receives his kingdom.**²⁰

THE SECOND ANOINTING

—THE FULLNESS OF THE PRIESTHOOD—

Less than a month after Brigham Young made his statement explaining that the Fullness of the Melchizedek Priesthood involved being ordained a King and a Priest, Joseph Smith gave a speech on “three grand orders” of Priesthood that he taught were referenced in Hebrews chapter 7. In this sermon the Prophet made many important statements about this new order of Melchizedek Priesthood.

During this speech the Prophet made the first public remark alluding to the fact that he had ordained Kings and Priests. He remarked that “Abrahams Patriarchal power” was **“the greatest [priesthood] yet experienced in this church”**, revealing that this Priesthood had been restored and

²⁰ *History of the Church* vol. 5 <6 August 1843> page 527. A more detailed article going into further evidence that “King and Priest” ordinations occurred during the Endowment ceremony in Nauvoo will be published in a future issue of *One Eternal Round* entitled “King and Priest Endowments, The Fullness of the Priesthood, and the Washing of the Feet”.

conferred.²¹ He also instructed the saints to “finish the temple, and God will fill it with power, and **you will then receive more knowledge concerning this priesthood.**”²²

Speaking about the Fullness of the Melchizedek Priesthood, he taught “**Those holding the fullness of the Melchizedek Priesthood are kings and priests of the Most High God**, holding the **keys of power and blessings**. In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.”²³

The Prophet also taught in this speech that there was a “Last Law” that the children of Israel never received from Moses and that Elijah was the messenger to restore it in the last days; and that “the sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life; **he must sacrifice all things.**”²⁴

Once a person has proven beyond any doubt that they will serve God at all hazards, willing to sacrifice everything to Him and withholding nothing, striving to live all the highest laws of God, and consecrate their life to building up His

²¹ *Words of Joseph Smith* <27 August 1843> page 235.

²² *History of the Church* vol. 5 <27 August 1843> page 555; *Teachings of the Prophet Joseph Smith* page 323.

²³ *History of the Church* vol. 5 <27 August 1843> page 555; *Teachings of the Prophet Joseph Smith* page 322.

²⁴ *Ibid.*

Kingdom, then at that time they are worthy to receive the Second Anointing.

The Prophet taught that the Second Anointing made an individual's "Calling and Election" sure, wherein a husband and wife have their marriage sealing ratified by the Holy Spirit of Promise and they are sealed up to Exaltation: **"The [second] anointing and sealing is to be called, elected and made sure."**²⁵ In his March 10, 1844 discourse he reiterated that "the power of [the Priesthood of] Elijah is sufficient to make our calling and election sure."²⁶

The Prophet gave many other significant details about this highest priesthood ordinance in later speeches. He spoke of the Second Anointing as being the "last and more impressive" temple ordinance "without which we cannot obtain celestial thrones"; that it involved being anointed a "King and Priest unto the Most High God" and receiving "all the keys and powers of the Priesthood", including the "sealing powers". The Prophet also taught that not only could this ordinance be given to the living, but also by proxy for the dead.²⁷ The apostles perpetuated this

²⁵ D&C 132:18–19, 26; *History of the Church* vol. 5 <27 August 1843> page 555; *Teachings of the Prophet Joseph Smith* page 323.

²⁶ *Teachings of the Prophet Joseph Smith* <10 March 1844> page 338.

²⁷ *Teachings of the Prophet Joseph Smith* <8 April 1844> pages 362–363, *Teachings of the Prophet Joseph Smith* <21 January 1844> page 330. The Prophet referencing "sealing powers" in plural here may be a veiled reference to the fact

understanding: for example, Orson Pratt preached on May 24, 1845 that “No person will be crowned with power in the eternal world, **(we are to be kings and priests to God to all eternity,)** unless they have been ordained thereto in this life, previous to their death, **or by some friend acting as proxy for them afterwards, and receiving it for them.**”²⁸

Brigham Young taught the saints in the Nauvoo Temple that the Second Anointing was all the priesthood one mortal could give to another mortal, teaching: “those who have come in here and have received their washing and anointing will be ordained Kings and Priests [i.e. in the Second Anointing], and will then have received the fullness of the Priesthood, **all that can be given on earth, for Brother Joseph said he had given us all that could be given to man on the earth.**”²⁹

Accordingly, it was understood in early Mormonism that because the Second Anointing was such a sacred blessing, promising Exaltation in Celestial Glory against all sins except the “sin

that there were two different Sealing Powers restored — the Priesthood restored by Peter, James, and John had the power to seal up to Eternal Life, while the Priesthood restored by Moses, Elias, and Elijah had a higher sealing power, to seal family relationships up to Eternal Lives in Exaltation in the Highest Degree of Celestial Glory. For more on this subject see Fred C. Collier, *Doctrine of the Priesthood* vol. 7 no. 8 “Analyzing the Different Order of the Patriarchal Priesthood”.

²⁸ *Times and Seasons* vol. 6 page 920.

²⁹ *Nauvoo Endowment Companies* <26 December 1845> page 192.

against the Holy Ghost” or the “shedding of innocent blood”, and conferred all the priesthood that one man could give another, including the Sealing Keys of Elijah, this highest priesthood ordinance was only to be approved by the “One Anointed and Appointed”, the “one man” who presided in holding the Sealing Power of the Fullness of the Priesthood.³⁰

Even though others could hold all the keys that the “one man” held, they could only exercise the keys of the Priesthood they held in union with him. As Heber C. Kimball taught:

“I know that President Brigham Young holds **those keys and power to seal on earth and in heaven** — to loose on earth and in heaven. I know also another thing — that **I hold that authority in connection with him; and not only do I, but hundreds of others. All those who do should be one with him, the same as the branches are one with the trunk and the roots of a vine.** For it is impossible for a branch to continue in the vine and bear fruit, if it is not one with the vine.”³¹

Some Latter-day Saints mistakenly believe that the “Calling and Election Made Sure” is something that occurs through a Second Comforter experience, a visitation by Jesus Christ. However, that isn’t according to the Prophet Joseph Smith’s teachings. Besides his comments that the Calling

³⁰ D&C 132:7; *Journal of Discourses* vol. 24 <12 August 1883> pages 274 – 275; See also Devery S. Anderson, *The Development of LDS Temple Worship, 1846–2000* pages 51, 62–63, and Buerger, *The Mysteries of Godliness* pages 66, 87, 118.

³¹ *Journal of Discourses* vol. 7 <1 January 1860> page 346.

and Election Made Sure was done by the “Power of Elijah” and through an “Anointing and Sealing”, in one of the Prophet’s own speeches on the Second Comforter, he explicitly states that the Second Comforter is something that occurs *after* a person has their Calling and Election Made Sure.

Though Jesus Christ can and will appear to whomever he sees fit, the Prophet taught that it was after an individual’s “Calling and Election” is “Made Sure”, that it was proper for individuals who continue to hunger and thirst after righteousness to have a “Second Comforter” experience:

“There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. . . . The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, **hungering and thirsting after righteousness, and living by every word of God,** and the Lord will soon say unto him, **Son, thou shalt be exalted. When the Lord has thoroughly prove him,** and finds that the man is **determined to serve him at all hazards, then the man will find his calling and election made sure** [through receiving their Second Anointing through the legitimate channel of the Priesthood], **then** *it will be his privilege to receive the other Comforter*, which the Lord hath promised the saints, as is recorded in the Testimony of St. John, in the 14th chapter, from the 12th to the 27th verses. . . . Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ himself; and that is the sum and

substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him or appear unto him from time to time.”³²

It is at this time (during or after receiving the Second Comforter) that a person may be ordained to a higher priesthood that only comes directly from God and one mortal cannot receive from another mortal. This highest priesthood will be discussed later on in this paper.

THE CONFERRAL OF THE FULLNESS OF THE PRIESTHOOD

The first Second Anointing performed in this Dispensation was performed by Hyrum Smith for Joseph and his wife Emma on September 28, 1843.³³ The Prophet’s journal kept by Willard Richards records that the Prophet Joseph was “anointed and ord[ained] to the highest and holiest order of the priesthood (and companion [i.e. Emma

³² *Teachings of the Prophet Joseph Smith* <27 June 1839> pages 149–150.

³³ One may wonder how Hyrum held the authority to perform this ordinance for Joseph. D&C 124:95 interestingly details that in Hyrum Smith’s ordination to be a Patriarch and co-President of the Church, he was to be given “the keys whereby he may ask and receive” i.e. the Sealing Keys of Elijah, or in other words, “the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery” which Oliver Cowdery received with Joseph Smith in the Kirtland Temple (D&C 110).

Smith] d[itt]o.).” Willard Richards wrote another account of this event that recorded that on this occasion “Joseph Smith the Prophet received his Second Anointing of the Highest & Holiest Order.”³⁴ The “and companion d[itt]o” likely referenced the fact that Emma was anointed to “all the blessings of the everlasting priesthood, in conjunction with thy husband”, as Brigham Young’s wife Mary Ann Young also received in the Nauvoo Temple.³⁵

Between October 1843 and February 1844 nearly 20 men and their wives had received this ordinance.³⁶ In January 1844 the Prophet had instructed President Brigham Young to give this ordinance to eight of the apostles then at home.³⁷

Testimony also indicates that during the events of the “Last Charge” near the end of March 1844, Joseph and Hyrum took the first members of the Council of Fifty through their temple ordinances, including bestowing a “holy anointing”

³⁴ See *Joseph Smith’s Quorum of the Anointed* pages 25–27, the second account recorded by Willard Richards was discovered by Wilford Woodruff when going through historical papers in 1867, and George A. Smith counselled Woodruff to copy it into his journal.

³⁵ *The Nauvoo Endowment Companies* <11 January 1846> page 398.

³⁶ For the contemporary records and testimony about the Second Anointings given in the Prophet’s lifetime, see *Joseph Smith’s Quorum of the Anointed* pages 25–69.

³⁷ Significantly, these eight apostles stuck together through the succession crisis and followed Brigham Young, while the other three apostles who did not receive this ordinance went on different paths.

conferring upon them all the keys and powers of the priesthood.³⁸

As Orson Hyde recalled, the Prophet took these select men through “all the ordinances” shortly before placing on their shoulders the responsibility to bear off the Kingdom of God:

“Before I went east on the 4th of April, we were in council with Brother Joseph almost every day for weeks. Says Brother Joseph, in one of those councils, ‘There is something going to happen; I don’t know what it is, but the Lord bids me to hasten, and give you your endowment before the temple is finished.’ He conducted us through **every ordinance of the holy priesthood**, and when he had gone through with all the ordinances he rejoiced very much, and says, ‘now if they kill me you have got **all the keys**, and **all the ordinances**, and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up.’ and now,” says he, “on your shoulders will rest the responsibility of leading this people, for the Lord is going to let me rest a while’.”³⁹

THE ORDER OF THE MESSIAH

The Prophet Joseph Smith spoke on August 27, 1843 of there being “three grand orders” of Priesthood referenced in Hebrews chapter 7, and the scribes who recorded the speech wrote that the

³⁸ For more on this see future *One Eternal Round* issue “New Light on Joseph Smith’s Last Charge”.

³⁹ Orson Hyde testimony during the Trial of Sidney Rigdon, 9 September 1844, *Times and Seasons* vol. 5 <15 September 1844> page 651.

Prophet preached on the Aaronic Priesthood, the Patriarchal Priesthood, and the Fullness of the Melchizedek Priesthood.

However, since the “Patriarchal Priesthood” was the “Highest Order of the Melchizedek Priesthood”, and the “Highest Order of the Melchizedek Priesthood” and “Fullness of the Melchizedek Priesthood” were the same order of the Priesthood — an order of Kings and Priests — that only accounts for two orders of Priesthood. So what was the third order of Priesthood in Hebrews chapter 7?

A careful analysis and better amalgamation⁴⁰ of the Prophet’s speech and reading Hebrews chapter 7 reveals what this order of priesthood is: During his speech, the Prophet said that Abraham “received a blessing under the hands of Melchizedek ... which constituted him a king and priest after the order of Melchizedek or an endless life”, yet that the third and highest order of priesthood referred to in Hebrews chapter 7 was a priesthood above that which “Abraham obtained by the offering of his son Isaac.”

When one looks at Hebrews chapter 7, particularly the Joseph Smith Translation, it becomes evident that one man cannot give another this highest priesthood. It has to come directly from

⁴⁰ See Appendix A for “A New Amalgamated Text of the Prophet Joseph Smith’s Three Grand Orders Speech on August 27, 1843”.

God, and requires being translated to stand in the Presence of God:

“For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, [i.e. not patriarchal] without descent [i.e. from one mortal to another], having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.” (JST Hebrews 7:3)

This verse referenced revelation earlier in the Joseph Smith Translation, in JST Genesis 14, which scripture explaining how this highest order of priesthood came directly from God and held supreme power over the elements:

“Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire. And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch, It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God [i.e. directly from Himself]; And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name.

For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue

principalities and powers; and this by the will of the Son of God which was from before the foundation of the world. And men having this faith, coming up unto this order of God, were translated and taken up into heaven. And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace. [The Prophet referenced this when he said this priesthood held the authority to “open the window of heaven and pour out the peace” on August 27, 1843.]

And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world.” (JST Genesis 14:26-34.)

Helaman chapter 10 in the Book of Mormon is another place in the Prophet’s revelations that records this Priesthood, referencing it as a highest degree of “sealing” power:

“Behold, I give unto you power, that whatsoever ye shall seal on earth shall be sealed in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven; and thus shall ye have power among this people. And thus, if ye shall say unto this temple it shall be rent in twain, it shall be done. And if ye shall say unto this mountain, Be thou cast down and become smooth, it shall be done. And behold, if ye shall say that God shall smite this people, it shall come to pass.” (Helaman 10:7–11)

On March 10, 1844 the Prophet spoke again on the “three grand orders” of priesthood, except instead of calling them “Levitical, Patriarchal, and Melchizedek”, he called these orders of priesthood “Elias, Elijah, and Messiah”. In this later speech he

spoke of this priesthood as the “order of the Messiah” and that this order of the “Messiah is above the spirit and power of Elijah”.⁴¹ In this speech, he indicated that he expected the Lord to personally come and restore this authority, had he lived to see the Nauvoo Temple’s completion:

“...the spirit and power of Elijah is to come after [Elias], holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then **Messiah comes to His Temple, which is last of all.**”⁴²

WAS THE ORDER OF THE MESSIAH REFERENCED IN D&C 124?

“...And with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth; and build a house to my name, for the Most High to dwell therein. For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood.” (D&C 124:27–28)

Some have discussed whether D&C 124:27–28 referenced the eventual conferral of the Fullness

⁴¹ *Teachings of the Prophet Joseph Smith* <10 March 1844> page 340; *Words of Joseph Smith* <10 March 1844> page 322.

⁴² *Teachings of the Prophet Joseph Smith* <10 March 1844> page 340; *Words of Joseph Smith* <10 March 1844> pages 321–322,

of the Priesthood through the Second Anointing, or whether it was referencing the Order of the Messiah that was yet to be restored directly by God. However, supportive of the “Fullness of the Priesthood” referenced the Second Anointing and Priesthood of Elijah, verse 28 is directly referenced in a epistle by the Quorum of the Twelve about the temple ordinances that were to be conferred:

“Yes, brethren, we verily know and bear testimony, that a cloud of blessing, and of endowment, and of the keys of the fullness of the priesthood, and of things pertaining to eternal life, is hanging over us, and ready to burst upon us; or upon as many as live worthy of it, so soon as there is a place found on earth to receive it.”⁴³

However, the direct reference to the “Most High” in verse 27 to come and “dwell therein” could very easily be seen as a reference to Him coming to restore the “Order of the Messiah”. So, instead of it being one or the other, D&C 124:27 and 28 could be seen as a referencing **both priesthoods** coming forth. Unfortunately however, with the untimely death of the Prophet, the latter “Order of the Messiah” was not restored in the Nauvoo Temple as the Prophet had expected.

⁴³ “An Epistle of the Twelve”, *Times and Seasons* vol. 5 <1 October 1844> page 668.

The Law and Order of the Priesthood of Elijah

In Joseph Smith’s “Three Grand Orders” speech he referred to a “last law” that was to be restored by Elijah, and that the Priesthood of Elijah — the authority of Kings and Priests — was “a perfect law of Theocracy” holding the “keys of power & blessings” and “stood as God to give laws to the people”. But what did the Prophet mean by this? The exact details of this would not be revealed until after the Prophet’s death by his close followers.⁴⁴

Given that the authority of Kings and Priests was a “*Patriarchal*” Priesthood, and that those in Joseph’s inner circle understood it rightfully descended from Father to Son, it should not be surprising that the Presiding Office of this Priesthood was intended to be Patriarchal as well. Joseph Smith’s revelations indicated that at the beginning of the world the Presiding Office of Priesthood was passed down from father to son,⁴⁵ and many of his closest followers testified that Joseph intended one of his sons to succeed him in presiding over the Priesthood.⁴⁶

⁴⁴ This subject will be addressed in a future issue of *One Eternal Round* entitled “The Kingdom of God in a Family Capacity”.

⁴⁵ D&C 107:40-53

⁴⁶ This subject will be addressed in a future issue of *One Eternal Round* entitled “The Extensive Testimony for Patriarchal Succession”.

Appendix A

A New Amalgamated Text of the Prophet Joseph Smith's Three Grand Orders Speech

A Discourse given by the Prophet Joseph Smith, at the Temple Grove, in Nauvoo, Illinois, on August 27th, 1843.

*Amalgamated by Jacob Vidrine,
Inspired by an amalgamation by Fred C. Collier⁴⁷*

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Introduction

This speech was reported by Willard Richards, Franklin D. Richards, William Clayton, and James Burgess. Levi Richards' diary also briefly notes that "27 Aug [1843] attended meeting at Temple Grove – Letter from Governor Ca[r]lin to Sidney Rigdon read by Joseph Smith attended with remarks on it by J. Smith who afterwards preached from Hebrews 7 upon the priesthood Aaronic, Patriarchal, & Melchisedek."

Willard Richard's report of the speech, recorded in the Prophet's journal, was fleshed out with additions from William Clayton's report for

⁴⁷ Fred's amalgamation of this speech can be found in *Doctrinal Teachings of Fred C. Collier* vol. 2 (8 January 2015) pages 649 – 674.

*the account of the speech that appears in **History of the Church** volume 5 pages 553 to 556. Since that time, the accounts of this speech by Franklin D. Richards and James Burgess have surfaced and were published in **Words of Joseph Smith**.*

This speech was originally over 3 hours in length, however, the accounts recorded can easily be read in 15 minutes. So it becomes self-evident that a great deal of the speech unfortunately was not fully reported.

*This new amalgamation often uses words that were added by the editors in the **History of the Church** account of the speech. They are noted in italics. As can be seen in many places from the italics, Richards' report was incomplete and a lot was added by the **History of the Church** editors to complete thoughts that were only partially reported. However, not every word addition made to the amalgamation in the **History of the Church** is used in this amalgamation.*

*Also worthy of notice is that the **History of the Church**'s amalgamation makes it appear as though the Prophet spoke of the priesthoods in descending order (Melchizedek, Patriarchal, Levitical) while all the other accounts indicate the Prophet spoke from Levitical, to Patriarchal, to Melchizedek. A close inspection of Willard Richards' notes used for the **History of the Church** account indicates that his brief notes on the Patriarchal and Aaronic orders of Priesthood were jots of information only a few words in length, added to summarize portions of the speech that he failed to report. Fortunately, the other accounts*

that have surfaced capture those portions of the speech in more depth.

Spelling and grammar corrections were made without being noted, however no words are added without being noted in brackets.

After reading a letter from Thomas Carlin to Sidney Rigdon and making some remarks about it, President Joseph read [and] preached [on] the 7th chapter of Hebrews.

Salem – A Hebrew Term

The word “Salem” is a wrong translation for a Hebrew term. It should be shiloam, which signifies righteousness and peace. As it is, it is nothing – neither Hebrew, Greek, Latin, French, or any other *language*. (Hebrews 7:2)

Tradition

Those who limit the designs of God as concerted by the Grand Council of Heaven cannot obtain the knowledge of God, and I do not know but I may say they will drink in the damnation of their souls. All those who are disposed to set up stakes for the Almighty will come short of the glory of God. [For a man] to become a joint heir of the heirship of the Son he must put away all his traditions.

I have obtained a Promise

I prophecy and bear record this morning that all the powers of Earth and Hell combined shall never be able to overthrow this boy, for I have obtained a promise from the Eternal God.⁴⁸ If I have sinned, I have sinned outwardly, but secretly I have contemplated the things of God.

Three Grand Orders

[The Prophet then continued reading from the book of] Hebrews, 7th chapter [then said:] There are three grand principles or orders of priesthood portrayed in this chapter. Paul is here treating of three different priesthoods, namely the priesthood of Aaron, Abraham, and Melchizedek. Abraham's priesthood was of greater power than that of [Aaron or] Levi's, and Melchizedek's priesthood was of greater power than that of Abraham's.

1st The Aaronic Priesthood

[The] 1st [priesthood is the] Levitical [or Aaronic Priesthood], which was never able to administer a Blessing but only to bind heavy

⁴⁸ Joseph may be referencing a promise he personally received (D&C 132:49); or this may have been the time that many saints remembered that the Prophet brought his son Joseph III on the stand and told them that he was to be his successor and a Prophet to the Church.

burdens [upon the children of Israel], which neither they nor their father[s were] able to bear. (Hebrews 7:5, 11, 21)

The law was given under Aaron for the purpose of pouring out Judgments and destructions. The priesthood of Levi consisted of cursings and carnal commandments and not of blessings. If the priesthood of this generation has no more power than that of Levi or Aaron or of a bishopric it administers no blessings but cursings [only] — for it was an eye for an eye and a tooth for a tooth. (Exodus 21:24; Hebrews 7:11)

The Lower Melchizedek Priesthood held by Abraham

I ask was there any sealing power attending [the Levitical] Priesthood that would admit a man into the presence of God? Oh no, but Abraham's was a more exalted power or priesthood he could talk and walk with God.⁴⁹

⁴⁹ If we accept that the Book of Abraham is written in chronological order, we must believe that Abraham was a Patriarch or High Priest in the lower order of the Melchizedek Priesthood in the land of his nativity before he went to the land of Canaan and was blessed (endowed and ordained a King and Priest) by Melchizedek after returning from the slaughter of the kings. This statement indicates that the Prophet still held to his early 1830s understanding of priesthood that there was a certain degree of sealing power restored with the Melchizedek Priesthood by Peter, James, and John — enough to seal up to salvation, or Eternal Life, to enter the presence of God. This of course, is in contrast to the Sealing Keys of Elijah, which held higher authority to seal up to Eternal Lives, or Exaltation, in eternal family relationships.

The sectarians never proposed to have [any degree of Melchizedek Priesthood.] Consequently, never could save any one and would all be damned together. The sectarian world are going to hell – by hundreds, thousands, millions! [I did meet a] Episcopalian priest who said he had the priesthood of Aaron, but not of Melchizedek, and I bear testimony that I never have found a man who claimed [to have] the priesthood of Melchizedek.

[In the] Book of [Doctrine &] Covenants [we read about these two priesthoods:]

[“There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood. Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest. Before his day it was called the Holy Priesthood, after the Order of the Son of God. 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. All other authorities or offices in the church are appendages to this priesthood. But there are two divisions or grand heads — one is the Melchizedek Priesthood, and the other is the Aaronic or Levitical Priesthood.” (D&C 107:1-6)]

The Levitical Priesthood [is] an appendage to the Melchizedek Priesthood or the whole law of God when in full [force] or power in all its parts and bearings on the Earth.

[As we have seen, Hebrews chapter 7 clearly declares that Jesus would be a High Priest after the order of Melchizedek. Not only so, but it also declares that at the coming of Christ there would be a change in the Priesthood and the Law, from the Aaronic Priesthood and the Law of Moses to the Melchizedek Priesthood and the Gospel of Christ. This has led many in our day believe that at the coming of Christ the Aaronic Priesthood was altogether done away with along with the Law of Moses. However, that is not so clearly manifest by prophecy for] Malachi says that the sons of Levi shall in the last days [make an] offering in righteousness. (Malachi 3:3)

[However, there are Priesthoods beyond these two Priesthoods, which I shall now preach on.]

2nd The Patriarchal Priesthood

The Patriarchal Order of the Melchizedek Priesthood

—Abraham Receives His First Anointing—

The 2nd Priesthood [referred in Hebrews chapter 7 is] Patriarchal Authority. (Hebrews 7:1, 6; see also D&C 84:13) Consider how great this man [Melchizedek] was, when even this Patriarch Abraham gave a [tithe or] tenth part of all his spoils and then received a blessing under the hands of Melchizedek, even [an endowment where he received] the Last Law or a Fullness of the Law or

[the Law of the Fullness of the] Priesthood, which [anointing and ordination] constituted him a King and Priest after the order of Melchizedek or [after] an [order of an] Endless Life.⁵⁰ (Genesis 14:18-20; Alma 13:14-18)

Abraham's patriarchal power is the greatest [priesthood] yet experienced in this Church.⁵¹ Go to [work] and finish that Temple, and God will fill it with power, *and you will then receive more knowledge concerning this priesthood.* Now if Abraham had been like the sectarian world and would not have received any more revelation, what would have been the consequent? It would have damned him!

⁵⁰ In this statement, the Prophet here connects the authority of Kings and Priests to Patriarchal Priesthood, as George Miller would record in his history that on the 4th and 5th of May 1842 the Prophet anointed him and the others present as Kings and Priests and in doing so "conferred on us Patriarchal Priesthood" (*Annual Publications of the Historical Society of Southern California* vol. 10 pages 120-121).

⁵¹ This new order of priesthood was above any previous known priesthood in the church, including the offices of Apostle, Church President, and Patriarch. This statement is not unique in this regard, but is in perfect keeping with other statements coming from the Nauvoo-era that indicate that the First Anointing and Second Anointing were a part of a "highest order" of the Priesthood (that is, the highest order that one mortal could ordain another mortal into – as the Prophet indicates in this speech – there is higher priesthood, but it has to come directly from God).

The Fullness of the Patriarchal Priesthood

—The Sealing Power—

[The] King of Shiloam [had] power and authority over that of Abraham holding the key and the power of endless life [— that is, the sealing power of this priesthood (D&C 132:7-18).]⁵² The power of [the Fullness of this order of] the Melchizedek Priesthood is to have the power of “endless lives” for the everlasting covenants cannot be broken.

Angels desire to look into [the mysteries of Godliness] but they have set up too many stakes.

Men Will Set up Stakes

—Restoration on the Mount—

Men will set up stakes and say thus far will we go and no farther. Did Abraham, when called upon to offer his son? No he did not! Did the Savior [when called upon to sacrifice his life]? No! View him fulfilling all righteousness again on the banks of [the] Jordan [river], also on the Mount

⁵² Abraham was a *first anointing* King and Priest, holding a portion of this higher order of the Melchizedek Priesthood. Abraham had yet to receive the *Fullness* of this order of priesthood, which he would receive when anointed a King and Priest a second time in the ordinance that came to be known as the *Second Anointing*. Yet, as the Prophet indicates in this speech, Abraham would not receive such authority from Melchizedek, but would receive the “keys of a kingdom of endless life” directly from God after offering up Isaac.

transfigured before Peter, [James], and John, there receiving the Fullness of the Priesthood or [the Fullness of the] Law of God, setting up no stake, but coming right up to the mark in all things. Hear him after he returned from the Mount [declaring to his disciples that “Whosoever they shall bind on Earth shall be bound in Heaven.” (Matthew 18:18) Again, hear him before his ascension into heaven] – did ever language of such magnitude fall from the lips of any man? Hearken [unto] him: “All power is given unto me both in Heaven and the Earth.” (Matthew 28:18)

When God Offers a Blessing

When God offers a blessing or knowledge to a man and he refuses to receive it, he will be damned. The Israelites pray[ed] that God would speak to Moses and not to them in consequence of which He cursed them with a carnal law. (Exodus 20:18-19)

God cursed the children of Israel because they would not receive the Last Law from Moses, [and additional] offerings, sacrifices, and carnal commandments were added [to the law] in consequence of transgression and they that did them should not live by them. (Ezekiel 20:25, Galatians 3:19, Hebrews 7:11-18)

A Man Must Sacrifice All Things

The sacrifice required of Abraham by the offering of Isaac shows that if a man would attain to

the Keys of the Kingdom of an Endless Life he must sacrifice all *things*.⁵³ View the Son of God as saying “it behoveth me to fulfill all righteousness” (Matthew 3:15) — also in the garden saying “if it be possible let this cup pass from me, nevertheless Thy will be done.” (Luke 22:42)

A Perfect Law of Theocracy

What was the power of Melchizedek? T’was not priesthood of Aaron *which administers in outward ordinances, and the offering of sacrifices*, [but that of] a King and a Priest to the Most High God [holding the Fullness of this order the Melchizedek Priesthood.] *In fact*, [this] *priesthood is* a Perfect law of Theocracy. [Through its authority, Melchizedek] holding [the] keys of power and blessings, stood as God to give laws to the people, administering endless lives to the sons and daughters of Adam, [endowing them with] kingly [and priestly] powers [through an] anointing.⁵⁴

Abraham says to Melchizedek, “*I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man*”; so Melchizedek

⁵³ This statement indicates that while Abraham was anointed and ordained a King and Priest by Melchizedek, he was not given the Fullness of the Priesthood or sealed up to Exaltation, but rather was given a *portion* of this Higher Order of the Melchizedek Priesthood.

⁵⁴ Willard Richards’ report of this part of this speech is sketchy, but the *History of the Church* rearranges words and leaves out other words in this paragraph. I did not opt to use the *History of the Church* additions, but tried to be more true to the Willard Richards’ notes.

ordained Abraham and sent him away. Abraham rejoiced, saying, "Now I have a priesthood."

God Shall Send Elijah to Reveal the Highest Law

Salvation could not come to the world without the mediation of Jesus Christ. [Yet, not knowing all the laws of God, we cannot be prepared to inherit all that the Father has.]⁵⁵ How shall God come to the rescue of this generation? He shall send Elijah *the prophet* [to restore this Last Law]. *The* Law revealed to Moses in Horeb never was revealed to the children of Israel *as a nation* [because of their transgression]. *Elijah* shall reveal the covenants [of this order of the Melchizedek Priesthood] to seal the hearts of the fathers to the children, and the children to the fathers. (Malachi 4:5-6, D&C 2)

The [second] anointing and sealing *is to be* called, elected and made sure [and prepared to enter the presence of God].

⁵⁵ The line was left blank in the Willard Richards' report, meaning there likely was a transitional comment like the one I included above to bridge the two thoughts, built upon other statements made by the Prophet.

3rd The Fullness of Melchizedek's Priesthood

*The Order of the Messiah*⁵⁶

— All Power in Heaven and Earth —

[The] 3rd [order of] priesthood [referred to in this chapter is] that of Melchizedek, who had still greater power. (Hebrews 7:3, 15-17, 21, 24-26, 28)

[It is] after the power of an Endless life, of which was of our Lord Jesus Christ [as this chapter demonstrates], which Abraham [also] obtained by the offering of his son Isaac. [This priesthood] was not the power of a Prophet, nor Apostle, nor Patriarch only, but of [a] King and Priest to God [with power] to open the windows of Heaven, [receiving this highest authority,] and pour[ing] out the peace and Law of Endless Life to man.

[This Priesthood is] “Without father, *without mother, without descent.*” [that is to say, it does not descend from father to son, and cannot be given from one mortal to another. Those who receive this priesthood are] “*made like unto the Son of God*” [and] “*abideth a priest continually*” [for they are translated and taken up into heaven]. (JST Hebrews 7:3; JST Genesis 14:27-34)

The [Highest Order of] *Melchizedek*[’s] *Priesthood* [is] a priesthood which by right [comes]

⁵⁶ The Prophet six months later spoke on these three priesthoods again, except referring to them as “Elias, Elijah, Messiah”, calling this highest authority held by Melchizedek as the Order of the Messiah. (*Teachings of the Prophet Joseph Smith* page 340).

from the eternal Gods, and not by descent from father and mother, *and that priesthood is as eternal as God himself, having “neither beginning of days nor end of life.”* (Hebrews 7:3)

[In the Levitical Priesthood] priests [are] made without an oath but the [Highest] Priesthood of Melchizedek is by oath and covenant [directly from Jehovah]. (Hebrews 7:21, 28)

As God is, Man May Become
– Heirs of God – Joint Heirs with Jesus –

What was the design of the Almighty in making man? It was to exalt him to be as God! The scripture says ye are gods and it cannot be broken. (John 10:34-35) [We are to become] heirs of God and joint heirs [with] Jesus Christ, equal with him [in] possessing all power. (Romans 8:17, Matthew 25:23, Revelation 3:21) [Yet,] no man can [be anointed, ordained, and sealed to] attain to the joint heirship with Jesus Christ without being administered to by one having the same power and authority of Melchizedek.⁵⁷ (D&C 132:7–18)

⁵⁷ This is either a reference to Melchizedek having the Fullness of the Melchizedek Priesthood, or a reference to Melchizedek being the “one anointed and appointed” over the Priesthood, or both.

Angels and the Holy Ghost in a Probationary State

The mystery, power, and glory of the priesthood is so great and glorious that the angels desired to understand it and could not. Why? Because of the tradition[s] of them and their fathers in setting up stakes and not coming up to the mark in their probationary state. The Holy Ghost [also] is now in a state of probation which if he should perform in righteousness he may [yet] pass through the same or a similar course of things that the Son [of God] has.⁵⁸ *Jesus Christ is the heir of this kingdom, the Only Begotten of the Father, according to the flesh, and holds the Keys over all this world.*

Men have to suffer that they might come up on Mount Zion, and be exalted above the heavens. I know a man that has been caught up to the 3rd heaven and *can say with Paul that [I] saw and heard things that are not lawful to utter.* (2 Corinthians 12:4)

⁵⁸ This comment suggests that the Holy Ghost was in the same “probation” that those angels were in, who cannot understand the mystery, power, and glory of the priesthood because of the “traditions of them and their fathers”.

Other Issues of *One Eternal Round*

Issue #1 — June 15, 2019 — The Nauvoo Priesthood Developments

Issue #2 — July 15, 2019 — The Kingdom of God in a Family Capacity

Issue #3 — August 15, 2019 — King and Priest Endowments, the Fullness of the Priesthood, and the Washing of Feet

Issue #4 — September 15, 2019 — New Light on Joseph Smith's "Last Charge"

Issue #5 — October 15, 2019 — The Prophet, Priest, and King over the Kingdom of God — That "One Man" Office over the Priesthood