

Lesson: Priesthood Calls and Ordinations – God’s Conferring of Priesthood Authority

1. Priesthood Calls and Ordination is the Means of Conferring Priesthood Authority

- ✠ Christ was called and set apart to the Holy Priesthood after the Order of The Son of God *Hebrews 5:4-6*
- ✠ Christ called, and ordained the twelve after seeking council with God - *Luke 6:12-13; Mark 3:13; John 17:18*
He set apart others – *the Lord appointed other seventy also, and sent them - Luke 10:1*
- ✠ **Mosiah 11:18** - none received authority to preach or teach except it were by him (Alma) from God.

2. All who minister must be called and authorized

When the Master sent out His agents, He authorized them to operate in the name (by the authority) of the Father, Son, and Holy Ghost (see Matthew 28:19), and said that what was bound by them on earth would be bound in heaven, and what they loosed on earth would be loosed in heaven. (See Matthew 16:19; 18:19; John 20:23.) *The Old Jerusalem Gospel* by Joseph Luff
Also – *Matthew 9:42-44; 10:1-8*

3. Pattern of Priesthood Calls and Ordination in Scripture

OT - He laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses. - *Numbers 27:18-23*

NT - When they had fasted and prayed, and laid their hands on them, they sent them away. - *Acts 13:1-3*

BoM - He ordained priests and elders, by laying on his hands according to the order of God, - *Alma 4:1*

DC - Let them be set apart to this office by the laying on of hands by my servants whose duty it is to ordain; - *DC 117:3b*

4. Some denominations say there is no need for "Ordination." If this is true—Why Did Christ Ordain the Twelve?

- ✠ "They were chosen, named, and ordained apostles. Why ordain them? Why not send them without an ordination?

Ordination is the conferring of authority upon an individual that he may properly perform the duties upon which he is sent. Could the apostles have accomplished the errand upon which they were sent, or even have been sent, without an *ordination*? If so, why ordain them? Why go through a useless and dead form? **To argue that the apostles could have been sent as competent ministers without an ordination, is to charge Jesus with performing a work of no validity, a sham. None knew better than he what was necessary.**

‘I admit," says the objector, "that Jesus held the Melchisedec priesthood, which was necessary to his ministry, but I do not believe that the apostles held it." Query: **What was that authority, then, which conferred upon the apostles when Jesus ordained them? If they could preach the gospel, heal the sick, administer the Spirit, cast out devils, etc., without the priesthood, why could not Jesus? He was their chief in point of office and character. Was the priesthood of any benefit to him? If not, why was it conferred on him?** Evidently it was the authority by which he ministered and established his church. The apostles were his authorized agents in preaching the gospel and building [the Kingdom.] They too, then, must have held a like authority.

‘Jesus said, "As thou hast sent me into the world, even so have I also sent them." [John xvii.18.] His Father sent him into the world holding the Melchisedec priesthood. The apostles, to be sent like him, must have received a like authority or priesthood." *Presidency and Priesthood, William H. Kelley*

5. Ordination Confers the Right to Act

The primary value of ordination is that it makes clear that the authority of the minister is not his own. This authority comes to him from above. After he has been set apart, then in a very special sense he is no more his own man. – F. Henry Edwards, *Authority and Spiritual Power*, pg. 23

6. Presumed Attributes of the One Being Called

a) He has a testimony that God is, and that he is willing to serve Him **b)** He has order his life in a way that he is seeking "perfection" **c)** familiar with & accepts the scriptures and desires to learn more **d)** That he is a leader **e)** the church needs his ministry *Source: Ordinances and Sacraments – Yale and Brockway, 1962. Pg. 172*

7. Man called according to God’s timing - *Matthew 3:24,26; Jacob 1:17; DC 10:8a, 10a*

8. Ordination Represents – Authority from God; Responsibility embraced by the one called; & Authority accepted by the Church God has chosen that the process of conferring priesthood authority be shared and involve the above 3 parties.

I. Authority to act comes from God through authorized representatives of His Church

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, **DC 68:1f** Go ye into all the world;... acting in the authority which I have given you,... **DC 17:12b** and he is to be ordained by the power of the Holy Ghost which is in the one who

The Purpose and Nature of Priesthood—An Introduction

ordains him. **DC 42:4** ...it shall not be given to anyone to go forth to preach my gospel, ...except he be ordained by some one who has authority,...**Matthew 3:34** Why is it that ye receive not the preaching of him whom God has sent?"

Whenever an individual is called of God, as a matter of course he feels that he is authorized to teach, **but it must needs be that there shall be recognition of this right to teach, and the church is that which as the human representative of the voice of God by which the authority is recognized and the right to act in it is sanctioned.** President Joseph Smith III. To priesthood at the General Conference, Lamoni, Iowa, April 14, 1893. Supplement to The Saints' Herald. Lamoni, Iowa, July 22, 1893.

II. Authority has to be accepted and embraced by the man called

DC 63:15a And again, verily I say unto you, Those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power; for this is a day of warning, and not a day of many words; Alma 8:8 Nevertheless, I did harden my heart, for I was called many times and I would not hear; Therefore, I knew concerning these things, yet I would not know [Amulek]

And they are not qualified by the laying on of hands alone; it is but the outward form of choosing, a recognition of that which is within them by virtue of the calling of God unto them and his gifts to them, for which they must answer unto God alone in the day of judgment. **The church confers the right to act in the name of the church and in the name of Christ as an officer of the church, and it can take this right from a man, but it can never absolve him from his obligation to God for that which God has bestowed upon him; for that he must answer before the court of heaven.** . President Joseph Smith III. To priesthood at the General Conference, Lamoni, Iowa, April 14, 1893. Supplement to The Saints' Herald. Lamoni, Iowa, July 22, 1893.

◆ **Agency and Ordination God recognizes a person's capacity** – He will not ask us to do more than we can.

Ordination does not Infringe Upon Agency

It is a responsible thing, this right to act conferred upon a man, and I do not wonder that the Savior said even when he was but twelve years of age, "Know ye not that I must be about my Father's business?" Every minister called of God should bear that in mind, and **from the hour that he is consecrated by the laying on of hands and set apart to work in the ministry he must feel within himself the movings of that very Spirit which moved the Savior when he was a boy, and said, "Wist ye not that I must be about my Father's business?"** President Joseph Smith III. To priesthood at the General Conference, Lamoni, Iowa, April 14, 1893. Supplement to The Saints' Herald. Lamoni, Iowa, July 22, 1893.

◆ **Seriousness of Priesthood Ordination** – **DC 83:6c-d; g-h**

c.) For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God; Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood.(g.)Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

III. Authority has to be accepted by the people, by the Church

DC 17:16a No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; **DC 125:14c** If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction.

9. Man called according to God's timing

Matthew 3:24,26 And it came to pass that Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come. And after many years, the hour of his ministry drew nigh; **Jacob 1:17** I, Jacob, gave unto them these words as I taught them in the temple, having firstly obtained mine errand from the Lord. **DC 10:8a, 10a** Behold, I command you, that you need not suppose that you are called to preach until you are called: Behold, this is your work, to keep my commandments; yea, with all your might, mind, and strength; seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed;

10. Purpose of Ordination Rite/Ceremony

To confer the authority and the responsibility; To officially inaugurate the ordained into the office to which he has been called; To symbolize the acceptance of the man to the call and office; To symbolize his covenant and to interpret the gospel of Jesus Christ to all people everywhere as his office directs - *Ordinances and Sacraments – Yale and Brockway, 1962. Pg. 172*

11. Example of the Manner of Ordination – Moroni 3:1-3 Consider Ordination Service, Prayer and Follow-Up