

| SLIDE | NOTES   |
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| 1     | In this module, we learn the Lord's way of political governance... The Priesthood   |
| 2     | <p><b>Overview</b><br/> <b>Q: What do you see in this painting?</b></p> <p><b>Anim1: Quote</b> President John Taylor<br/>           * The worldly version of " power and authority" conjures up the dreadful history of our planet, with its false, destructive versions of authoritarians seeking power through wars, weapons, and force.<br/>           * The Book of Mormon gives examples of both good and bad Monarchies (King Noah compared to King Benjamin)<br/>           * The Book of Mormon also gives examples of good and bad republics (righteous reign of the judges compared to the corrupt government with Gadianton infiltration.)<br/>           * Direct democracy can be trouble too, in that it can implement the tyranny of the majority, trampling on minority rights.<br/>           * Authority and power in the context of historical world religions (theocracies) is equally as fearful.<br/>           * Early Christian leaders of the Catholic Church who served as Pope, held both religious authority, and civil authority. They waged wars, signed treaties and took part in all of the intrigue associated with European kingdoms of that time.<br/>           * Modern Islamic Republics are examples of destructive authoritarian consolidation of religious and civil power.</p> <p><b>Anim2: Quote</b> Theocracy<br/>           * Americans typically abhor theocracies. We have been trained to avoid combining church and state.<br/>           * When we think of theocracies, it is generally associated with holy inquisitions, bloody crusades, and tyrannical theocratic regimes enforcing thought control.</p> <p><b>Anim3: Quote</b> Brigham Young:<br/>           * We have reason to fear the consolidation of religious and civil power into a single boot.<br/>           * However, for Latter-day Saints, becoming both kings and priests is part of our doctrine.<br/>           * We believe that when Christ comes, political authority will be a benevolent theocracy with Him having authority over all areas: political, social, economic, and patriarchal, similar to what is described in King Benjamin's Kingdom.<br/>           * Of course, if someone doesn't believe in God then all theocracies are spurious. For now though, Priesthood is the "2nd boot" implemented through mortal men, and subject to civil government.<br/> <b>Q: So what is priesthood as Eternalism uses the term?</b></p> |
| 3     | <p><b>Priesthood Overview</b><br/> <b>Quote</b> President John Taylor<br/>           Priesthood government is Eternal...The same on earth or the heavens.</p> <p><b>Anim2: Quote</b> Elder Packer</p> <p><b>Anim3: Quote</b> President Brigham Young<br/>           * It is only recently in the history of our world (since the Restoration), that we can have a hope of a perfect order government.<br/>           * This requires a bit of explanation to understand how God's system of government (the Priesthood) is very different from all the worldly traditions we have inherited throughout history.</p> <p><b>Anim4: Authority, Order, Power</b><br/>           * We will discuss the following 3 aspects of how God's system of government is very different from the worldly systems of government we are used to:</p>  |

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|   | <p>* Priesthood Authority, Priesthood Order, Priesthood Power are different things that people often mix up. We will go into each of these three aspects of the Priesthood.</p>  |
| 4 | <p><b>Priesthood Authority</b></p> <p>Q: How does someone become an authority in the Church?</p> <p>Anim1: Quote Elder Bruce R. McConkie</p> <ul style="list-style-type: none"> <li>* Common consent is not a popular vote, or "voice of the people" in a democratic sense.</li> <li>* Church positions are filled through inspiration by those with leadership keys.</li> <li>* But Common Consent is the method of keeping the church safe from someone exercising unrighteous dominion.</li> </ul> <p>Anim2: Quote Elder Packer (common consent)</p> <p>Q: How does this method compare to the political party system of our national government?</p> <p>Imagine filling priesthood offices such as Bishop and Stake President in the same way we fill civic political offices, by raising money from donors, campaigning, contending with opponents in political debate, etc.</p> <p>Q: Do you see how easy that is to corrupt?</p> <p>So, although common consent is not representation in a democratic sense, it is an agreement to unify with and sustain the person called...or explain a valid reason why the group should not sustain the person.</p> <p>Anim3: Quote Elder Packer (keys)</p> <p>Anim4: Quote Elder Packer (ordination, setting apart)</p> <p>"Ordain" is not "set apart"...and "set apart" is not ordain.</p> <ul style="list-style-type: none"> <li>* Ordination is for men. It means conferring a Generic Office in the Priesthood, valid anywhere in the world.</li> <li>* Setting Apart is for men and women. It means conferring specific authority for a specific responsibility, within a specified geographical boundary of an ecclesiastical unit of the church.</li> <li>* "Setting apart" comes with keys (either transferred or delegated) to operate within a specified geographical area...Ordination to an Office does not involve a geographic area.</li> </ul> |
| 5 | <p><b>Priesthood Order</b></p> <p>Joseph Smith taught how priesthood order is all just portions of the same Melchizedek priesthood.</p> <p>Anim1: Quote Joseph Smith</p> <p>Portions? Degrees?</p> <p>Sometimes Joseph's statements describe two priesthoods, sometimes he describes 3 priesthood orders. It can be a bit confusing until you figure out the context being talked about, so let's go through it</p> <p>Anim2: Quote Joseph Smith</p> <p>It is all Melchizedek but 3 grant orders.</p> <p>Anim3: The first is the Aaronic Order (Lesser portion)</p> <p>Anim4: The second is the Melchizedek Order (Greater portion)</p> <p>Anim5: The third is the Patriarchal Order (Complete fullness)</p> <p>Anim6: Ecclesiastical Context</p> <ul style="list-style-type: none"> <li>* Ecclesiastical means an organized community <i>church institution</i>. When we say "ecclesiastical" think of what goes on in our Chapels.</li> </ul> <p>Anim7: Quote D&amp;C 107:1</p> <ul style="list-style-type: none"> <li>* Most people are aware that within a Church context we see two functions in the ecclesiastical order of things.</li> <li>* You can obtain these two ecclesiastical orders of the priesthood <i>without</i> the ordinances of the temple, which means they aren't complete in offering a fullness.</li> </ul>   |

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|   | <p><b>Anim7: Patriarchal Context</b><br/> Patriarchal means an organized <i>family institution</i> (male and female unions). When we say "patriarchal", think of the temple, and our homes.<br/> * In order to obtain the highest degree of priesthood, we need the patriarchal order obtained only in the temples, and practiced in our homes.</p> <p><b>Anim8: Quote</b> Joseph Smith<br/> This is not just for men (kings and priests). Many quotes include the terms queens and priestesses.</p> <p><b>Anim9: Quote</b> Elder Packer further clarified.<br/> * The father presiding in the home is never "might over right"... There must be "right over might" or amen to a father's presiding authority.<br/> * The Patriarchal Order is the full power of the Melchizedek priesthood obtained only through temple ordinances. It is the power and patriarchal authority to preside over your posterity forever.</p>  |
| 6 | <p><b>Patriarchal Order</b><br/> This means that the ecclesiastical church is the means, not the end. The patriarchal family is the end. The church exists for the family not the family existing for the church.</p> <p><b>Anim1: Quote</b> Elder Packer<br/> <b>Anim2: Quote</b> President Harold B. Lee<br/> <b>Anim3: Quote</b> Elder George Q. Canon... (Family government is a theocracy).</p> <p><b>Anim4: Quote</b> The Family Proclamation<br/> <b>Q: What constitutes the disintegration of the family?</b><br/> <b>Q: Does re-defining the family lead to the disintegration of the family?</b><br/> Destruction by re-definition has always been one of Satan's best tactics.<br/> <b>Q: What calamities come from disintegration of the family?</b><br/> * Unraveling of society, unraveling of government.<br/> * The Marxist program to get rid of the nuclear family, isn't just by chance. If you want to overthrow the government to rebuild it again as a socialist utopia, the patriarchal family is the first obstacle that must be removed.</p> <p><b>Anim5: Quote</b> Elder Packer<br/> <b>Q: Why is it that the Patriarchal Priesthood is all that will stand as a shield? Won't the Church step in and save my family? Won't my ecclesiastical ministers come save my family?</b><br/> * As these quotes suggest, we have often got ahead of ourselves in thinking the ecclesiastical order is the most important.<br/> * The entire ecclesiastical order is just the scaffolding to set up the patriarchal order.<br/> * We often have our eyes on the wrong ball... Wanting to have callings of authority in the Church instead of wanting to set up our own righteous patriarchal order.<br/> * We have a potential calling in the patriarchal order greater than any prophet or apostle.<br/> * Becoming Kings and Queens are not offices in the Ecclesiastical sense of orders of the Priesthood... They are the end result of the Fullness... Patriarchal Order.<br/> * In the relationship between church and family, family has primacy.</p> |
| 7 | <p><b>Priesthood Power</b><br/> <b>Q: What is the difference between Priesthood Authority and Priesthood Power?</b><br/> "Authority and Power" are conceptually very different between what the world thinks and what the Restored Gospel thinks.</p> <p><b>Anim1: Quote</b> Elder Packer<br/> * The worldly way of gaining power, opposite of the priesthood way, is "unrighteous dominion", flipping the primacy issue, worrying about the authority before the righteousness.</p>  |

Joseph Smith in Liberty Jail, described how the Lord's priesthood bearers gain power very differently than the world...

**Anim2: Quote** D&C 121:36-37

When we are talking the Powers of Heaven we are really talking about using the Holy Spirit, which can only be handled righteously or not at all.

**Anim3: Primacy of Ethics**

\* In priesthood governance, though someone may be ordained to authority, without righteousness they have no power. The priesthood correctly gives primacy to ethics over politics.

**Q: What are the consequences of having morality take a backseat to political authority?**

Joseph Smith described the sad human nature of men when they desire unrighteous dominion.

**Anim4: Quote** D&C 121:39-43

**Q: Why are these attributes required for power in the priesthood?**

**Anim5: Primacy (Right over Might)**

\* This is the Political Primacy issue of Right makes Might. Right over might is the path to justice. The opposite issue of Might over right is the path to tyranny.

\* All priesthood power ultimately comes through using the Holy Spirit which can only be handled through righteous dominion.

**Anim6: Quote** President Brigham Young

\* God is most powerful, because He is most aligned with metaphysical reality. This is the reason why God cannot look upon sin with any degree of allowance.

\* Those of us who do likewise can best control the holy spirit like Him. Ultimately who has the most power are those who cultivate righteousness.

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**Priesthood Power: ORDINANCES**

There is a difference between virtue and holiness. Holiness requires ordinances. Virtue does not. Everyone can be virtuous, but only covenant keepers can be Holy.

**Anim1: Quote** Article of Faith 3

\* Notice the conditional language (may). Salvation comes only from obedience to laws and ordinances.

\* Satan always wants to undercut ordinances. If he undercuts ordinances, he undercuts power.

**Anim2: Quote** Joseph Smith

This is Joseph Smith describing the law of cause and effect as it pertains to priesthood ordinances.

**Anim3: Quote** Wikipedia

\* As you would expect, Latter-day Saints view the word "ordinance" differently from traditional Christianity. When we say ordinance and the rest of Christianity says "ordinance" we rarely mean the same thing.

\* We believe ordinances are required for salvation. Most other Christian denominations believe ordinances are symbolic only, and not necessary for salvation.

\* For Latter-day Saints, any kind of ordinance at all is "works"... Which is why other denominations who believe only in God's grace don't like our view.

**Anim4: Quote** D&C 84:19-20

\* This is more than just an argument over works and grace. For a God-inside-the-box, obedience to the laws and ordinances of the priesthood is the same as obedience to the laws of nature.

\* The reformation was a rejection of the priesthood power and authority that they correctly viewed as being false at the time... The entire protestant movement tossed out this perspective

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|    | <p>of God's power coming through priesthood ordinances. So priesthood power is now mostly irrelevant to Christian sects derived from the protestant reformation.</p> <p>* Instead of seeking to obtain true priesthood authority, they place the Bible as the only authority and grace as the only need.</p> <p>* We must not confuse "power" with "salvation"...We believe in two types of ordinances both of which convey God's power, but both don't provide salvation.</p> <p><b>Anim5:</b> SAVING ORDINANCES</p> <p>If you want to know what is saving or not look at the temple. We don't do the non-saving ordinances in the temple.</p> <p><b>Anim6:</b> NON-SAVING ORDINANCES</p> <p>Non-Saving ordinances are still a benefit though, and still done by authority. Some ordinances are essential and some are non-essential, but still beneficial.</p> |
| 9  | <p><b>Summary</b></p> <p><b>Quote</b> President Brigham Young</p> <p><b>Anim1:</b> <b>Quote</b> Elder Packer</p> <p><b>Q: How are we going to influence all of humanity?</b></p> <p>By standing in our place withing the priesthood order.</p> <p><b>Anim2:</b> <b>Quote</b> Elder Packer</p> <p>* Gideon's test was to show who was alert, on the lookout for trouble, paying attention to reality.</p> <p>* Some of the smallest things we do can actually be a big deal. Look at how small this difference was. They way they were just getting a drink during dangerous times made all the difference.</p> <p>* We are also living in dangerous times. We need to stay alert, act according to correct principles, sustain, stand in our place, do our part, lift where we stand, and preside over our families in righteousness.</p>                        |
| 10 | Questions?   |