

The  
Patriarchal  
Priesthood  
&  
Order



# **The Patriarchal Priesthood and Order**

**Notes, Quotes, and References**

**Compiled by:**

**Bruce H. Porter**

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## Introduction and Background

The Government of God is Patriarchal; it consisted of the Patriarch acting as Prophet, Priest, and King. Anciently a *prophet* would give inspired direction and guidance to those, whom he was responsible for. The Priest was to stand as a mediator between man and God, providing the ordinances of salvation and exaltation for those in his care. The King in the ancient world was to make sure the temporal needs of his subjects were taken care of. He (the King) was to provide prosperity and protection for his people. This concept is richly evident in the address of King Benjamin in the first six chapters of Mosiah.

Under the Patriarchal Order, the Patriarch, the father, was Prophet, Priest, and King to his family. He would give inspired direction; provide the priesthood ordinances for the salvation and exaltation of his wife and children, while providing food and shelter for their proper growth and nourishment.

As the patriarchal era came to an end, the responsibilities of Prophet, Priest and King were divided. There are many examples in the Old Testament where we see the Prophet giving direction to the King, as the High Priest would administer the temple ordinances and sacrifices that were required by the Lord under the Law of Moses. Under the Law of Moses each position (Prophet, Priest, and King) was filled by separate individuals as in the Old Testament where the Levites became the “priests”, the Davidic line of Judah became the Kings, and the prophet, like Nathan, was called by God for the spiritual direction and insights that the King may need.

After the Savior fulfils the Law of Moses and introduces the Melchizedek Priesthood and the Ordinances of Godliness back to the earth, the concept of Prophet, Priest, and King are given back to mankind through the ordinances, and endowment of power in the temple.

Temple marriage is the ordinance that bestows the patriarchal priesthood upon the sealed couple. This is same priesthood that Adam and Eve were blessed with before the fall (Gen. 1:28); the same priesthood that they had after the fall, but with divided responsibilities. This "order of the priesthood" is the order of heaven and resides in a couple who have been sealed together and given the same commission in life as our first parents were given in the Garden of Eden. The main responsibility of this patriarchal priesthood, which the married couple jointly hold, is to bring to pass the immortality and eternal life of their children, by instruction and ordinance. The authority to administer over people outside of a family line is a power reserved for the Melchizedek priesthood. For example: a father can bless his children or perform an ordinance of salvation or exaltation (i.e. baptism) for his children under the authority of the patriarchal priesthood, which he jointly holds with his wife after having been sealed in the temple. To perform the same ordinance or blessing for those outside his immediate family, he must perform the ordinance under the authority of the Melchizedek priesthood (one without father or mother). The authority of the Melchizedek priesthood is to take care of the spiritual and temporal welfare of those who do not have a righteous father and patriarch to take care of them. This we see especially in the Old Testament as the call and warning comes from the prophets to take care of "the fatherless the widow and the orphan." The common dominator is the lack of a patriarch. However, it must be kept in mind that "all authorities or offices in the church are appendages to this (Melchizedek) priesthood" (D&C. 107:5). Therefore, as the Melchizedek priesthood is the greater priesthood and "has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things" (D&C. 107:8), all ordinances and blessings are pronounced and performed under this Melchizedek authority, which includes the patriarchal and Aaronic authorities. Because the responsibility of this Melchizedek priesthood is to make sure every man, woman, and child have the opportunity, and receive, if worthy, the ordinances of salvation and exaltation, it is administered and recorded by order and by organization. The prophet and president of the church is responsible to make sure that these ordinances are performed, and to assist him are apostles, stake presidents and bishops. Thus, all ordinances performed that are for salvation and/or exaltation must be done with the knowledge and direction of the Melchizedek priesthood authority that presides over the person or persons involved.

Moses becomes the first Melchizedek priesthood leader outside of the patriarchal age (because of the masses) without being a patriarch. He learns that this priesthood was not to be administered by a single leader, as was the patriarchal, but by organization and council. Jethro, in his wisdom and priesthood knowledge, teaches Moses that he is not the father and patriarch of the children of Israel, but that he is prophet and high priest of the Melchizedek priesthood, and can help take care of each family's spiritual and temporal needs through the Melchizedek and Aaronic priesthood organizations.

Since the oldest form of government was patriarchal, meaning that it is and was based on the ordinances of salvation and exaltation. The first and earliest forms of

temporal governments were patterned after this patriarchal order as Abraham explains (Abr. 1:25-26). The ordinances found in modern and ancient temples are the rituals and ordinances of the firstborn and symbolically make a person a Firstborn or Son of God. Thus, they could be heirs, and joint heirs with Jesus Christ (the “Firstborn) and could inherit all that the Father hath (D&C 84:38) and become a Son of God on earth, a patriarch, a prophet, priest, and king. The earliest form of temporal government is filled with religion, filled with elements, and ordinances of exaltation, as the first Pharaoh sought earnestly to imitate these ordinances as he declared himself a Son of God on earth, and becoming a prophet, priest, and king to his people.

Paragraphs that begin selected Topics that are in italics are the author’s explanatory notes and comments and will conclude with the author’s initials (*BHP*). *Italics* and **bold letters** used within the quotes and compilation are for emphasis and will not be noted as such. There may be individual quoted references that appear under multiple topics

**Bruce H. Porter**



## The Oldest Form of Government

Abraham 1:25-26

25 Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the *government of Ham, which was patriarchal*.

26 Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to *imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam*, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

Joseph Fielding Smith Jr., *Doctrines of Salvation*, Vol.3, p.160 - p.161

### PATRIARCHAL ORDER: FROM ADAM TO MOSES

The order of this priesthood which was established in the beginning was patriarchal. The authority descended from father to son, and those who held it were high priests. This order of descent from Adam to Noah is given in the Doctrine and Covenants. Noah, who stands next to Adam in authority, brought this priesthood through the flood, and it continued from generation to generation. Abraham, the 10th from Noah, received special blessings from the Lord, and the priesthood continued through him and his seed with the promise that all who received the gospel should be counted as Abraham's seed and partake of his blessings.

Joseph Fielding Smith Jr., *Doctrines of Salvation*, Vol.3, p.161

The patriarchal authority has come down from Abraham through Isaac, Jacob, Joseph, and Ephraim. Why Manasseh, the older son of Joseph, was not chosen we do not know. If we had the full record, this matter would no doubt be made clear. All through the centuries from the beginning to

the days of Moses, the patriarchal priesthood prevailed. Those who held this authority were high priests.

Joseph Fielding Smith Jr., *The Way to Perfection*, p.113

From this we learn the government of Egypt was one of the first organized after the flood, and that the first ruler established it after the pattern which had come down from the beginning. We judge that the same custom prevailed in all other countries in the past, for it seems to have been taken for granted that the oldest son was by right heir to governmental authority. This practice prevailed not only among those holding the Priesthood but was also followed by all peoples who rejected the Gospel and the power of divine authority. In those countries where kingdoms yet obtain we find this custom still in vogue. But today a change is taking place in worldly governments, and the patriarchal order, or that which is called the right of primogeniture, is fast fading away. In its stead republican forms of government are being established.

Joseph Fielding Smith, *Answers to Gospel Questions*, Vol.2, p.173

The curse pronounced by Noah on Pharaoh 'pertaining to the priesthood' was not because of the color of his skin. The first Pharaoh established an imitation patriarchal order of government patterned after the patriarchal reign of Adam, and also Noah. He could not have that 'right of priesthood' that is, the right of the patriarchal order, because he was not of the proper lineage. The right of that order was conferred upon Shem, the rightful heir."

## Three Priesthoods

*Not only are these three priesthoods mentioned in Hebrews (see below) but are also mentioned in D&C 84. Pres. Romney stated that the Oath and Covenant of the Priesthood is the Endowment received in the temple, these three priesthoods are mentioned as the worthy become "the sons of Moses", i.e., heirs of the Melchizedek Priesthood. Through our faithfulness we may also become "the sons of Aaron" (the Aaronic Priesthood) and "the seed of Abraham" as we inherit the covenants, and promises made to the fathers, and enter the Patriarchal Priesthood. (BHP)*

Encyclopedia of Mormonism, Vol.3,

### PRIESTHOOD

"There are three grand orders of priesthood referred to [in the Epistle to the Hebrews]" (TPJS, p. 322-23; HC 5:554-55) the Melchizedek, the Patriarchal, and the Aaronic:

1.The Melchizedek Priesthood is the "higher priesthood" that incorporates all priesthoods within itself (TPJS, p. 180). It holds "the right of presidency and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things" (D&C 107:8). This order of ordination is an unchanging order that has been present in all dispensations (cf. Matt. 10:1; 16:19; John 20:23; Eph. 4:11; Heb. 7:24; see also Hebrews, Epistle to the). From Adam to Moses, all major prophets held the Melchizedek Priesthood; Joseph Smith taught that the prophets after the death of Moses and before the time of Christ held this same priesthood and were "ordained by God himself" (TPJS, p. 181). This authority is superior to the lesser or Aaronic Priesthood that functioned under the Law of Moses. The Nephites held the Melchizedek Priesthood and observed the Law of Moses under that authority (cf. Alma 13:6-18).

Teachings of the Prophet Joseph Smith, Section Six 1843B 44, p.322-23

There are **three grand orders of priesthood**

The 2nd Priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood.

Joseph Fielding Smith Jr., The Way to Perfection, p.211

This information was all new, only general statements pertaining to this truth having been revealed before that time, and the world knew nothing of it. We have already studied other revelations on the Priesthood and learned that the Lord conferred upon **Aaron and his sons a Priesthood which was called after his name; and also that the first order was that which is called Evangelical, or Patriarchal**, which was the Priesthood held by Adam and the antediluvians and even down to the time of Moses.

*We should also keep in mind that the sacrifices performed by the patriarchs were under a different authority and performed differently than those of a latter era, under the Aaronic order during the later history of Israel. (BHP)*

Encyclopedia of Mormonism, Vol.3,

#### PATRIARCHAL ORDER OF THE PRIESTHOOD

In the Church of Jesus Christ of Latter-day Saints there are **two priesthood divisions: the Aaronic and the Melchizedek.** *The highest order of the Melchizedek Priesthood is patriarchal authority.* The order was divinely established with father Adam and mother Eve. They are the fount and progenitors of all living, and they will appear at the culmination of earth's history at the head of the whole sealed family of the redeemed. The promises given to Abraham and Sarah pertain to this same order.

## Evangelical Priesthood is the Patriarchal Priesthood

### D&C 107:39-41

39 It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation--

40 **The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.**

41 This order was instituted in the days of Adam, and came down by lineage in the following manner:

Joseph Fielding Smith Jr., *The Way to Perfection*, p.72

**The first authority of Priesthood in the earth was Patriarchal.** Adam was a patriarch, so were those who succeeded him. Being patriarchs, of course they were, as stated by Alma, high priests after the Holy Order. This Patriarchal (or Evangelical) order of Priesthood continued through the generations from Adam to Noah, and from Noah to Moses. The revelation says:

Teachings of the Prophet Joseph Smith, Section Three 1838B 39, p.151

**An Evangelist is a Patriarch**, even the oldest man of the blood of Joseph or of the seed of Abraham. (June 27, 1839.) DHC 3:379-381.

Joseph Fielding Smith Jr., *Doctrines of Salvation*, Vol.3, p.108

The Prophet's explanation in relation to the evangelist is: "**An evangelist is a patriarch**, even the oldest man of the blood of Joseph or of the seed of Abraham.

Joseph Fielding Smith, Answers to Gospel Questions, Vol.1, p.129

**An Evangelist is a Patriarch**, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessings unto his sons.

James R. Clark, Messages of the First Presidency, Vol.1, p.111

AN EVANGELIST is a Patriarch,

Bruce R. McConkie, Mormon Doctrine, p.241

#### EVANGELISTS

1. "**An evangelist is a patriarch**," the Prophet said, "even the oldest man of the blood of Joseph or of the seed of Abraham.

Bruce R. McConkie, Doctrinal New Testament Commentary, Vol.2, p.510

Evangelists] "**An evangelist is a patriarch** even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a patriarch for the benefit of the posterity of the saints, as it was with Jacob in giving his patriarchal blessing unto his sons." (Teachings, p. 151.)

## **The Endowment and the Patriarchal Priesthood**

*The fullness of the Patriarchal Order is to be endowed from on High. To receive the ordinances of exaltation which, today, may only be received in the temple.*

*Because the order of Heaven is Patriarchal, the endowment is patriarchal in nature. The ordinances to make us a "first born unto God", worthy to inherit all that the Father hath; to be encircled about eternally in the arms of his love and through the ritual embrace, receive the fullness of the Patriarchal power as we are given the blessings of the fathers, the covenant of Abraham the 'father of the faithful, which are the blessings of: Priesthood, Posterity, and Inheritance. (Abr. 2:9-11). These are the blessings that Abraham sought for and received:*

### **ELEMENTS OF THE ABRAHAMIC COVENANT**

*In the opening lines of the Book of Abraham the patriarch reveals the desires of his heart and those blessings and covenants which are most sacred and significant to him. The prophet indicates that these "rights" were given to the first man in primordial time. Thus, coming from God, the blessings that originate "in the beginning" will assist in understanding our purpose in creation, and our relationship with an Eternal Father. This testament and testimony of Abraham involves the priesthood and the endowment from on high which the patriarch receives and records for the benefit of his posterity (Abr. 2:31). It reads:*

*And finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and*

*desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers. It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea even from the beginning, or before the foundations of the earth to the present time, even the right of the firstborn, on the first man, who is Adam, our first father, through the fathers unto me. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed (Abr. 1:2-4).*

*In this preface to Abraham's endowment, statements are made that indicate he is seeking for himself "the blessings of the fathers." Equally important he desires the authority to "administer" those same blessings to others. This endowed gift does not come to an individual by lineage alone nor are they simply spontaneous. "These favors", writes Rowley, "must be renewed by each generation of those that inherit it." By his "righteousness" and his desire to "possess a greater knowledge," Abraham receives this authority in his ordination to the priesthood as he becomes a "**high priest**." This will allow him to secure these ordinances and covenant blessings of the priesthood and as a patriarch entitle him to endow the same blessings and ordinances to his family. These "blessings" include, in Abraham's words, becoming a "**father of many nations**" a "**prince of peace**" and a "**rightful heir**." Abraham reveals that these covenants actually existed prior to him and were in fact provided originally for his father and progenitor, Adam, the first grand patriarch. The primordial nature of this blessing should be kept in mind with any discussion of the "Abrahamic Covenant" in order to appreciate the scriptural perception of God's relationship with mankind. Understanding that Abraham's blessing did not originate with him, we should be able to trace this covenant pattern to generations earlier than himself. Knowledge of the covenants God made with our initial progenitor and subsequent patriarchs should give an enlightened discernment about our Father in Heaven's purposes, works and dealings with His children who are created in His image and likeness. Before the covenant elements of Adam are discussed let us review the Abrahamic Covenant and those blessings we should be so familiar with.*

*LaSor states in his Old Testament Survey, that "the call and blessing of Abraham represents a radical new development." To those familiar with modern revelation and scripture realize that the blessings referred to did not originate with Abraham but are given to Adam and Eve at the time of their creation. LaSor also feels (a little more close to the mark) that with this blessing of Abraham "God acts in history to begin a series of events that will heal the breach that sin has placed between Him and His world." The covenant blessing not only heals the "breach of sin" through repentance and obedience but may also exalt mankind to the status of Heavenly Parent.*

*There are three principal components that emerge from scripture in the covenant pattern of Abraham. They are: first, **seed** or **posterity** second, **land** or **inheritance**; and third, **priesthood** or **dominion**. The three ingredients are seen in the blessing of Abraham below.*

*. . .and the Lord appeared unto me, and said unto me: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land **which I will give unto thy seed after thee for an everlasting possession**, when they hearken to my voice . . . My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee. And I will make of thee a **great nation**, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that **in their hands they shall bear this ministry and Priesthood unto all nations**; And I will bless them through thy name; for as many as receive this Gospel shall be **called after thy name, and shall be accounted thy seed**, and shall rise up and bless thee, as their father; And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), For I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of thy body) **shall all the families of the earth be blessed**, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal (Abr. 2:6-11).*

*These verses clearly indicate that the three blessings of seed, inheritance, and priesthood are the fundamental features in the covenant promises that God made with Abraham. Verse eleven reveals that "all the families of the earth will be blessed" by virtue of the priesthood, which priesthood the posterity of Abraham shall bear. The record explains the blessings that will be conferred upon the families of the earth are in the ordinances of the Gospel, or the blessings of salvation, and eternal life. We can conclude from this text of Abraham that the phrase "shall all the families of the earth be blessed" has direct reference to the priesthood and ordinances. These ordinances Abraham and his posterity received and shall bear to all the families of the earth. As that phrase appears elsewhere in scripture we may assume and safely interpret that it has reference to the priesthood as in the circumstance of Gen. 12:3. (BHP)*

Teachings of Ezra Taft Benson, p.257

How did Adam bring his descendants into the presence of the Lord? The answer: **Adam and his descendants entered into the priesthood order of God. Today we would say they went to the house of the Lord and received their blessings. The order of priesthood spoken of in the scriptures is sometimes referred to as the patriarchal order** because it came down from father to son. But this order is otherwise described in modern revelation as an order of family government **wherein a man and woman enter into a covenant with God just as did Adam and Eve to be sealed for eternity**, to have posterity, and to do the will and work of God throughout their mortality.

Joseph Fielding Smith Jr., Doctrines of Salvation, Vol.3, p.161

PATRIARCHAL ORDER TAKEN FROM ANCIENT ISRAEL

When the children of Israel the descendants of Jacob, grandson of Abraham were in the wilderness, after their deliverance from Egypt, the Lord offered them, on conditions that they would serve him, the fulness of this priesthood with all its blessings, and they would have become **a nation of priests under this patriarchal order.**

Burton, ed., We Believe, Temples

Why have temples? They are built by the tithing and sacrifice of the Lord's people; they are dedicated and given to him; they become his earthly houses; in them the mysteries of the kingdom are revealed; in them the pure in heart see God; in them men are sealed up unto eternal life all to the end that man may become as his Maker, and live and reign forever in the heavenly Jerusalem, as part of the general assembly and Church of the Firstborn, where God and Christ are the judge of all. Of temples the Lord says: **"Therein are the keys of the holy priesthood ordained, that you may receive honor and glory." In them, he says, his saints shall receive washing, anointing, baptisms, revelation, oracles, conversations, statutes, judgment, endowments, and sealings. In them are held solemn assemblies. In them the fulness of the priesthood is received and the patriarchal order conferred upon men. In them the family unit is made eternal. Because of them life eternal is available. With temples men can be exalted; without them there is no exaltation** (D&C 124:28-40; 131:1-4; 132:1-33). (The Mortal Messiah, 1:99) TLDP:675-76

Bruce R. McConkie, Doctrinal New Testament Commentary, Vol.2, p.276

(3) The covenants] First to Abraham (Abra. 2:8-11; Gen. 12:1-3; 17:1-14; 23:15-18), then to Isaac (Gen. 26:2-5), and then to Jacob (Gen. 28:1-4, 10-15; 35:9-13) **God gave the covenants of salvation, exaltation, and eternal increase through the patriarchal order.** (D. & C. 132:29-37.) The blessings of these covenants were passed on to the whole house of Israel, the members of that chosen people thus becoming the children of the covenant. (3 Ne. 20:25 - 27.) These same blessings are now available to latter-day Israel, and are, in the main, **received by them in the temples.**

Encyclopedia of Mormonism, Vol.1,

#### CHURCH OF THE FIRSTBORN

Revelations to the Prophet Joseph Smith supplement those of the New Testament to indicate that the Church of the Firstborn consists of those who have the inheritance of the Firstborn and become joint-heirs with Christ in receiving all that the Father has (Rom. 8:14-17; D&C 84:33-38; see Heirs of God). The Lord said, "If you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; Y IY am the Firstborn; Y And all those who are begotten through me are partakers of the glory of the same, and are the Church of the Firstborn" (D&C 93:20-22). **The Church of the Firstborn is the divine patriarchal order in its eternal form. Building the priesthood family**

**order on this earth by receiving sealings in the temple is a preparation and foundation for this blessing in eternity** (see Gospel of Abraham).

Bruce R. McConkie, Mormon Doctrine, p.558

**PATRIARCHAL CHAIN** See ADAM-GOD THEORY, ANCIENT OF DAYS, BIRTHRIGHT, CELESTIAL MARRIAGE, EXALTATION, ISRAEL, PATRIARCHAL ORDER.

**Those who shall hereafter rule and reign in eternity as exalted beings will form a patriarchal chain** which will begin with Father Adam and spread out until every exalted person is linked in. Exaltation consists in the continuation of the family unit in eternity, and every family which so continues will find its proper place in the eternal organizational framework which the Almighty has ordained. None will be forgotten. Unworthy mortal links will be dropped in eternity, for there is no family in which all generations will attain exaltation; later generations of worthy families will be welded into the links formed by their ancestors who became worthy of a like exaltation with them. All those after the day of Abraham (of whatever literal lineage they may be) who so **live as to be worthy of a place in this great patriarchal chain will be welded into Abraham's lineage** and shall rise up and bless him as their father. (Abra. 2:9-11.)

Bruce R. McConkie, Mormon Doctrine, p.477

**MELCHIZEDEK PRIESTHOOD**

As pertaining to mortality, the priesthood was first given to Adam. (Moses 6:67-68.) He stands at the head as the presiding high priest (under Christ) over all the earth for all ages. (Teachings, pp. 157-158.) This priesthood of the holy order continued with his worthy descendants until the day of Moses. (D. & C. 84:5-16; 107:41-53.) **Through Moses the Lord attempted to set up the house of Israel as a kingdom of priests of the holy order, with each man and his family enjoying the full blessings of the patriarchal order and priesthood.** (Ex. 19:5-6; Deut. 7:6.)

Bruce R. McConkie, Mormon Doctrine, p.389

**ISRAEL**

Those mortal Israelites who are faithful in all things, who obey the full law of the gospel, will continue on as members of the house of Israel in a future eternity, there **ruling as kings and priests forever in the patriarchal chain.**

Joseph Fielding Smith Jr., The Way to Perfection, p.112

**From Father to Son**

From the days of Adam to the days of Moses the order of Priesthood, as we have already explained, was patriarchal. We read in the Doctrine and Covenants (107:40-41) that "the order of this Priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal

descendants of the chosen seed, to whom the promises were made." It was with this understanding in mind that Abraham sought for his appointment unto the Priesthood, "according to the appointment of God unto the fathers concerning the seed." **Abraham also became a rightful heir, a high priest, and a patriarch, "holding the right belonging to the fathers."**

The Discourses of Wilford Woodruff, p.65 - p.66

#### ADAM'S PRIESTHOOD

I find in the history recorded in the Bible, from the days of Adam down through the different dispensations and generations, that prophets have existed on the earth. **Adam, himself, was a prophet, and he ordained his sons to the Melchizedek Priesthood;** the gospel of Christ was taught to him after the Fall, and he attended to the **ordinances of the house of God. He was a high priest, and, as a high priest, held the keys of the kingdom of God.** There were many sons who were high priests, having been ordained to this office by their father Adam. Three years before his death he called together Seth, Enos, Jared, Cainan, Mahaleel, Methuselah, and many other of his descendants in the valley of Adam-ondi-Ahman, and there rose up and blessed them with his great and last patriarchal blessing. This has been given to us by revelation; and these men were prophets and high priests. JD 13:319, September 5, 1869.

Bruce R. McConkie, Mormon Doctrine, p.87

#### BIRTHRIGHT, See BIRTH, FOREORDINATION, PRE-EXISTENCE, PRIESTHOOD

It appears that anciently **under the Patriarchal Order certain special blessings, rights, powers, and privileges -- collectively called the birthright -- passed from the father to his firstborn son.** (Gen. 43:33.) In later ages special blessings and prerogatives have been poured out upon all the worthy descendants of some who gained special blessings and birthrights anciently. (3 Ne. 20:25-27.) Justification for this system in large part, lies in the pre-existent preparation and training of those born in the lines destined to inherit preferential endowments.

Otten & Caldwell, Sacred Truths of the Doctrine & Covenants, Vol.2, p.248

Elias also appeared and restored keys. Who is Elias and what did he restore? Elias is Noah. (See Joseph Fielding Smith, CR, April 1960, p. 72) He restored the keys of the dispensation in which Abraham lived. (See D&C 110:12) **Therefore, all of the blessings given to Abraham are now available to all mankind through the ordinances of The Church of Jesus Christ of Latter-day Saints. These blessings include eternal marriage vows with promises of eternal posterity and family relationships through the patriarchal order of the priesthood.** Because of the restoration of these keys in the Kirtland Temple, multitudes of Father's children have been recipients of these blessings that have flowed from that house.

Otten & Caldwell, Sacred Truths of the Doctrine & Covenants, Vol.2, p.360  
Blessings and Works of Abraham

In this revelation, the Lord made it known to the Prophet Joseph Smith that **the blessings promised to Abraham would be available to this dispensation. The full realization of these blessings would be contingent upon entering into the law of celestial marriage and being true to the conditions of that marriage covenant. (See D&C 132:29-33)** When a worthy couple kneel at the sacred marriage altars of the temple, they are given the right to eternal companionship and are promised the same blessings that were bestowed upon Abraham in ancient days. That is, they are assured of an eternal posterity, the rights and powers of the priesthood of God, and an eternal family relationship based upon the patriarchal order. (See Personal Study Guides for Melchizedek Priesthood Quorums 1977-78, pp. 14-15; 1980-81, p. 102)

D&C 132:31-33

31 This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself.

32 Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved.

33 But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.

Otten & Caldwell, Sacred Truths of the Doctrine & Covenants, Vol.2, p.361

President Spencer W. Kimball discussed some of the major works of Abraham that each of Father's children need to emulate. Based upon President Kimball's article, a list of some of those works is provided as follows:

1. He followed Jesus Christ
2. He sought for priesthood and priesthood blessings. (Patriarchal Authority)
3. He gave prompt obedience
4. He received revelation for his family
5. He presided over his family in righteousness
6. He taught his family the gospel by example and precept
7. He gave missionary service
8. He acted as a peacemaker
9. He possessed integrity -- kept covenants at all costs
10. He was honest with others
11. He paid a full tithe -- He put God first
12. He exercised faith (See Ensign, June 1975, pp. 3-7)

D&C 131:1-4

1 In the celestial glory there are three heavens or degrees;

2 And in order to obtain the highest, a man must enter into **this order of the priesthood [meaning the new and everlasting covenant of marriage];**

3 And if he does not, he cannot obtain it.

4 He may enter into the other, but that is the end of his kingdom; he cannot have an increase.

Smith and Sjodahl, Doctrine and Covenants Commentary, Sec. 132, p.826

"He [God] has revealed to us \* \* \* **that marriage is destined for eternity** as well as time that **the marriage covenant between male and female must be entered into in this life, and the ordinance performed here by those whom God has appointed and ordained to hold the keys and authority to seal on earth that it may be sealed in heaven;** for in heaven there is neither marrying nor giving in marriage; no such thing can be attended to there. Now, persons among the Latter-day Saints who do not enter this covenant of marriage, but prefer to lead a single life, can not enjoy all that fulness of exaltation which will be possessed by those who have this covenant sealed upon them. They might not have forfeited the right to have wives by which only they could have a posterity in the eternal worlds. Who will be the subjects in the kingdom which they will rule who are exalted in the celestial kingdom of our God? Will they reign over their neighbor's children? Oh, no! Over whom will they reign? Their own children, their own posterity will be the citizens of their kingdoms; **in other words, the Patriarchal order will prevail there to the endless ages of eternity, and the children of each Patriarch will be his, while eternal ages roll on"** (Orson Pratt, Jour. of Dis., Vol. XV. p. 319).

The Pearl of Great Price: Revelations from God, p.161

[p.161] **Through the Patriarchal Priesthood, the generations are sealed together** with "a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories from the days of Adam even to the present time"(D&C 128:18). This blessing and sealing power was restored to the earth by Elijah as promised by the prophet Malachi to precede the great and dreadful day of the Lord (D&C 110:13-16; Mal. 4:5-6). It will be a great blessing to those who keep their covenants, a dreadful day to those who do not.

Encyclopedia of Mormonism, Vol.3,

#### PATRIARCHAL ORDER OF THE PRIESTHOOD

The patriarchal order is, in the words of Elder James E. Talmage, a condition where "woman shares with man the blessings of the Priesthood," where husband and wife minister, "seeing and understanding alike, and cooperating to the full in the government of their family kingdom" (Young Woman's Journal 25 [Oct. 1914]:602-603). A man cannot hold this priesthood without a wife, and a woman cannot share the blessings of this priesthood without a husband, sealed in the temple.

*The statement above would indicate that there is another doctrine that would need to be explored: that of the responsibilities of the Matriarch in this Order and Priesthood. (BHP)*

Encyclopedia of Mormonism, Vol.3,

**PATRIARCHAL ORDER OF THE PRIESTHOOD**

**Concerning patriarchal authority, the Prophet Joseph Smith admonished the Saints: "Go to and finish the [Nauvoo] temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood" (TPJS, p. 323, cf. D&C 107:18, 20). This priesthood and its associated powers were introduced in Nauvoo, Illinois, in 1843. It was first conferred upon the First Presidency, the apostles, and their wives (WJS, pp. 244-45).**

Encyclopedia of Mormonism, Vol.3,

**PRIESTHOOD**

**"There are three grand orders of priesthood referred to [in the Epistle to the Hebrews]" (TPJS, p. 322-23; HC 5:554-55) the Melchizedek, the Patriarchal, and the Aaronic:**

1.The Melchizedek Priesthood is the "higher priesthood" that incorporates all priesthoods within itself (TPJS, p. 180). It holds "the right of presidency and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things" (D&C 107:8). This order of ordination is an unchanging order that has been present in all dispensations (cf. Matt. 10:1; 16:19; John 20:23; Eph. 4:11; Heb. 7:24; see also Hebrews, Epistle to the). From Adam to Moses, all major prophets held the Melchizedek Priesthood; Joseph Smith taught that the prophets after the death of Moses and before the time of Christ held this same priesthood and were "ordained by God himself" (TPJS, p. 181). This authority is superior to the lesser or Aaronic Priesthood that functioned under the Law of Moses. The Nephites held the Melchizedek Priesthood and observed the Law of Moses under that authority (cf. Alma 13:6-18).

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**PRIESTHOOD**

***2.The patriarchal order of the priesthood is the right of worthy priesthood-holding fathers to preside over their descendants through all ages; it includes the ordinances and blessings of the fulness of the priesthood shared by husbands and wives who are sealed in the temple (see Sealing: Temple Sealings).***



## Patriarchal Order of the Priesthood

Encyclopedia of Mormonism, Vol.3,

### PATRIARCHAL ORDER OF THE PRIESTHOOD

To Latter-day Saints, **the patriarchal order of the priesthood is the organizing power and principle of celestial family life.** It is the ultimate and ideal form of government. It answers the query of Elder Parley P. Pratt: "Who can endure to be forever banished and separated from father, mother, wife, children and every kindred affection and from every family tie?" (Pratt, Utah Genealogical and Historical Magazine 23 [Apr. 1932]:59).

Encyclopedia of Mormonism, Vol.3,

### PATRIARCHAL ORDER OF THE PRIESTHOOD

In The Church of Jesus Christ of Latter-day Saints there **are two priesthood divisions: the Aaronic and the Melchizedek.** *The highest order of the Melchizedek Priesthood is patriarchal authority.* The order was divinely established with father Adam and mother Eve. They are the fount and progenitors of all living, and they will appear at the culmination of earth's history at the head of the whole sealed family of the redeemed. The promises given to Abraham and Sarah pertain to this same order.

Encyclopedia of Mormonism, Vol.3,

### PATRIARCHAL ORDER OF THE PRIESTHOOD

**Three principles underlie the patriarchal order. First, the primal parents of the race were in their paradisiacal state in Eden united in eternal bonds before death entered their lives. Second, the fall of man and the continual source of degeneration in this world have resulted in the estrangement of parents from God, from each other, and from their children. Third, the healing of this broken harmony is the**

**essence of eternal life, as is the perpetuation of powers of creation and procreation eternal increase.**

Encyclopedia of Mormonism, Vol.2,

#### MELCHIZEDEK PRIESTHOOD

On July 12, 1843, *Joseph Smith recorded the revelation concerning eternal marriage relationships, wherein Christ said he would "give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was"* (D&C 132:28). He conferred upon Joseph "the keys and power of the priesthood" (D&C 132:45; see also Patriarchal Order of the Priesthood).

Encyclopedia of Mormonism, Vol.2,

#### MARRIAGE

Central to LDS theology is the belief that men and women existed as spirit offspring of heavenly parents in a premortal life. Latter-day Saints view life on earth as a time to prepare to meet God (Alma 12:24) and strive toward becoming like him (Matt. 5:48; 3 Ne. 12:48). *Becoming like God is dependent to a large extent on entering into "celestial marriage" for "time and all eternity," for eventually all exalted beings shall have entered into this highest patriarchal order of the priesthood.* Latter-day Saints believe that the marital and family bond can continue in the post-earth life, and indeed is necessary for eternal life, or life in the Celestial Kingdom with God the Father; Mother in Heaven; Jesus Christ, and other glorified beings.

Encyclopedia of Mormonism, Vol.2,

#### GOSPEL OF ABRAHAM

**The gospel dispensation of Abraham includes the patriarchal order of the priesthood and the eternal marriage covenant (D&C 131:1-4; 132:28-30; see also Marriage: Eternal Marriage), by which the Abrahamic Covenant is perpetuated from generation to generation among the faithful.** Abraham was given a promise of innumerable posterity both in the world and out of the world. This promise is renewed for all who obey the gospel of Jesus Christ and receive the priesthood covenant of celestial marriage, "and by this law is the continuation of the works of [the] Father" among mankind both in time and eternity (D&C 132:31-33). The restoration of all things included the restoration of the keys to Joseph Smith to make it possible in modern times for all who do the works of Abraham to inherit the covenant and blessings of Abraham.

Bruce R. McConkie, *The Mortal Messiah*, Vol.3, p.163

The works of Abraham! The works of righteousness -- honoring the priesthood, living in the patriarchal order of matrimony, receiving visions and revelations and the gifts of the Spirit, and worshipping the Father in the name of the Son, as did Adam and all of the ancients. As to that celestial marriage practiced by Abraham and that eternal life which grows out of it, the revealed word to latter-day Israel is: "This promise is yours

also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved." (D&C 132:31-32.)

Bruce R. McConkie, Mormon Doctrine, p.560

#### PATRIARCHS

2. In addition to ordained patriarchs, there are also natural patriarchs. Every holder of the higher priesthood who has entered into the **patriarchal order of celestial marriage** -- thereby receiving for himself the blessings of the patriarchs Abraham, Isaac, and Jacob -- is a natural patriarch to his posterity.

*(Note: the ordinance of sealing is the blessing of priesthood, posterity, and inheritance. Which are the blessings of Abraham thus, the couple become or enter into the patriarchal priesthood.)*

Bruce R. McConkie, Mormon Doctrine, p.559

#### PATRIARCHAL ORDER

Administration of church affairs is necessarily on a different basis in our day, but the most important part of the patriarchal order is preserved for worthy members of the Church. Those married in the temple in the new and everlasting covenant of marriage become inheritors of all the blessings of Abraham, Isaac, and Jacob and all the patriarchs and thereby enter into the patriarchal order. **If the participating parties abide in the eternal marriage covenant, they shall reap the full blessings of patriarchal heirship in eternity where the patriarchal order will be the order of government and rule.**

Bruce R. McConkie, Mormon Doctrine, p.273

FAMILY: See CELESTIAL MARRIAGE, FAMILY ORGANIZATIONS, FAMILY REUNIONS, HOME, PATRIARCHAL CHAIN, PATRIARCHAL ORDER, TRIBES OF ISRAEL.

Among the saints the **family is the basic unit of the Church** and of society, and its needs and preservation in righteousness take precedence over all other things. **True family organization is patriarchal** in nature; it is **patterned after that organization which exists in heaven** (Eph. 3:15); it always **consists of a husband and wife who have entered into the new and everlasting covenant of marriage**; and if the couple so united are blessed with children, they too become members of the family.

Bruce R. McConkie, Mormon Doctrine, p.18

#### ADAM-GOD-THEORY

**All exalted beings** become joint-heirs with Christ and inherit the fulness of the Father's kingdom. Having **entered in at the gate of celestial marriage**, and having pressed forward in righteousness, overcoming all things, they pass by the angels and the gods "to their exaltation and glory in all things. . . . Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they

continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and he angels are subject unto them." (D. & C. 132:19-20.) **Of all these Adam is the chief, presiding (under Christ and the Father) in the patriarchal order over all the rest.** There is no mystery about this doctrine except that which persons ignorant of the great principles of exaltation and unfriendly to the cause of righteousness have attempted to make.

James R. Clark, Messages of the First Presidency, Vol.2, p.345

Every man and woman, who, in good faith, in all solemnity, and in strict accordance with the requirements of their holy religion, have entered into sacred covenants for time and all eternity, according to **the patriarchal order of marriage,**

Bruce R. McConkie, The Millennial Messiah, p.264

What a wondrous thing it is to behold mortal men -- **Abraham, Isaac, and Jacob, our patriarchal fathers -- receiving the divine word that in them and in their seed all generations shall be blessed,** and that their posterity, through the continuation of the eternal family unit, shall be as the dust of the earth in number, as the sands upon the seashore in multitude, as the stars in the sidereal heavens in endless continuance! As we ponder such a glorious thought, may we ask: Is it conceivable that such a mighty seer as Joseph Smith might also have received this promise? As we shall see shortly, he did; it was the same promise given to Abraham, Isaac, and Jacob. Would we dare go further and ask if the president of The Church of Jesus Christ of Latter-day Saints might also be in I this category? He is, as are his counselors. And what of the Twelve? They too have been so blessed, as have all the First Quorum of the Seventy. And as the crowning cause for wonderment, I that God who is no respecter of persons has given a *like promise to every elder in the kingdom who has gone to the holy temple and I entered into the blessed order of matrimony there performed. Every person married in the temple for time and for all eternity has sealed upon him, conditioned upon his faithfulness, all of the blessings of the ancient patriarchs, including the crowning promise and assurance of eternal increase, which means, literally, a posterity as numerous as the dust particles of the earth.*

Bruce R. McConkie, A New Witness for the Articles of Faith, p.312

**Celestial marriage is an "order of the priesthood." It is the patriarchal order** that opens the door to a continuation of the family unit in eternity. Those who enter this order of matrimony, "meaning the new and everlasting covenant of marriage" (D&C 131:2), and who are true and faithful, will have "a continuation of the seeds forever and ever." They will have a "continuation of the lives" in the realms ahead. Their reward will be "eternal lives," meaning endless lives or eternal increase. (D&C 132:19-24.) Thus Joseph Smith said: "Except a man and his wife enter into an everlasting covenant and be married for eternity, while in

this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life," and who are true and faithful in all things, "and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory." (Teachings, pp. 300-301.)

Bruce R. McConkie, *A New Witness for the Articles of Faith*, p.312 - p.313

When we receive the Melchizedek Priesthood, we enter into a covenant with the Lord. It is **the covenant of exaltation**. In it, we promise to magnify our callings in the priesthood, to keep the commandments, "to give diligent heed to the words of eternal life," to "live by every word that proceedeth forth from the mouth of God," and **to enter the patriarchal order which leads to a continuation of the family unit in the realms ahead**. In return, the Lord covenants and promises that we shall inherit eternal life. Of those who keep their part of the covenant, he says: "[They] are sanctified by the Spirit unto the renewing of their bodies." That is, they are born again; they become alive in Christ; they are new creatures of the Holy Ghost; they become the sons of God and thus joint-heirs with Christ. "They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God." **They become heirs of the promises made to the fathers, the promises made to Abraham, Isaac, and Jacob that their seed after them would have the right to the gospel and the priesthood and eternal life.**

Bruce R. McConkie, *A New Witness for the Articles of Faith*, p.315

In setting forth as much as can, with propriety, be spoken outside of the temple, the Lord says that "the fulness of the priesthood" is received only in the temple itself. This fulness is received through washings, anointings, solemn assemblies, oracles in holy places, conversations, ordinances, endowments, and sealings. (D&C 124:40.) *It is in the temple that we enter into the patriarchal order, the order of priesthood that bears the name "the new and everlasting covenant of marriage."*

Bruce R. McConkie, *A New Witness for the Articles of Faith*, p.337

**The Church of the Firstborn is the church among exalted beings in the highest heaven of the celestial world.** It is the church among those for whom the family unit continues in eternity. In a sense it is the inner circle within the Lord's church on earth. *It is composed of those who have entered into that patriarchal order which is called the new and everlasting covenant of marriage.* As baptism admits repentant souls to membership in the earthly church, so celestial marriage opens the door to membership in the heavenly church.

Bruce R. McConkie, A New Witness for the Articles of Faith, p.602

In the Nauvoo Temple -- as will be the case in due course in the temple in Missouri -- the saints were to receive *"the fulness of the priesthood" through celestial marriage, which is the patriarchal order.*

Encyclopedia of Mormonism, Vol.3,

#### RESTORATION OF ALL THINGS

7. **The prophet Elias conferred the keys of the dispensation of the gospel of Abraham (D&C 110:12), restoring the patriarchal order of marriage** and the gifts and blessings given to Abraham and his posterity (DS 3:127; MD, p. 203).

Bruce R. McConkie, Doctrinal New Testament Commentary, Vol.2, p.519

22. As unto the Lord] **In the patriarchal order of celestial marriage**, the husband is the eternal and everlasting head of the wife; he is the Lord's agent and representative, holding the fulness of the holy Melchizedek Priesthood; accordingly, he is the proper recipient of respect from his eternal companion, "Even as Sara obeyed Abraham, calling him lord." (1 Pet. 3:6.) And Abraham -- acting in the true spirit of Christ, and setting the pattern for all who should thereafter enter into that same order of enduring matrimony -- showered like appreciation and respect upon Sarah.

The Pearl of Great Price: Revelations from God, p.161

**Through the sealing power of the Patriarchal Priesthood, we enter into the law of eternal marriage, the continuation of the family unit in the highest degree of the celestial glory.** This enables a husband and wife to **have eternal increase** (D&C 131:1-4). Joseph Smith was promised this because he was of the seed of Abraham. Through Joseph and others, the descendants of Abraham would become "as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them" (D&C 132:30-31). This blessing is extended to all through the covenant of Abraham.

The Pearl of Great Price: Revelations from God, p.163

Abraham also sought for the priesthood of the "fathers concerning the seed" or the Patriarchal Priesthood (Abr.1:2-4). This priesthood was also given unto him (Abr. 1:16-19) and "rightly belongs to the literal descendants of the chosen seed, to whom the promises were made" (D&C 107:40). *This priesthood, which is a part of the Melchizedek, has two main functions. One function is the sealing together of families through patriarchal lineage and is obtained through the temple ordinances* TPJS 308, 322-23). The second function is shown through the Prophet Joseph Smith's teachings:

Archibald F. Bennett, Saviors on Mount Zion, p.195

**The order of God's government, both in time and in eternity, is patriarchal; that is, it is a fatherly government. Each father who is**

**raised from the dead and made a partaker of the celestial glory in its fulness, will hold lawful jurisdiction over his own children, and over all the families which spring from them to all generations, for ever and ever.**

Archibald F. Bennett, Saviors on Mount Zion, p.196

Likewise, **when all temple work is completed each faithful person** will have joined to him by sealing ordinances every one of his faithful descendants to the end of time, so that they with him, and he with his fathers, in the order of their generations clear back to Adam, **are united in a perfect chain of Patriarchal Priesthood, welded indissolubly by divine authority in the temples.**



## Prophets, Priests, and Kings

Bruce R. McConkie, Mormon Doctrine, p.559

### PATRIARCHAL ORDER

In these early days the **church government itself was also patriarchal in nature**. From Adam to the flood **the presiding church officer was always both a high priest and a patriarch, and the office descended from father to son. This order of priesthood itself was called the patriarchal order.** (Doctrines of Salvation, vol. 3, pp. 80-87, 101-106, 160-172; Teachings, p. 319.)

Bruce R. McConkie, The Mortal Messiah, Vol.1, p.99

Why have temples? They are built by the tithing and sacrifice of the Lords people; they are dedicated and given to him; they become his earthly houses; in them the mysteries of the kingdom are revealed; in them the pure in heart see God; in them men are sealed up unto eternal life all to the end that man may become as his Maker, and live and reign forever in the heavenly Jerusalem, as part of the general assembly and Church of the Firstborn, where God and Christ are the judge of all. Of temples the Lord says: "**Therein are the keys of the holy priesthood ordained, that You may receive honor and glory.**" In them, he says, **his saints shall receive washings, anointings, baptisms, revelations, oracles, conversations, statutes, judgments, endowments, and sealings. In them are held solemn assemblies. In them the fulness of the priesthood is received and the patriarchal order conferred upon men. In them the family unit is made eternal. Because of them life eternal is available. With temples men can be exalted; without them there is no exaltation.** (D&C 124:28-40; 131: 1-4; 132:1-33.)

Bruce R. McConkie, Mormon Doctrine, p.558

PATRIARCHAL CHAIN: See ADAM-GOD THEORY, ANCIENT OF DAYS, BIRTHRIGHT, CELESTIAL MARRIAGE, EXALTATION, ISRAEL, PATRIARCHAL ORDER

**Those who shall hereafter rule and reign in eternity as exalted beings will form a patriarchal chain** which will begin with Father Adam and spread out until every exalted person is linked in. Exaltation consists in the continuation of the family unit in eternity, and every family which so continues will find its proper place in the eternal organizational framework which the Almighty has ordained. None will be forgotten. Unworthy mortal links will be dropped in eternity, for there is no family in which all generations will attain exaltation; later generations of worthy families will be welded into the links formed by their ancestors who became worthy of a like exaltation with them. All those after the day of Abraham (of whatever literal lineage they may be) who so **live as to be worthy of a place in this great patriarchal chain will be welded into Abraham's lineage** and shall rise up and bless him as their father. (Abra. 2:9-11.)

Bruce R. McConkie, Mormon Doctrine, p.389

ISRAEL

Those mortal Israelites who are faithful in all things, who obey the full law of the gospel, will continue on as members of the house of Israel in a future eternity, there **ruling as kings and priests forever in the patriarchal chain.**

Bruce R. McConkie, Mormon Doctrine, p.88

BIRTHRIGHT

Civil and governmental prerogatives have also been determined down through the ages on the birthright principle. Many of the kings of Israel and of Judah rose to their positions of temporal eminence by inheritance from their fathers. King Mosiah, on this continent, prevailed upon his people to adopt a system of rule by judges to avoid the evils of this system of civil rule. (Mosiah 29.) **Monarchies and empires in general have had laws of succession patterned after the ancient patriarchal system,** and problems of property rights in feudal and caste systems have often been regulated in accordance with laws of primogeniture.

Burton, ed., We Believe, Priesthood: Church Government

We find that after the days of Noah an order was introduced called **the patriarchal order**, in which every man managed his own family affairs. And prominent men among them were **kings and priests unto God, and officiated in what is known among us as the priesthood of the Son of God, or the priesthood after the order of Melchizedek.** Man began again to multiply on the face of the earth, and the heads of families became their kings and priests, that is, the fathers of their own people. (General conference, Oct. 1874, JD17:207) TLDP:504

Teachings of Ezra Taft Benson, p.257

How did Adam bring his descendants into the presence of the Lord? The answer: **Adam and his descendants entered into the priesthood order of God. Today we would say they went to the house of the Lord and received their blessings. The order of priesthood spoken of in the scriptures is sometimes referred to as the patriarchal order** because it came down from father to son. But this order is otherwise described in modern revelation as an order of family government **wherein a man and woman enter into a covenant with GodC just as did Adam and Eve to be sealed for eternity**, to have posterity, and to do the will and work of God throughout their mortality.

John Taylor, The Gospel Kingdom, p.139

THE PATRIARCHAL ORDER. We find that after the days of Noah an order was introduced called the **patriarchal order, in which every man managed his own family affairs. And prominent men among them were kings and priests unto God, and officiated in what is known among us as the priesthood of the Son of God, or the priesthood after the order of Melchizedek.** Man began again to multiply on the face of the earth, and the heads of families became their kings and priests, that is, the fathers of their own people. And they were more or less under the influence and guidance of the Almighty. JD, 17:207, October 7, 1874.

John Taylor, The Gospel Kingdom, p.148

But does not the patriarch stand in the same relationship to the church as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior, and one that may be very easily made inadvertently. **Adam was the natural father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest, and king.** Both Abraham and Jacob stood in the same relationship to their families. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans; or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and **that fathers might again be enabled to act as patriarchs to their families, and bless their children. For like all other ordinances in the church, this had been neglected and must needs be restored.**

Bruce R. McConkie, Doctrinal New Testament Commentary, Vol.2, p.504

But now there is to be a new era, an era in which God sends the gospel to all the world, and every creature is to hear it in due course. **True the**

**family concept is to be preserved**, and those who receive the gospel are to be adopted into the family of Israel as fellow heirs with those who inherited the right to the gospel because of blood lineage. **But civic government is to pass from a patriarchal system to a national system**, and only the spiritual blessings of the patriarchal order are to be retained. **The Church itself is no longer to be a family Church. Now we are to have a world Church.**

Encyclopedia of Mormonism, Vol.2,

#### MARRIAGE

Central to LDS theology is the belief that men and women existed as spirit offspring of heavenly parents in a premortal life. Latter-day Saints view life on earth as a time to prepare to meet God (Alma 12:24) and strive toward becoming like him (Matt. 5:48; 3 Ne. 12:48). ***Becoming like God is dependent to a large extent on entering into "celestial marriage" for "time and all eternity," for eventually all exalted beings shall have entered into this highest patriarchal order of the priesthood.*** Latter-day Saints believe that the marital and family bond can continue in the post-earth life, and indeed is necessary for eternal life, or life in the Celestial Kingdom with God the Father; Mother in Heaven; Jesus Christ, and other glorified beings.

Bruce R. McConkie, Mormon Doctrine, p.560

#### PATRIARCHS

2. In addition to ordained patriarchs, there are also natural patriarchs. Every holder of the higher priesthood who has entered into the **patriarchal order of celestial marriage** -- thereby receiving for himself the blessings of the patriarchs Abraham, Isaac, and Jacob -- is a natural patriarch to his posterity.

*(Note: The ordinance of sealing, the blessing of priesthood, posterity, and inheritance are the blessings of Abraham. Thus, the couple become or enter into the patriarchal priesthood.)*

Bruce R. McConkie, Mormon Doctrine, p.559

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Administration of church affairs is necessarily on a different basis in our day, but the most important part of the patriarchal order is preserved for worthy members of the Church. Those married in the temple in the new and everlasting covenant of marriage become inheritors of all the blessings of Abraham, Isaac, and Jacob and all the patriarchs and thereby enter into the patriarchal order. **If the participating parties abide in the eternal marriage covenant, they shall reap the full blessings of patriarchal heirship in eternity where the patriarchal order will be the order of government and rule.**

Bruce R. McConkie, The Millennial Messiah, p.264

What a wondrous thing it is to behold mortal men -- **Abraham, Isaac, and Jacob, our patriarchal fathers** -- receiving the divine word that

**in them and in their seed all generations shall be blessed**, and that their posterity, through the continuation of the eternal family unit, shall be as the dust of the earth in number, as the sands upon the seashore in multitude, as the stars in the sidereal heavens in endless continuance! As we ponder such a glorious thought, may we ask: Is it conceivable that such a mighty seer as Joseph Smith might also have received this promise? As we shall see shortly, he did; it was the same promise given to Abraham, Isaac, and Jacob. Would we dare go further and ask if the president of The Church of Jesus Christ of Latter-day Saints might also be in I this category? He is, as are his counselors. And what of the Twelve? They too have been so blessed, as have all the First Quorum of the Seventy. And as the crowning cause for wonderment, I that God who is no respecter of persons has given a *like promise to every elder in the kingdom who has gone to the holy temple and I entered into the blessed order of matrimony there performed. Every person married in the temple for time and for all eternity has sealed upon him, conditioned upon his faithfulness, all of the blessings of the ancient patriarchs, including the crowning promise and assurance of eternal increase, which means, literally, a posterity as numerous as the dust particles of the earth.*

Archibald F. Bennett, Saviors on Mount Zion, p.194

In order to attain to the highest degree or heaven of the celestial kingdom, every person must find his place in the celestial family organization. **Those who receive this highest reward may become eventually kings and queens, priests and priestesses unto the Most High, and are called gods, even the sons of God. Each king and priest will preside over and be the lawgiver to his own family and posterity. Becoming the father of many sons, he presides as a prince over them and their descendants; yet each son, in his turn if faithful, will preside over his posterity, and so on in unending generations. Each faithful father, in this patriarchal order, will stand at the head of his own kingdom consisting of his posterity.** In turn, each father will be under the direction of his father, in a majestic sequence of Priesthood authority back to Father Adam, who will preside over all his righteous posterity, as the father of all and the prince of all. But Adam will govern under the direction of Jesus Christ, and he will be presided over by the Eternal Father.



## **Patriarchal Order is the Eternal Order of the Celestial Kingdom**

Discourses of Brigham Young, p.6

**Our doctrine is a Bible doctrine, a patriarchal doctrine,** and is the doctrine of the gods of eternity, and of the heavens, and was revealed to our fathers on the earth, and will save the world at last. 2:187.

Bruce R. McConkie, Mormon Doctrine, p.559

**PATRIARCHAL ORDER:** See ADAM-GOD THEORY, ANCIENT OF DAYS, BIRTHRIGHT, CELESTIAL MARRIAGE, EXALTATION, ISRAEL, PATRIARCHAL CHAIN, PRIESTHOOD

**The Lord's government is patriarchal in nature.** The family unit is the center. In pre-existence he was the Father of spirits, and all men are literally brothers and sisters in the spirit. With the placing of man on earth, the Lord began by **patterning earthly government after that which is heavenly. A perfect theocratic, patriarchal system was set up with Adam at the head.** This system prevailed in large measure among righteous men from Adam to the establishment of Israel in her promised land, when the people prevailed upon the Lord to let them be ruled by kings as were the apostate gentile nations.

Bruce R. McConkie, Mormon Doctrine, p.18

**ADAM-GOD-THEORY**

....in the light of the revelations relative to the patriarchal chain binding exalted beings together. (Doctrines of Salvation, vol. 1, pp. 96-106.)

Bruce R. McConkie, Mormon Doctrine, p.683

#### SEALING POWER

All things gain enduring force and validity because of the sealing power. So comprehensive is this power that it embraces ordinances performed for the living and the dead, seals the children on earth up to their fathers who went before, and forms **the enduring patriarchal chain that will exist eternally among exalted beings.** (Doctrines of Salvation, vol. 2, pp. 115-128.)

Bruce R. McConkie, The Mortal Messiah, Vol.1, p.214

All things center in the family, and the family is the center of all things. Salvation itself is a family affair and consists of the continuation of the family unit in eternity. **God himself is exalted and omnipotent because he is a Father,** and his kingdoms and dominions are composed of his children over whom he rules in equity and justice forever. The whole system of salvation, of revelation, of religion, of *worship all that comes from Deity for the benefit of man is tied into a divine patriarchal system.* If any of us gain the fulness of reward in our Father's kingdom, it will be because we enter into family relationships that are eternal in nature; *it will be because we have perfected our own patriarchal family units.* These concepts are part of the very foundation upon which true religion rests.

Bruce R. McConkie, A New Witness for the Articles of Faith, p.503

There are many great **patriarchal fathers** to whom all the faithful look. Chief among them are Adam, Noah, and Abraham. Adam is the first man, the first mortal flesh upon the earth, the Presiding High Priest over all the earth, the head of the **mortal and immortal patriarchal chains.** He stands next to Christ in the eternal hierarchy. All men on earth are Adam's seed as mortals. **Those who gain exaltation and live in the family unit in celestial glory shall live and reign as his immortal children, being thus subject to him forever.** Noah is in the same position. He stands next to Adam in priestly power and authority; he is the father of all mortals and will stand preeminent above all who have lived since his day and who gain exaltation. His position in the patriarchal chain of exalted beings will be above that of all who have lived since the flood.

John A. Widtsoe, Evidences and Reconciliations, p.317

**The family is the ultimate unit of the organized Church. It represents the patriarchal order, which is the order of heaven.** All members of this unit should be conscious of the family needs and should regularly and unitedly petition the Lord for His blessings. Unless this is done, family ties are weakened, and the blessings of the Lord may be withheld. A happier understanding prevails among families who pray together. Therefore, every effort should be made to engage the family regularly in prayer.

John A. Widtsoe, Evidences and Reconciliations, p.324 - p.325

A patriarchal blessing is also a constant reminder of the patriarchal form of organization and **government, emphasizing the importance of the family, which prevailed in the early days of the world. The father, holding the holy Priesthood, was then the legislator, judge, and governor of his family, each father presiding over his own family; and the oldest, over the group of families of common descent.** Thus, every family as it increased became a tribe, kingdom, or nation, under the presidency of the living father of them all. It is the ideal form of government, **wherever the Priesthood prevails, and it appears to be the form of organization in the world to come.**

Bruce R. McConkie, Mormon Doctrine, p.558

**PATRIARCHAL CHAIN: See ADAM-GOD THEORY, ANCIENT OF DAYS, BIRTHRIGHT, CELESTIAL MARRIAGE, EXALTATION, ISRAEL, PATRIARCHAL ORDER**

**Those who shall hereafter rule and reign in eternity as exalted beings will form a patriarchal chain** which will begin with Father Adam and spread out until every exalted person is linked in. Exaltation consists in the continuation of the family unit in eternity, and every family which so continues will find its proper place in the eternal organizational framework which the Almighty has ordained. None will be forgotten. Unworthy mortal links will be dropped in eternity, for there is no family in which all generations will attain exaltation; later generations of worthy families will be welded into the links formed by their ancestors who became worthy of a like exaltation with them. All those after the day of Abraham (of whatever literal lineage they may be) who so **live as to be worthy of a place in this great patriarchal chain will be welded into Abraham's lineage** and shall rise up and bless him as their father. (Abra. 2:9-11.)

Bruce R. McConkie, Doctrinal New Testament Commentary, Vol.3, p.221

40. Salvation, which is eternal life, consists in the continuation of the family unit in the highest heaven of the celestial world. (D. & C. 131:1-4; 132:1-32.) **In that blessed realm a perfect patriarchal order will exist with Adam at the head** and every saved person in his proper genealogical place. Hence, the salvation of the saints of all ages and dispensations is tied together. In this sense, those who lived in the first dispensation cannot be perfect without those in the last. **The perfected families of all ages will take their places in the great patriarchal chain of saved beings.** Thus, in his great epistle on salvation for the dead, the Prophet Joseph Smith wrote concerning the ancestors of the Latter-day Saints who died without a knowledge of the gospel: "These are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers -- that they without us cannot be made perfect -- neither can we without our dead be made perfect." (D. & C. 128:15).

James R. Clark, Messages of the First Presidency, Vol.2, p.311

#### THE BLESSING OF CHILDREN

We have nothing to say against a father blessing his children, **the genius of the Priesthood being primarily patriarchal, with God himself the great Father of us all at the head.** Indeed, we claim that **every man holding the Melchizedek Priesthood is a patriarch in his own home, with the right to bless all his children and grandchildren, even all the fruits of his loins.**

Teachings of Ezra Taft Benson, p.491

The Church was created in large measure to help the family, and **long after the Church has performed its mission, the celestial patriarchal order will still be functioning.** This is why President Joseph F. Smith said: "To be a successful father or a successful mother is greater than to be a successful general or a successful statesman," and President David O. McKay added: "When one puts business or pleasure above his home, he, that moment, starts on the downgrade to soul weakness." And this is why President Harold B. Lee said, "The Church must do more to help the home carry out its divine mission." (God, Family, Country, p. 223.)

John Taylor, The Gospel Kingdom, p.303

#### SOME SOCIOLOGICAL CONSIDERATIONS

The direction taken by inquiring minds is not only to the outward forms of government, but the public eye is turned to its interior arrangements and upon all that has a bearing upon the future prospects of community life. In this connection has public attention been drawn to the subject of family organization, in consideration of its forming the basis of all governments. There are comparatively few who are bold enough at present to risk their reputation in an attack upon the old and long cherished order of family government, although men are convinced there are vast moral, political, and religious evils arising directly or indirectly from the present . . . order; yet the few, who at this early day venture upon this subject before the public, denote an agitation and a spirit of investigation among the people, that will ultimately result in the only true basis of good domestic and popular **government the ancient and honoured patriarchal order, the only one ever sanctioned by heaven .**

Joseph F. Smith, Gospel Doctrine, p.147

We further believe that the rights of fatherhood in all faithful worthy men are paramount and should be recognized by all other men holding positions or calling in the Priesthood. To make this idea plainer we will say, as an example of our idea, we do not consider it proper in a bishop or other officer to suggest that the son of such a man (the son himself not being the head of a family but living with his father) be called upon a mission without first consulting the father. **The Priesthood was originally exercised in the patriarchal order; those who held it**

**exercised their powers firstly by right of their fatherhood. It is so with the great Elohim.** This first and strongest claim on our love, reverence and obedience is based on the fact that he is the Father, the Creator, of all mankind. Without him we are not, and consequently we owe to him existence and all that flows therefrom all we have and all that we are. Man possessing the holy Priesthood is typical of him. But as men on earth cannot act in God's stead as his representatives without the authority, appointment and ordination naturally follow. No man has the right to take this honor to himself, except he be called of God through the channels that he recognizes and has empowered.

Joseph F. Smith, Gospel Doctrine, p.286

There is no higher authority in matters relating to the family organization, and especially when that organization is presided over by one holding the higher Priesthood, than that of the father. The authority is time honored, and among the people of God in all dispensations it has been highly respected and often emphasized by the teachings of the prophets who were inspired of God. **The patriarchal order is of divine origin and will continue throughout time and eternity.** There is, then, a particular reason why men, women and children should understand this order and this authority in the households of the people of God and seek to make it what God intended it to be, a qualification and preparation for the highest exaltation of his children. In the home the presiding authority is always vested in the father, and in all home affairs and family matters there is no other authority paramount. Wives and children should be taught to feel that the **patriarchal order in the kingdom of God has been established for a wise and beneficent purpose**, and should sustain the head of the household and encourage him in the discharge of his duties, and do all in their power to aid him in the exercise of the rights and privileges which God has bestowed upon the head of the home. **This patriarchal order has its divine spirit and purpose**, and those who disregard it under one pretext or another are out of harmony with the spirit of God's laws as they are ordained for recognition in the home. It is not merely a question of who is perhaps the best qualified. Neither is it wholly a question of who is living the most worthy life. It is a question largely of law and order, and its importance is seen often from the fact that the authority remains and is respected long after a man is really unworthy to exercise it.

Smith and Sjodahl, Doctrine and Covenants Commentary, Sec. 58, p.343

During the **Patriarchal Dispensation, the family government, which was patterned after the government in the celestial kingdom, obtained. In our dispensation, which is the Dispensation of the Fulness of Times, that form of government must be restored, in order that the Saints may learn something of celestial government, by their experience here.**

Smith and Sjodahl, Doctrine and Covenants Commentary, Sec. 132, p.826

"He [God] has revealed to us \* \* \* **that marriage is destined for eternity** as well as time that **the marriage covenant between male and female must be entered into in this life, and the ordinance performed here by those whom God has appointed and ordained to hold the keys and authority to seal on earth that it may be sealed in heaven;** for in heaven there is neither marrying nor giving in marriage; no such thing can be attended to there. Now, persons among the Latter-day Saints who do not enter this covenant of marriage, but prefer to lead a single life, can not enjoy all that fulness of exaltation which will be possessed by those who have this covenant sealed upon them. They might not have forfeited the right to have wives by which only they could have a posterity in the eternal worlds. Who will be the subjects in the kingdom which they will rule who are exalted in the celestial kingdom of our God? Will they reign over their neighbor's children? Oh, no! Over whom will they reign? Their own children, their own posterity will be the citizens of their kingdoms; **in other words, the Patriarchal order will prevail there to the endless ages of eternity, and the children of each Patriarch will be his, while eternal ages roll on"** (Orson Pratt, Jour. of Dis., Vol. XV., p. 319).

Encyclopedia of Mormonism, Vol.3,

#### PATRIARCHAL ORDER OF THE PRIESTHOOD

To Latter-day Saints, **the patriarchal order of the priesthood is the organizing power and principle of celestial family life.** It is the ultimate and ideal form of government. It answers the query of Elder Parley P. Pratt: "Who can endure to be forever banished and separated from father, mother, wife, children and every kindred affection and from every family tie?" (Pratt, Utah Genealogical and Historical Magazine 23 [Apr. 1932]:59)

Bruce R. McConkie, Mormon Doctrine, p.559

#### PATRIARCHAL ORDER

Administration of church affairs is necessarily on a different basis in our day, but the most important part of the patriarchal order is preserved for worthy members of the Church. Those married in the temple in the new and everlasting covenant of marriage become inheritors of all the blessings of Abraham, Isaac, and Jacob and all the patriarchs and thereby enter into the patriarchal order. **If the participating parties abide in the eternal marriage covenant, they shall reap the full blessings of patriarchal heirship in eternity where the patriarchal order will be the order of government and rule.**

Bruce R. McConkie, Mormon Doctrine, p.273

**FAMILY: See CELESTIAL MARRIAGE, FAMILY ORGANIZATIONS, FAMILY REUNIONS, HOME, PATRIARCHAL CHAIN, PATRIARCHAL ORDER, TRIBES OF ISRAEL.**

Among the saints the **family is the basic unit of the Church** and of society, and its needs and preservation in righteousness take precedence over all other things. **True family organization is patriarchal** in nature; it is **patterned after that organization which exists in heaven** (Eph. 3:15); it always **consists of a husband and wife who have entered into the new and everlasting covenant of marriage**; and if the couple so united are blessed with children, they too become members of the family.

Bruce R. McConkie, A New Witness for the Articles of Faith, p.312 - p.313

When we receive the Melchizedek Priesthood, we enter into a covenant with the Lord. It is **the covenant of exaltation**. In it, we promise to magnify our callings in the priesthood, to keep the commandments, "to give diligent heed to the words of eternal life," to "live by every word that proceedeth forth from the mouth of God," and **to enter the patriarchal order which leads to a continuation of the family unit in the realms ahead**. In return, the Lord covenants and promises that we shall inherit eternal life. Of those who keep their part of the covenant, he says: "[They] are sanctified by the Spirit unto the renewing of their bodies." That is, they are born again; they become alive in Christ; they are new creatures of the Holy Ghost; they become the sons of God and thus joint-heirs with Christ. "They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God." **They become heirs of the promises made to the fathers, the promises made to Abraham, Isaac, and Jacob that their seed after them would have the right to the gospel and the priesthood and eternal life.**

Archibald F. Bennett, Saviors on Mount Zion, p.194

In order to attain to the highest degree or heaven of the celestial kingdom, every person must find his place in the celestial family organization. **Those who receive this highest reward may become eventually kings and queens, priests and priestesses unto the Most High, and are called gods, even the sons of God. Each king and priest will preside over and be the lawgiver to his own family and posterity. Becoming the father of many sons, he presides as a prince over them and their descendants; yet each son, in his turn if faithful, will preside over his posterity, and so on in unending generations. Each faithful father, in this patriarchal order, will stand at the head of his own kingdom consisting of his posterity.** In turn, each father will be under the direction of his father, in a majestic sequence of Priesthood authority back to Father Adam, who will preside over all his righteous posterity, as the father of all and the prince of all. But Adam will govern under the direction of Jesus Christ, and he will be presided over by the Eternal Father.

Archibald F. Bennett, Saviors on Mount Zion, p.195

**The order of God's government, both in time and in eternity, is patriarchal; that is, it is a fatherly government. Each father who is raised from the dead and made a partaker of the celestial glory in its fulness, will hold lawful jurisdiction over his own children, and over all the families which spring from them to all generations, for ever and ever.**

Archibald F. Bennett, Saviors on Mount Zion, p.196

Likewise, **when all temple work is completed each faithful person** will have joined to him by sealing ordinances every one of his faithful descendants to the end of time, so that they with him, and he with his fathers, in the order of their generations clear back to Adam, **are united in a perfect chain of Patriarchal Priesthood, welded indissolubly by divine authority in the temples.**

## Fathers are Patriarchs in the Home

John Taylor, The Gospel Kingdom, p.148

But does not the patriarch stand in the same relationship to the church as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior, and one that may be very easily made inadvertently. **Adam was the natural father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest, and king.** Both Abraham and Jacob stood in the same relationship to their families. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans; or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and **that fathers might again be enabled to act as patriarchs to their families, and bless their children. For like all other ordinances in the church, this had been neglected and must needs be restored.**

Joseph Fielding Smith, Answers to Gospel Questions, Vol. 3, p.199

Question: "In the writings of President John Taylor the statement is made, 'Every father, after he has received his patriarchal blessing, is a patriarch to his own family; which blessings will be just as legal as those conferred by any patriarch of the Church: in fact it is his right; and a patriarch in

blessing his children, can only bless as his mouthpiece.' (The Gospel Kingdom, page 146)

"Is it possible for a father who has received his patriarchal blessing to give his children their patriarchal blessings? If so, would he have to get a recommend from his mission president or stake president to make such blessings legal? How would such blessings be kept?"

Answer: The statement of President John Taylor is true with this qualification: The father must hold the Melchizedek Priesthood, that is, have the office of an elder, seventy, or high priest.

**The privilege of giving these blessings, of course, is limited to the immediate members of the family.**

Joseph Fielding Smith Jr., Doctrines of Salvation, Vol.3, p.172

FATHERS CAN GIVE PATRIARCHAL BLESSINGS.

**A faithful father who holds the Melchizedek Priesthood may bless his own children, and that would be a patriarchal (father's) blessing.** Such a blessing could be recorded in the family records, but it would not be preserved in the archives of the Church. **Every father who is true to this priesthood is a patriarch over his own house.** In addition, children may receive a blessing by an ordained patriarch. A father blessing his own child could, if he received the inspiration to do so, declare the lineage of the child.

Bruce R. McConkie, The Mortal Messiah, Vol.1, p.214

All things center in the family, and the family is the center of all things. Salvation itself is a family affair and consists of the continuation of the family unit in eternity. **God himself is exalted and omnipotent because he is a Father,** and his kingdoms and dominions are composed of his children over whom he rules in equity and justice forever. The whole system of salvation, of revelation, of religion, of *worship all that comes from Deity for the benefit of man is tied into a divine patriarchal system.* If any of us gain the fulness of reward in our Father's kingdom, it will be because we enter into family relationships that are eternal in nature; *it will be because we have perfected our own patriarchal family units.* These concepts are part of the very foundation upon which true religion rests.

Bruce R. McConkie, The Mortal Messiah, Vol.1, p.214

Adam, our first father, received the gospel, became the presiding patriarch over all the earth for all ages, and presided over all of the Lord's earthly affairs during his mortal probation. The congregation of saints in his and succeeding days or in other words, the **Church was organized on a family or patriarchal basis.** From his day to the time of the flood, **the Church was a family organization; the priesthood went from father to son; the gospel was taught by parents to their children, and then by children to their children and their children's children.**

John A. Widtsoe, Evidences and Reconciliations, p.317

**The family is the ultimate unit of the organized Church. It represents the patriarchal order, which is the order of heaven.** All members of this unit should be conscious of the family needs, and should regularly and unitedly petition the Lord for His blessings. Unless this is done, family ties are weakened, and the blessings of the Lord may be withheld. A happier understanding prevails among families who pray together. Therefore, every effort should be made to engage the family regularly in prayer.

Encyclopedia of Mormonism, Vol.3,

#### PATRIARCH

The fathers from Adam to Jacob are seen as Patriarchs of this order. The word "patriarch" is often used in the Bible as a title of honor for the early leaders of the Israelites. It is perhaps in this sense that Peter spoke of "the patriarch David" (Acts 2:29). Stephen spoke of the sons of Jacob as "the Twelve Patriarchs" (Acts 7:8-9). These men may have been **natural Patriarchs, being fathers, and some of them may also have been ordained to the patriarchal priesthood. By right of this priesthood and under inspiration, they could confer upon their sons and daughters promises, privileges, and duties like unto those of the family of Abraham.**

Encyclopedia of Mormonism, Vol.3,

#### PRIESTHOOD IN BIBLICAL TIMES

##### PATRIARCHAL PRIESTHOOD AND MELCHIZEDEK.

From Adam to Jacob, the main office of God's priesthood was that of patriarch. Adam, Enoch, Noah, and Abraham administered the Lord's work, established covenants between God and the faithful, recorded their teachings and prophecies, and gave special priesthood blessings. **A patriarch could bless his offspring by calling upon the powers of heaven.** As he gave the birthright blessing to one of his sons, for instance, the keys and powers of the priesthood were extended to the next generation. In the patriarchal order, under the law of primogeniture, these priesthood rights normally were to be given to the eldest son; from Abraham to Ephraim the birthright blessing went to younger sons because of their righteousness (Gen. 21, 27-28, 48-49).

John A. Widtsoe, Priesthood and Church Government, p.347

One of the significant units for **the work of the Priesthood is the family organization. This is particularly so because of the outlet it provides for the patriarchal order** in promoting the welfare of family groups, and also for fulfilling Priesthood responsibility in the matter of temple work.

John A. Widtsoe, Priesthood and Church Government, p.269

Literally, Patriarch means head of a family or tribe; as Abraham (Hebrews 7:4); the twelve sons of Jacob (Acts 7:8) and David, (Acts 2:29). And, for that matter, **every man is a Patriarch who is the natural father or head of a family, if his children have been born to him under the bond of the Holy Priesthood. Therefore, each head of a properly organized family, being a Patriarch, may in his own right bless his posterity.**

John A. Widtsoe, Priesthood and Church Government, p.82

**Every family is a kingdom, a nation, a government, within itself, to a certain extent; and the head of the family is the legislator, the judge, the governor. This is what constitutes the Patriarchal office and was originally the sole government for all the inhabitants on the earth.** There is sufficient of Patriarchal government still remaining to give a strong impression to the character of the general government in which the families reside; for impressions and habits formed in the cradle, in the mother's arms, and under the father's eye, are vivid, strong, and lasting, and will sustain their influence for good or evil, through life; and the nation in which they live will partake of that influence; hence the importance of a wise and judicious dispensation in every family. MS14:290.

James R. Clark, Messages of the First Presidency, Vol.2, p.311

#### THE BLESSING OF CHILDREN

We have nothing to say against a father blessing his children, **the genius of the Priesthood being primarily patriarchal, with God himself the great Father of us all at the head.** Indeed, we claim that **every man holding the Melchizedek Priesthood is a patriarch in his own home, with the right to bless all his children and grandchildren, even all the fruits of his loins.**

Teachings of Ezra Taft Benson, p.491

The Church was created in large measure to help the family, and **long after the Church has performed its mission, the celestial patriarchal order will still be functioning.** This is why President Joseph F. Smith said: "To be a successful father or a successful mother is greater than to be a successful general or a successful statesman," and President David O. McKay added: "When one puts business or pleasure above his home, he, that moment, starts on the downgrade to soul weakness." And this is why President Harold B. Lee said, "The Church must do more to help the home carry out its divine mission." (God, Family, Country, p. 223.)

Teachings of Ezra Taft Benson, p.503

**Each father in the Church is establishing, or should be establishing, his patriarchal order an order that will extend into the eternities.** (Priesthood [Salt Lake City: Deseret Book, 1981], p. 138.)

The Teachings of Spencer W. Kimball, p.506

**Fathers may bless family members.** A child leaving to go away to school or on a mission, a wife suffering stress, a family member being married or desiring guidance in making an important decision all these are situations in which the father, **in exercise of his patriarchal responsibility**, can bless his family. (74-31)

Joseph Fielding Smith Jr., The Way to Perfection, p.113-114

**The Will of the Father Supreme: Not only did this patriarchal order obtain in the earliest Church but the same order was followed in each individual family.** According to this law the father had full authority over his posterity. It is for that reason that we find strong men obedient to their fathers and accepting their counsels in all things. Rebellion against parental authority was considered one of the greatest sins. The father had absolute authority over his house and not only did he reign as monarch with his word the law, but such authority was generally recognized. The father had power of life and death over the members of his family in like manner as an ancient absolute monarch had over his subjects in the affairs of the country.

Joseph F. Smith, Gospel Doctrine, p.147

We further believe that the rights of fatherhood in all faithful worthy men are paramount, and should be recognized by all other men holding positions or calling in the Priesthood. To make this idea plainer we will say, as an example of our idea, we do not consider it proper in a bishop or other officer to suggest that the son of such a man (the son himself not being the head of a family, but living with his father) be called upon a mission without first consulting the father. **The Priesthood was originally exercised in the patriarchal order; those who held it exercised their powers firstly by right of their fatherhood. It is so with the great Elohim.** This first and strongest claim on our love, reverence and obedience is based on the fact that he is the Father, the Creator, of all mankind. Without him we are not, and consequently we owe to him existence and all that flows there from all we have and all that we are. Man possessing the holy Priesthood is typical of him. But as men on earth cannot act in God's stead as his representatives without the authority, appointment and ordination naturally follow. No man has the right to take this honor to himself, except he be called of God through the channels that he recognizes and has empowered.

Joseph F. Smith, Gospel Doctrine, p.161

This feeling should be respected by the Church. Hence, officers who desire to use the services of a young man in any capacity for the business of the Church, should not fail to consult the father before the call is made. We have instances where young men have even been called to fulfil important missions; their names having been suggested to the Church by bishops of wards, or by presidents of quorums, without the father having

been consulted whatever. The parents have been entirely overlooked. This is neither desirable nor right, nor is it in conformity with the order of the Church, or the laws that God instituted from the early times. **The Church is patriarchal in its character and nature**, and it is highly proper and right that the head of the family, the father, should be consulted by officers in all things that pertain to the calling of his children to any of the duties in the Church. No one understands as well as the father, the conditions that surround the family, and what is best for his children; his wishes should therefore be consulted and respected.

Bruce R. McConkie, Doctrinal New Testament Commentary, Vol.3, p.209 - p.210  
**When the priesthood organization is in perfect operation, it functions on a family or patriarchal basis; it operates as a patriarchal order.** It is the power to bless, to bless mankind generally and to bless the household of faith specifically. Hence, formal provision is made in the gospel for patriarchal blessings -- blessings given by a patriarch to his family in the power and authority of the holy priesthood.

Joseph F. Smith, Gospel Doctrine, p.286

There is no higher authority in matters relating to the family organization, and especially when that organization is presided over by one holding the higher Priesthood, than that of the father. The authority is time honored, and among the people of God in all dispensations it has been highly respected and often emphasized by the teachings of the prophets who were inspired of God. **The patriarchal order is of divine origin and will continue throughout time and eternity.** There is, then, a particular reason why men, women and children should understand this order and this authority in the households of the people of God, and seek to make it what God intended it to be, a qualification and preparation for the highest exaltation of his children. In the home the presiding authority is always vested in the father, and in all home affairs and family matters there is no other authority paramount. Wives and children should be taught to feel that the **patriarchal order in the kingdom of God has been established for a wise and beneficent purpose**, and should sustain the head of the household and encourage him in the discharge of his duties, and do all in their power to aid him in the exercise of the rights and privileges which God has bestowed upon the head of the home. **This patriarchal order has its divine spirit and purpose**, and those who disregard it under one pretext or another are out of harmony with the spirit of God's laws as they are ordained for recognition in the home. It is not merely a question of who is perhaps the best qualified. Neither is it wholly a question of who is living the most worthy life. It is a question largely of law and order, and its importance is seen often from the fact that the authority remains and is respected long after a man is really unworthy to exercise it.

Joseph F. Smith, Gospel Doctrine, p.288

**The necessity, then, of organizing the patriarchal order** and authority of the home rests upon principle as well as upon the person who holds

that authority, and among the Latter-day Saints family discipline, founded upon the law of the patriarchs, should be carefully cultivated, and fathers will then be able to remove many of the difficulties that now weaken their position in the home, through unworthy children.

Encyclopedia of Mormonism, Vol.3,

#### PATRIARCHAL ORDER OF THE PRIESTHOOD

**The patriarchal order is, in the words of Elder James E. Talmage, a condition where "woman shares with man the blessings of the Priesthood," where husband and wife minister, "seeing and understanding alike, and cooperating to the full in the government of their family kingdom"** (Young Woman's Journal 25 [Oct. 1914]:602-603). A man cannot hold this priesthood without a wife, and a woman cannot share the blessings of this priesthood without a husband, sealed in the temple.

Encyclopedia of Mormonism, Vol.2,

#### MELCHIZEDEK PRIESTHOOD

##### FUNCTIONING OF THE MELCHIZEDEK PRIESTHOOD.

All who hold the priesthood can use it to benefit others, regardless of their particular Church assignment or priesthood office. **For example, in working with their families, men are authorized to carry out their patriarchal responsibilities** (see Fatherhood), including blessing family members. In addition, they are authorized to heal the sick, seek personal knowledge, and **give general help and comfort to those whom they contact.**

Bruce R. McConkie, Mormon Doctrine, p.844

#### WOMAN

In the true Patriarchal Order man holds the priesthood and is the head of the household of faith, but he cannot attain a fulness of joy here or of eternal reward hereafter alone. Woman stands at his side a joint-inheritor with him in the fulness of all things. Exaltation and eternal increase is her lot as well as his. (D. & C. 131:1-4.) Godhood is not for men only; it is for men and women together. (D. & C. 132:19-20.)

Archibald F. Bennett, Saviors on Mount Zion, p.194

In order to attain to the highest degree or heaven of the celestial kingdom, every person must find his place in the celestial family organization. **Those who receive this highest reward may become eventually kings and queens, priests and priestesses unto the Most High, and are called gods, even the sons of God. Each king and priest will preside over and be the lawgiver to his own family and posterity. Becoming the father of many sons, he presides as a prince over them and their descendants; yet each son, in his turn if faithful, will preside over his posterity, and so on in unending generations. Each faithful father, in this patriarchal order, will stand at the head of his own kingdom consisting of his posterity.** In turn, each father will be

under the direction of his father, in a majestic sequence of Priesthood authority back to Father Adam, who will preside over all his righteous posterity, as the father of all and the prince of all. But Adam will govern under the direction of Jesus Christ, and he will be presided over by the Eternal Father.

## **Adam is the Head of the Patriarchal Order (Under Christ)**

James R. Clark, Messages of the First Presidency, Vol.4, p.267

He (Adam) is the great Patriarch, the Ancient of Days, who will stand in his place as "a prince over us forever," and with whom we shall "have to do," **as each family will have to do with its head, according to the holy patriarchal order.** Our father, Adam, perfected and glorified as a God, will be the being who will carry out the behests of the great Elohim in relation to his posterity. (See Daniel 7:9-14.)

Bruce R. McConkie, Mormon Doctrine, p.17

### ADAM

**Father Adam** was one of the most noble and intelligent characters who ever lived. He began his earth life as a **son of God**, endowed with the talents and abilities gained through diligence and obedience in pre-existence. He is the head of all gospel dispensations (Teachings, pp. 167-169), **the presiding high priest** (under Christ) over all the earth; presides over all the spirits destined to inhabit this earth (Teachings, pp. 157-159); **holds the keys of salvation** over all the earth; and will reign as Michael, our prince, to all eternity. (D&C. 78:16.) He was baptized (Moses 6:64-66), **married for eternity**, for death had not yet entered the world (Moses 3:21-25), had the fulness of the gospel (Moses 5:57-59), and following 930 years of existence after the fall went on to the paradise of God to await a glorious resurrection with Christ and the righteous saints. He has returned to earth in our day, bringing keys and authorities to the Prophet Joseph Smith (D&C 128:21); will soon preside at the great Adam-ondi-Ahman council (D&C 116); and finally, **will reign over his**

**righteous posterity in the Patriarchal Order to all eternity.** (Doctrines of Salvation, vol. 1, pp. 90-106.)

Bruce R. McConkie, A New Witness for the Articles of Faith, p.35

**Adam our father, the first man, is the presiding high priest over the earth for all ages.** The government the Lord gave him was patriarchal, and from the expulsion from Eden to the cleansing of the earth by water in the day of Noah, **the righteous portion of mankind were blessed and governed by a patriarchal theocracy.**

Bruce R. McConkie, Mormon Doctrine, p.34

ANCIENT OF DAYS: See ADAM, ADAM-GOD THEORY, ADAM-ONDI-AHMAN, BIRTHRIGHT, MICHAEL THE ARCHANGEL, PATRIARCHAL ORDER.

**Having particular reference to his position as the patriarchal head of the human family -- the first man, "the first and oldest of all, the great, grand progenitor"--** Adam is known as the Ancient of Days. (D&C 27:11; Teachings, pp. 157-159, 167-169. In this capacity he will yet sit in formal judgment upon "ten thousand times ten thousand" of his posterity, and before him at Adam-ondi-Ahman will be brought the Son of Man to receive "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." (Dan. 7:9-14.)

Encyclopedia of Mormonism, Vol.3,

#### PATRIARCHAL ORDER OF THE PRIESTHOOD

In the Church of Jesus Christ of Latter-day Saints there **are two priesthood divisions: the Aaronic and the Melchizedek. The highest order of the Melchizedek Priesthood is patriarchal authority.** The order was divinely established with father Adam and mother Eve. They are the fount and progenitors of all living, and they will appear at the culmination of earth's history at the head of the whole sealed family of the redeemed. The promises given to Abraham and Sarah pertain to this same order.

## Ancient Priesthood, and Church Leadership was/is Patriarchal

Joseph Fielding Smith Jr., Doctrines of Salvation, Vol.3, p.160 - p.161

### PATRIARCHAL ORDER: FROM ADAM TO MOSES.

**The order of this priesthood which was established in the beginning was patriarchal.** The authority descended from father to son, and those who held it were high priests. This order of descent from Adam to Noah is given in the Doctrine and Covenants. Noah, who stands next to Adam in authority, brought this priesthood through the flood, and it continued from generation to generation. Abraham, the 10th from Noah, received special blessings from the Lord, and the priesthood continued through him and his seed with the promise that all who received the gospel should be counted as Abraham's seed and partake of his blessings.

Joseph Fielding Smith Jr., Doctrines of Salvation, Vol.3, p.161

The patriarchal authority has come down from Abraham through Isaac, Jacob, Joseph, and Ephraim. Why Manasseh, the older son of Joseph, was not chosen we do not know. If we had the full record, this matter would no doubt be made clear. **All through the centuries from the beginning to the days of Moses, the patriarchal priesthood prevailed.** Those who held this authority were high priests.

Joseph Fielding Smith Jr., Doctrines of Salvation, Vol.3, p.83

### HISTORICAL DEVELOPMENT OF PRIESTHOOD OFFICES

Down through time there has been a gradual development in the offices in the priesthood. Adam held the Melchizedek Priesthood, with all of its keys and authorities, and today stands in his place as Michael, the Archangel, with presiding authority over all the earth. Next comes Noah,

who also was the father of all living in his day after the flood. He too held the fulness of the priesthood. **Yet from Adam to Moses the order of priesthood was that of the Patriarchal order.** These men were high priests and patriarchs.

Joseph Fielding Smith Jr., Doctrines of Salvation, Vol.3, p.104

#### PATRIARCHAL ORDER PART OF MELCHIZEDEK PRIESTHOOD

**The priesthood which prevailed from Adam to Moses was the Patriarchal Order**, yet it was only a part of the Melchizedek Priesthood. **All of the ancient patriarchs were high priests, but the direction of the Church in those days was by patriarchs.** After the time of Moses, when the Melchizedek Priesthood was withdrawn from Israel, this order as it is called, of Patriarchal Priesthood, did not continue, There came, then, the Aaronic Priesthood, with the prophets holding the Melchizedek Priesthood as high priests. The bestowal of this higher authority, however, had to come by special designation; it was not generally given to the male members of the tribes.

Joseph Fielding Smith, Answers to Gospel Questions, Vol.2, p.174

#### THE PATRIARCHAL PRIESTHOOD

It is not expedient to go into this matter in the fulness which, perhaps, the subject demands, but here are a few reflections which may not have been considered. It is true that **the patriarchal priesthood was handed down from father to son**, and that the keys of it belonged to the oldest son by right of primogeniture; but notwithstanding this, **all of the faithful men who obtained the priesthood had this patriarchal office from the days of Adam down to the days of Moses.** This order of the priesthood was the one conferred upon these ancient prophets and teachers, whether they were the first-born or the last born, if they were faithful.

Joseph Fielding Smith, Answers to Gospel Questions, Vol. 3, p.191

#### ANCIENT ORDER WAS PATRIARCHAL

Then we have this thought which is worthy of consideration. From the days of Adam down to the days of Moses, there were no apostles. **The Church was under the patriarchal order, and those who directed and presided were patriarchs.** It was not until the coming of Jesus Christ that he added the office of apostle to the priesthood. The work of the ministry may well be a progressive thing, and the Lord has added to the offices in succeeding generations

Joseph Fielding Smith Jr., The Way to Perfection, p.112-113

#### Patriarchal Order of Government

In the days of Adam and the ante-diluvium patriarchs, the government of the Church was also the government of the people. In other words, when the Church existed the order of Priesthood prevailed in matters temporal as well as in matters spiritual. The government was, in fact, a theocracy. This theocracy was established by the Lord with Adam, and Adam was placed at the head.

Harold B. Lee, Stand Ye In Holy Places, p.271

Now for just a moment, let's take a look at the Church organizations that have existed in each of these dispensations from the beginning. To Adam there was given "dominion . . . over every living thing that moveth upon the earth." (Genesis 1:28.) **The government in his time was patriarchal and the priesthood ruled. Men holding the priesthood ruled by direct revelation and commandment.**

**In Enoch's time likewise, his government was patriarchal.** Zion, the City of Holiness, was established, and Enoch gave a perfect economic law, known to us as the Order of Enoch. There was likewise a similar government from Noah to Abraham, as we are informed by modern revelation in these words:

*(Personal note: perhaps, the pat. order/priesthood must be functioning properly for the law of consecration to exist in its fullness. BHP)*

Bruce R. McConkie, Mormon Doctrine, p.214

ELDERS: See MELCHIZEDEK PRIESTHOOD, MISSIONARIES, PRIESTHOOD, PRIESTHOOD OFFICES, PRIESTHOOD QUORUMS, QUORUM PRESIDENTS.

**In ancient times when tribal governmental affairs were more fully centered in the family, and when those affairs were partly and sometimes wholly regulated according to a patriarchal system,** especial deference was given to the older men, and they were referred to as the elders. No special priesthood endowment or office was involved. Rather, the designation singled out those whose maturity, experience, and judgment made them natural leaders whose counsel and direction was highly esteemed.

Bruce R. McConkie, Mormon Doctrine, p.559

PATRIARCHAL ORDER: See ADAM-GOD THEORY, ANCIENT OF DAYS, BIRTHRIGHT, CELESTIAL MARRIAGE, EXALTATION, ISRAEL, PATRIARCHAL CHAIN, PRIESTHOOD

**The Lord's government is patriarchal in nature.** The family unit is the center. In pre-existence he was the Father of spirits, and all men are literally brothers and sisters in the spirit. With the placing of man on earth, the Lord began by **patterning earthly government after that which is heavenly. A perfect theocratic, patriarchal system was set up with Adam at the head.** This system prevailed in large measure among righteous men from Adam to the establishment of Israel in her promised land, when the people prevailed upon the Lord to let them be ruled by kings as were the apostate gentile nations.

Bruce R. McConkie, Mormon Doctrine, p.559

#### PATRIARCHAL ORDER

In these early days the **church government itself was also patriarchal in nature**. From Adam to the flood the **presiding church officer was always both a high priest and a patriarch, and the office descended from father to son. This order of priesthood itself was called the patriarchal order.** (Doctrines of Salvation, vol. 3, pp. 80-87, 101-106, 160-172; Teachings, p. 319.)

Bruce R. McConkie, A New Witness for the Articles of Faith, p.658

The **theocracy of the Adamic age was patriarchal**, and from Adam to Noah all the legitimate powers of government, both civil and religious, descended from father to son. That is to say, **government in all its forms and with all its powers was centered in the family.**

Bruce R. McConkie, The Promised Messiah, p.80

Then came the prophets Methuselah, Lamech, and Noah, each in turn, with the scripture saying that "Noah prophesied, and taught the things of God, even as it was in the beginning." (Moses 8:16.) From Noah the prophetic powers passed to Shem and his descendants, including Melchizedek, **up to this point the perfect patriarchal system had prevailed and the prophetic powers and patriarchal priesthood had passed from father to son.** Melchizedek conferred the priesthood upon Abraham, and soon it was spread out among peoples and nations of whom we have no knowledge, spread out without apparent reference to the perfect system of patriarchal descent. By way of lineage, it went from Abraham to Isaac, Jacob, Joseph, Ephraim and Manasseh, and to the increasing hosts of Israel. But from Esaias, who lived in the days of Abraham and of whom we know nothing else, it went successively to Gad, Jeremy, Elihu, Caleb, and Jethro, who was the father-in-law of Moses and the one who conferred the priesthood upon Israel's greatest prophet. (D&C 84:5-16.)

Bruce R. McConkie, The Mortal Messiah, Vol.1, p.214

Adam, our first father, received the gospel, became the presiding patriarch over all the earth for all ages, and presided over all of the Lord's earthly affairs during his mortal probation. The congregation of saints in his and succeeding days or in other words, the **Church was organized on a family or patriarchal basis.** From his day to the time of the flood, **the Church was a family organization; the priesthood went from father to son; the gospel was taught by parents to their children, and then by children to their children and their children's children.**

Bruce R. McConkie, A New Witness for the Articles of Faith, p.35

**Adam our father, the first man, is the presiding high priest over the earth for all ages.** The government the Lord gave him was patriarchal, and from the expulsion from Eden to the cleansing of the earth by water

in the day of Noah, **the righteous portion of mankind were blessed and governed by a patriarchal theocracy.**

Bruce R. McConkie, A New Witness for the Articles of Faith, p.35 - p.36

"This order was instituted in the days of Adam and came down by lineage." It was designed "to be handed down from father to son." It came down in succession; it is priesthood government; it is the government of God both on earth and in heaven. And even today, it "rightly belongs to the literal descendants of the chosen seed, to whom the promises were made." (D&C 107:40-41.) But those who believed the gospel and **sought salvation remained subject to the patriarchal order revealed and established by the Eternal Patriarch.** And into their immediate families the Father of Spirits sent those of his primeval children who, through faith and devotion in pre-existence, had earned the right to be born in the households of faith.

Bruce R. McConkie, A New Witness for the Articles of Faith, p.36

After the flood, Shem and Melchizedek and others unknown to us **continued to exercise divine power among the righteous in the Old World through the patriarchal order.** In the New World the Jaredite prophets held similar sway. **Abraham received from Melchizedek the power to perpetuate the patriarchal system,** a system that would make him the Father of the Faithful from that day onward as long as the earth should stand. He was called by the Lord to "be a father of many nations." To him the Lord said: "I will establish my covenant [the gospel covenant] between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee." (Genesis 17:4, 7.) "And in thy seed shall all the nations of the earth be blessed" (Genesis 22: 18), meaning that all who thereafter believed what Abraham believed and lived as Abraham lived would bless themselves through the everlasting gospel covenant.

Bruce R. McConkie, Doctrinal New Testament Commentary, Vol.2, p.503 - p.504

In Paul's day we see the change from the more perfect family Church to the less perfect world Church. From Adam to Christ, God operated through chosen families; since then the chosen seed has been swallowed up in the hosts and nations of men. Adam and his descendants had the gospel and the Church; **they were governed in both civic and ecclesiastical matters by the patriarchal system.** When any branch of Adam's family apostatized, Deity still left his civic and ecclesiastical government with selected family groups. In due course Abraham and his seed were chosen out of all mankind to possess the fulness of the Lord's law. Then the family of Israel, for a millennium and a half, was favored and chosen above all others.

James E. Talmage, Articles of Faith, Ch.23, p.414

Obedience to Authority Enjoined by Scripture -- **During the patriarchal period, when the head of the family possessed virtually the power of judge and king over his household**, the authority of the ruler and the rights of the family were respected.

James E. Talmage, Articles of Faith, Ch.23, p.414 - p.415

The filial submission of Isaac to the will of his father, even to the extent of readiness to yield his life on the altar of sacrifice, is evidence of the sanctity with which the authority of the family ruler was regarded. It may appear, as indeed it has been claimed, that the requirement made of Abraham by the Lord, as a test of faith in the matter of demanding his son's life as a sacrifice, was a violation of law and therefore opposed to righteous government. The claim is poorly placed in view of the fact that **the patriarchal head was possessed of full authority over the members of his household, with power extending even to judgment of life or death.**

Joseph Fielding Smith Jr., The Way to Perfection, p.113-114

#### **The Will of the Father Supreme**

**Not only did this patriarchal order obtain in the earliest Church but the same order was followed in each individual family.** According to this law the father had full authority over his posterity. It is for that reason that we find strong men obedient to their fathers and accepting their counsels in all things. Rebellion against parental authority was considered one of the greatest sins. The father had absolute authority over his house and not only did he reign as monarch with his word the law, but such authority was generally recognized. The father had power of life and death over the members of his family in like manner as an ancient absolute monarch had over his subjects in the affairs of the country.

Joseph Fielding Smith Jr., The Way to Perfection, p.72

**The first authority of Priesthood in the earth was Patriarchal.** Adam was a patriarch, so were those who succeeded him. Being patriarchs, of course they were, as stated by Alma, high priests after the Holy Order. This Patriarchal (or Evangelical) order of Priesthood continued through the generations from Adam to Noah, and from Noah to Moses.

John Taylor, The Gospel Kingdom, p.139

#### **THE PATRIARCHAL ORDER**

We find that after the days of Noah an order was introduced called the **patriarchal order, in which every man managed his own family affairs.** And prominent men among them were kings and priests unto God, and officiated in what is known among us as the priesthood of the Son of God, or the priesthood after the order of Melchizedek. Man began again to multiply on the face of the earth, and the heads of families became their kings and priests, that is, the fathers of their own people.

And they were more or less under the influence and guidance of the Almighty. JD, 17:207, October 7, 1874.

John Taylor, The Gospel Kingdom, p.148

But does not the patriarch stand in the same relationship to the church as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior, and one that may be very easily made inadvertently. **Adam was the natural father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest, and king.** Both Abraham and Jacob stood in the same relationship to their families. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans; or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and **that fathers might again be enabled to act as patriarchs to their families, and bless their children. For like all other ordinances in the church, this had been neglected and must needs be restored.**

John Taylor, The Gospel Kingdom, p.303

The direction taken by inquiring minds is not only to the outward forms of government, but the public eye is turned to its interior arrangements and upon all that has a bearing upon the future prospects of community life. In this connection has public attention been drawn to the subject of family organization, in consideration of its forming the basis of all governments. There are comparatively few who are bold enough at present to risk their reputation in an attack upon the old and long cherished order of family government, although men are convinced there are vast moral, political, and religious evils arising directly or indirectly from the present . . . order; yet the few, who at this early day venture upon this subject before the public, denote an agitation and a spirit of investigation among the people, that will ultimately result in the only true basis of good domestic and popular **government the ancient and honored patriarchal order, the only one ever sanctioned by heaven .**

Joseph F. Smith, Gospel Doctrine, p.147

We further believe that the rights of fatherhood in all faithful worthy men are paramount, and should be recognized by all other men holding positions or calling in the Priesthood. To make this idea plainer we will say, as an example of our idea, we do not consider it proper in a bishop or other officer to suggest that the son of such a man (the son himself not

being the head of a family, but living with his father) be called upon a mission without first consulting the father. **The Priesthood was originally exercised in the patriarchal order; those who held it exercised their powers firstly by right of their fatherhood. It is so with the great Elohim.** This first and strongest claim on our love, reverence and obedience is based on the fact that he is the Father, the Creator, of all mankind. Without him we are not, and consequently we owe to him existence and all that flows therefrom all we have and all that we are. Man possessing the holy Priesthood is typical of him. But as men on earth cannot act in God's stead as his representatives without the authority, appointment and ordination naturally follow. No man has the right to take this honor to himself, except he be called of God through the channels that he recognizes and has empowered.

Joseph Fielding Smith Jr., Doctrines of Salvation, Vol.3, p.170

**A patriarch is a high priest. The first government given to man on this earth was patriarchal, and that order continued throughout all generations,** we have reason to believe, until the days of Moses, when the Lord took from Israel the higher blessings of the gospel, as well as the general exercise of the Melchizedek Priesthood, and left the people subject to the law of Moses and under the direction of priests of the Aaronic order.

Bruce R. McConkie, Mormon Doctrine, p.87

**BIRTHRIGHT: See BIRTH, FOREORDINATION, PRE-EXISTENCE, PRIESTHOOD**

It appears that anciently **under the Patriarchal Order certain special blessings, rights, powers, and privileges -- collectively called the birthright -- passed from the father to his firstborn son.** (Gen. 43:33.) In later ages special blessings and prerogatives have been poured out upon all the worthy descendants of some who gained special blessings and birthrights anciently. (3 Ne. 20:25-27.) Justification for this system in large part, lies in the pre-existent preparation and training of those born in the lines destined to inherit preferential endowments.

Harold B. Lee, Stand Ye In Holy Places, p.321-322

Down through the various gospel dispensations since Adam, there have been always the essentials prescribed by Joseph Smith for the kingdom of God on earth. **In the beginning, that government was patriarchal;** then in the days of the prophet Samuel, the children of Israel were governed by judges, and followed thereafter by kings chosen and authorized by divine appointment. **The organization set up by the Master was apparently more complete than formerly and undoubtedly was the pattern of organization to be followed thereafter,** as evidenced by the fact that He set up a similar organization among the Nephites on the western continent.

## Church Patriarch, Keys of Patriarchal blessings

Teachings of the Prophet Joseph Smith, Section One 1830 34, p.38

Blessed of the Lord is my father, for he shall stand in the midst of his posterity and shall be comforted by their blessings when he is old and bowed down with years, and shall be called a prince over them, and shall be numbered among those who hold the **right of Patriarchal Priesthood, even the keys of that ministry:**

Teachings of the Prophet Joseph Smith, Section One 1830 34, p.39

So shall it be with my father: he shall be called a prince over his posterity, holding the **keys of the patriarchal Priesthood over the kingdom of God on earth**, even the Church of the Latter-day Saints, and he shall sit in the general assembly of Patriarchs, even in council with the Ancient of Days when he shall sit and all the Patriarchs with him and shall enjoy his right and authority under the direction of the Ancient of Days.

Teachings of the Prophet Joseph Smith, Section Six 1843 44, p.325

Concerning Brother James Adams.... He has been a most intimate friend. **I anointed him to the patriarchal power to receive the keys of knowledge and power, by revelation to himself.**

Joseph F. Smith, Gospel Doctrine, p.146

The Lord bless you. From the depths of my soul, I bless you; **I hold the right, the keys and the authority of the Patriarchal Priesthood in the Church.** I have a right to pronounce patriarchal blessings, because I hold the keys and authority to do it. It is given to me and my associates to ordain patriarchs and set them apart to give blessings to the people, to comfort them by promises made in wisdom and the inspiration of the Spirit of God, of the favor and mercies of the Lord that they may be

stronger in good works, and their hopes may be realized and their faith increased.

John Taylor, *The Gospel Kingdom*, p.146-147

**A patriarch to the church is appointed to bless those who are orphans, or have no father in the Church to bless them.** Not as stated inadvertently, in the editorial above alluded to "to bless all, and such as have not a father to do it," for this he could not do, where the church is so extensive; the burden would be too onerous; hence other patriarchs have been ordained,

John Taylor, *The Gospel Kingdom*, p.148

But does not the patriarch stand in the same relationship to the church as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior, and one that may be very easily made inadvertently. **Adam was the natural father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest, and king.** Both Abraham and Jacob stood in the same relationship to their families. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans; or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and **that fathers might again be enabled to act as patriarchs to their families, and bless their children. For like all other ordinances in the church, this had been neglected and must needs be restored.**

## Living in the Patriarchal Order

Discourses of Brigham Young, p.181

I have looked upon the community of Latter-day Saints in vision and beheld them organized as one great family of heaven, each person performing his several duties in his line of industry, working for the good of the whole more than for individual aggrandizement; and in this I have beheld the most beautiful order that the mind of man can contemplate, and the grandest results for the up building of the Kingdom of God and the spread of righteousness upon the earth. Will this people ever come to this order of things? Are they now prepared to **live according to that patriarchal order** that will be organized among the true and faithful before God receives his own? JD12:153.

James R. Clark, Messages of the First Presidency, Vol.4, p.267

He (Adam) is the great Patriarch, the Ancient of Days, who will stand in his place as "a prince over us forever," and with whom we shall "have to do," **as each family will have to do with its head, according to the holy patriarchal order.** Our father, Adam, perfected and glorified as a God, will be the being who will carry out the behests of the great Elohim in relation to his posterity. (See Daniel 7:9-14.)

Bruce R. McConkie, Mormon Doctrine, p.274

### FAMILY ORGANIZATIONS

They create family solidarity and honor **the patriarchal system.** Desires to work righteousness are enhanced and members of the rising generations are encouraged to keep the commandments and look forward to temple marriages and the fulness of the blessings of the priesthood.

Bruce R. McConkie, *The Mortal Messiah*, Vol.1, p.214

All things center in the family, and the family is the center of all things. Salvation itself is a family affair and consists of the continuation of the family unit in eternity. **God himself is exalted and omnipotent because he is a Father**, and his kingdoms and dominions are composed of his children over whom he rules in equity and justice forever. The whole system of salvation, of revelation, of religion, of *worship all that comes from Deity for the benefit of man is tied into a divine patriarchal system*. If any of us gain the fulness of reward in our Father's kingdom, it will be because we enter into family relationships that are eternal in nature; *it will be because we have perfected our own patriarchal family units*. These concepts are part of the very foundation upon which true religion rests.

John A. Widtsoe, *Evidences and Reconciliations*, p.317

**The family is the ultimate unit of the organized Church. It represents the patriarchal order, which is the order of heaven.** All members of this unit should be conscious of the family needs, and should regularly and unitedly petition the Lord for His blessings. Unless this is done, family ties are weakened, and the blessings of the Lord may be withheld. A happier understanding prevails among families who pray together. Therefore, every effort should be made to engage the family regularly in prayer.

John A. Widtsoe, *Priesthood and Church Government*, p.347

One of the significant units for **the work of the Priesthood is the family organization. This is particularly so because of the outlet it provides for the patriarchal order** in promoting the welfare of family groups, and also for fulfilling Priesthood responsibility in the matter of temple work.

John A. Widtsoe, *Evidences and Reconciliations*, p.324 - p.325

A patriarchal blessing is also a constant reminder of the patriarchal form of organization and **government, emphasizing the importance of the family, which prevailed in the early days of the world. The father, holding the holy Priesthood, was then the legislator, judge, and governor of his family, each father presiding over his own family; and the oldest, over the group of families of common descent.** Thus, every family as it increased became a tribe, kingdom, or nation, under the presidency of the living father of them all. It is the ideal form of government, **wherever the Priesthood prevails, and it appears to be the form of organization in the world to come.**

James R. Clark, *Messages of the First Presidency*, Vol.2, p.311

#### THE BLESSING OF CHILDREN

We have nothing to say against a father blessing his children, **the genius of the Priesthood being primarily patriarchal, with God himself the great Father of us all at the head.** Indeed, we claim that **every man holding the Melchizedek Priesthood is a patriarch in his own home,**

**with the right to bless all his children and grandchildren, even all the fruits of his loins.**

Teachings of Ezra Taft Benson, p.491

The Church was created in large measure to help the family, and **long after the Church has performed its mission, the celestial patriarchal order will still be functioning.** This is why President Joseph F. Smith said: "To be a successful father or a successful mother is greater than to be a successful general or a successful statesman," and President David O. McKay added: "When one puts business or pleasure above his home, he, that moment, starts on the downgrade to soul weakness." And this is why President Harold B. Lee said, "The Church must do more to help the home carry out its divine mission." (God, Family, Country, p. 223.)

Teachings of Ezra Taft Benson, p.503

**Each father in the Church is establishing, or should be establishing, his patriarchal order an order that will extend into the eternities.** (Priesthood [Salt Lake City: Deseret Book, 1981], p. 138.)

Teachings of Ezra Taft Benson, p.257

How did Adam bring his descendants into the presence of the Lord? The answer: **Adam and his descendants entered into the priesthood order of God. Today we would say they went to the house of the Lord and received their blessings. The order of priesthood spoken of in the scriptures is sometimes referred to as the patriarchal order** because it came down from father to son. But this order is otherwise described in modern revelation as an order of family government **wherein a man and woman enter into a covenant with God just as did Adam and Eve to be sealed for eternity,** to have posterity, and to do the will and work of God throughout their mortality.

Joseph F. Smith, Gospel Doctrine, p.161

This feeling should be respected by the Church. Hence, officers who desire to use the services of a young man in any capacity for the business of the Church, should not fail to consult the father before the call is made. We have instances where young men have even been called to fulfil important missions; their names having been suggested to the Church by bishops of wards, or by presidents of quorums, without the father having been consulted whatever. The parents have been entirely overlooked. This is neither desirable nor right, nor is it in conformity with the order of the Church, or the laws that God instituted from the early times. **The Church is patriarchal in its character and nature,** and it is highly proper and right that the head of the family, the father, should be consulted by officers in all things that pertain to the calling of his children to any of the duties in the Church. No one understands as well as the father, the conditions that surround the family, and what is best for his children; his wishes should therefore be consulted and respected.

Bruce R. McConkie, Doctrinal New Testament Commentary, Vol.3, p.209 - p.210

**When the priesthood organization is in perfect operation, it functions on a family or patriarchal basis; it operates as a patriarchal order.** It is the power to bless, to bless mankind generally and to bless the household of faith specifically. Hence, formal provision is made in the gospel for patriarchal blessings -- blessings given by a patriarch to his family in the power and authority of the holy priesthood.

Joseph F. Smith, Gospel Doctrine, p.286

There is no higher authority in matters relating to the family organization, and especially when that organization is presided over by one holding the higher Priesthood, than that of the father. The authority is time honored, and among the people of God in all dispensations it has been highly respected and often emphasized by the teachings of the prophets who were inspired of God. **The patriarchal order is of divine origin and will continue throughout time and eternity.** There is, then, a particular reason why men, women and children should understand this order and this authority in the households of the people of God, and seek to make it what God intended it to be, a qualification and preparation for the highest exaltation of his children. In the home the presiding authority is always vested in the father, and in all home affairs and family matters there is no other authority paramount. Wives and children should be taught to feel that the **patriarchal order in the kingdom of God has been established for a wise and beneficent purpose**, and should sustain the head of the household and encourage him in the discharge of his duties, and do all in their power to aid him in the exercise of the rights and privileges which God has bestowed upon the head of the home. **This patriarchal order has its divine spirit and purpose**, and those who disregard it under one pretext or another are out of harmony with the spirit of God's laws as they are ordained for recognition in the home. It is not merely a question of who is perhaps the best qualified. Neither is it wholly a question of who is living the most worthy life. It is a question largely of law and order, and its importance is seen often from the fact that the authority remains and is respected long after a man is really unworthy to exercise it.

Joseph F. Smith, Gospel Doctrine, p.288

**The necessity, then, of organizing the patriarchal order** and authority of the home rests upon principle as well as upon the person who holds that authority, and among the Latter-day Saints family discipline, founded upon the law of the patriarchs, should be carefully cultivated, and fathers will then be able to remove many of the difficulties that now weaken their position in the home, through unworthy children.

Smith and Sjodahl, Doctrine and Covenants Commentary, Sec. 58, p.343

During the **Patriarchal Dispensation, the family government, which was patterned after the government in the celestial kingdom, obtained. In our dispensation, which is the Dispensation of the Fulness of Times, that form of government must be restored, in order**

**that the Saints may learn something of celestial government, by their experience here.**

Encyclopedia of Mormonism, Vol.3,

**PATRIARCHAL ORDER OF THE PRIESTHOOD**

To Latter-day Saints, **the patriarchal order of the priesthood is the organizing power and principle of celestial family life.** It is the ultimate and ideal form of government. It answers the query of Elder Parley P. Pratt: "Who can endure to be forever banished and separated from father, mother, wife, children and every kindred affection and from every family tie?" (Pratt, Utah Genealogical and Historical Magazine 23 [Apr. 1932]:59).

Encyclopedia of Mormonism, Vol.3,

**PATRIARCHAL ORDER OF THE PRIESTHOOD**

**The patriarchal order is, in the words of Elder James E. Talmage, a condition where "woman shares with man the blessings of the Priesthood," where husband and wife minister, "seeing and understanding alike, and cooperating to the full in the government of their family kingdom"** (Young Woman's Journal 25 [Oct. 1914]:602-603). A man cannot hold this priesthood without a wife, and a woman cannot share the blessings of this priesthood without a husband, sealed in the temple.

Encyclopedia of Mormonism, Vol.3,

**PATRIARCHAL ORDER OF THE PRIESTHOOD**

**Concerning patriarchal authority, the Prophet Joseph Smith admonished the Saints: "Go to and finish the [Nauvoo] temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood"** (TPJS, p. 323, cf. D&C 107:18, 20). **This priesthood and its associated powers were introduced in Nauvoo, Illinois, in 1843. It was first conferred upon the First Presidency, the apostles, and their wives** (WJS, pp. 244-45).

Bruce R. McConkie, The Mortal Messiah, Vol.3, p.163

The works of Abraham! The works of righteousness -- **honoring the priesthood, living in the patriarchal order of matrimony**, receiving visions and revelations and the gifts of the Spirit, and worshipping the Father in the name of the Son, as did Adam and all of the ancients. As to that celestial marriage practiced by Abraham and that eternal life which grows out of it, the revealed word to latter-day Israel is: "This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved." (D&C 132:31-32.)



## The Patriarchal and Melchizedek Priesthood

Joseph Fielding Smith Jr., Doctrines of Salvation, Vol.3, p.104

### PATRIARCHAL ORDER PART OF MELCHIZEDEK PRIESTHOOD

**The priesthood which prevailed from Adam to Moses was the Patriarchal Order**, yet it was only a part of the Melchizedek Priesthood. **All of the ancient patriarchs were high priests, but the direction of the Church in those days was by patriarchs.** After the time of Moses, when the Melchizedek Priesthood was withdrawn from Israel, this order as it is called, of Patriarchal Priesthood, did not continue, there came, then, the Aaronic Priesthood, with the prophets holding the Melchizedek Priesthood as high priests. The bestowal of this higher authority, however, had to come by special designation; it was not generally given to the male members of the tribes.

Joseph Fielding Smith, Answers to Gospel Questions, Vol.2, p.175

Your attention is called to the fact that if this priesthood was the right of the first-born only, then the right would have been vested in Japheth, not Shem, after the flood, for Japheth was older than Shem. It could not be, then, on the ground of primogeniture that the descendants of Ham were denied the patriarchal priesthood. If this order was to be followed down to Moses, then Moses should not have been called to lead Israel, for he was of the tribe of Levi. Then again, we should remember that Moses got his priesthood from Jethro, who was not a descendant of Israel, but of Abraham through a younger branch of his family.

Harold B. Lee, Stand Ye In Holy Places, p.271

Now for just a moment, let's take a look at the Church organizations that have existed in each of these dispensations from the beginning. To Adam there was given "dominion . . . over every living thing that moveth upon

the earth." (Genesis 1:28.) **The government in his time was patriarchal and the priesthood ruled. Men holding the priesthood ruled by direct revelation and commandment.**

Harold B. Lee, Stand Ye In Holy Places, p.271

**In Enoch's time likewise, his government was patriarchal.** Zion, the City of Holiness, was established, and Enoch gave a perfect economic law, known to us as the Order of Enoch. There was likewise a similar government from Noah to Abraham, as we are informed by modern revelation in these words:

*(Personal note: perhaps, the pat. order/priesthood must be functioning properly for the law of consecration to exist in its fullness. BHP)*

Bruce R. McConkie, The Promised Messiah, p.80

Then came the prophets Methuselah, Lamech, and Noah, each in turn, with the scripture saying that "Noah prophesied, and taught the things of God, even as it was in the beginning." (Moses 8:16.) From Noah the prophetic powers passed to Shem and his descendants, including Melchizedek, **up to this point the perfect patriarchal system had prevailed and the prophetic powers and patriarchal priesthood had passed from father to son.** Melchizedek conferred the priesthood upon Abraham, and soon it was spread out among peoples and nations of whom we have no knowledge, spread out without apparent reference to the perfect system of patriarchal descent. By way of lineage, it went from Abraham to Isaac, Jacob, Joseph, Ephraim and Manasseh, and to the increasing hosts of Israel. But from Esaias, who lived in the days of Abraham and of whom we know nothing else, it went successively to Gad, Jeremy, Elihu, Caleb, and Jethro, who was the father-in-law of Moses and the one who conferred the priesthood upon Israel's greatest prophet. (D&C 84:5-16.)

Bruce R. McConkie, A New Witness for the Articles of Faith, p.36

After the flood, Shem and Melchizedek and others unknown to us **continued to exercise divine power among the righteous in the Old World through the patriarchal order.** In the New World the Jaredite prophets held similar sway. **Abraham received from Melchizedek the power to perpetuate the patriarchal system,** a system that would make him the Father of the Faithful from that day onward as long as the earth should stand. He was called by the Lord to "be a father of many nations." To him the Lord said: "I will establish my covenant [the gospel covenant] between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee." (Genesis 17:4, 7.) "And in thy seed shall all the nations of the earth be blessed" (Genesis 22: 18), meaning that all who thereafter believed what Abraham believed and lived as Abraham lived would bless themselves through the everlasting gospel covenant.

Burton, ed., We Believe, Priesthood: Church Government

We find that after the days of Noah an order was introduced called **the patriarchal order**, in which every man managed his own family affairs. And prominent men among them were **kings and priests unto God, and officiated in what is known among us as the priesthood of the Son of God, or the priesthood after the order of Melchizedek**. Man began again to multiply on the face of the earth, and the heads of families became their kings and priests, that is, the fathers of their own people. (General conference, Oct. 1874, JD17:207) TLDP:504

Joseph F. Smith, Gospel Doctrine, p.161

This feeling should be respected by the Church. Hence, officers who desire to use the services of a young man in any capacity for the business of the Church, should not fail to consult the father before the call is made. We have instances where young men have even been called to fulfil important missions; their names having been suggested to the Church by bishops of wards, or by presidents of quorums, without the father having been consulted whatever. The parents have been entirely overlooked. This is neither desirable nor right, nor is it in conformity with the order of the Church, or the laws that God instituted from the early times. **The Church is patriarchal in its character and nature**, and it is highly proper and right that the head of the family, the father, should be consulted by officers in all things that pertain to the calling of his children to any of the duties in the Church. No one understands as well as the father, the conditions that surround the family, and what is best for his children; his wishes should therefore be consulted and respected.

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**When the priesthood organization is in perfect operation, it functions on a family or patriarchal basis; it operates as a patriarchal order.** It is the power to bless, to bless mankind generally and to bless the household of faith specifically. Hence, formal provision is made in the gospel for patriarchal blessings -- blessings given by a patriarch to his family in the power and authority of the holy priesthood.

Bruce R. McConkie, Doctrinal New Testament Commentary, Vol.2, p.504  
But now there is to be a new era, an era in which God sends the gospel to all the world, and every creature is to hear it in due course. **True the family concept is to be preserved**, and those who receive the gospel are to be adopted into the family of Israel as fellow heirs with those who inherited the right to the gospel because of blood lineage. **But civic government is to pass from a patriarchal system to a national system**, and only the spiritual blessings of the patriarchal order are to be retained. **The Church itself is no longer to be a family Church. Now we are to have a world Church.**

Harold B. Lee, Stand Ye In Holy Places, p.321-322

Down through the various gospel dispensations since Adam, there have been always the essentials prescribed by Joseph Smith for the kingdom of God on earth. **In the beginning, that government was patriarchal;** then in the days of the prophet Samuel, the children of Israel were governed by judges, and followed thereafter by kings chosen and authorized by divine appointment. **The organization set up by the Master was apparently more complete than formerly and undoubtedly was the pattern of organization to be followed thereafter,** as evidenced by the fact that He set up a similar organization among the Nephites on the western continent.

Encyclopedia of Mormonism, Vol.2,

MELCHIZEDEK PRIESTHOOD: FUNCTIONING OF THE MELCHIZEDEK  
PRIESTHOOD.

All who hold the priesthood can use it to benefit others, regardless of their particular Church assignment or priesthood office. **For example, in working with their families, men are authorized to carry out their patriarchal responsibilities** (see Fatherhood), including blessing family members. In addition, they are authorized to heal the sick, seek personal knowledge, and **give general help and comfort to those whom they contact.**

Bruce R. McConkie, A New Witness for the Articles of Faith, p.312 - p.313

When we receive the Melchizedek Priesthood, we enter into a covenant with the Lord. It is **the covenant of exaltation.** In it, we promise to magnify our callings in the priesthood, to keep the commandments, "to give diligent heed to the words of eternal life," to "live by every word that proceedeth forth from the mouth of God," and **to enter the patriarchal order which leads to a continuation of the family unit in the realms ahead.** In return, the Lord covenants and promises that we shall inherit eternal life. Of those who keep their part of the covenant, he says: "[They] are sanctified by the Spirit unto the renewing of their bodies." That is, they are born again; they become alive in Christ; they are new creatures of the Holy Ghost; they become the sons of God and thus joint-heirs with Christ. "They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God." **They become heirs of the promises made to the fathers, the promises made to Abraham, Isaac, and Jacob that their seed after them would have the right to the gospel and the priesthood and eternal life.**