

## MY PRIESTHOOD VIEWS

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From: Stan

To: clangreen@juno.com

Subject: The Priesthood - Where is it?

On Tue, 8 Feb 2000 13:14:02 -0500 "Stan" writes:

> Hey Tom,

> I am interested in your opinion of where the Priesthood Authority is.

> The AUB? If not, Where?

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> Thanks,

> Stan

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Well, Stan, ... good question. I wonder if it's thrown out to bait me. But I'll take the bait and, for what it's worth, give you my opinions. I won't do as Sandy does and tell you that I know certain things by the witness of the Spirit, even though that is the only basis for some of my beliefs. I'll just give you the facts as I've found (and interpreted) them.

Of course, this very question became an overpowering obsession with me during the late '70's. It got to where I couldn't eat, sleep or work until I figured out where it was the Lord wanted me to go. Having a researcher's pass to the Church Archives I was able to dig through and sort out a lot of things. After much intensive research, especially focusing on what Joseph Smith was doing in Nauvoo, and studying and researching with men like Fred Collier, Knut Knuteson and Ross LeBaron, I finally arrived at some conclusions regarding Priesthood. I will share them herewith.

### WHAT PRIESTHOOD DOES THE CHURCH HAVE?

I know about prophecies by Brigham and others that if the Church "clasps hands with the world" the Priesthood is gone; if the Church gives the Negro the Priesthood, the Priesthood is gone, etc. I received an e-mail yesterday from one of the group who said, "I believe the Church is in a full-blown state of apostasy." I once felt that way, too. Today, however, I don't believe I can accurately judge the Church. I'm not privy to what goes on (or doesn't go on) between the Lord and the leaders. What's more, it doesn't affect my course either way.

I do believe that there are principles and ordinances that do not come under the purview of the Church. But I don't dispute the Church's mission to spread the good news of the restoration. I encouraged my second son in his desire to serve a mission. I don't agree, however, that the Gospel should be "adapted" to the liking of the masses to make it more acceptable. Nor do I believe that the objective should be to make every single person now living, or who ever has lived, a Mormon. I don't think it's meant for everyone. At least not in this lifetime. I do know that what the Lord had in store for me was not available in the Church. (In fact, He had to pry my reluctant hands from the Church before I could advance into higher ordinances).

### TWO PRIESTHOODS

From my research I've learned that there are two different types of Priesthood: Apostolic and Patriarchal. These two Priesthoods are identified in the scriptures as being separate and distinct. The Apostolic Priesthood is "the Holy Priesthood after the Order of the Son of God" (D&C 107:3), the Priesthood of the Church of Jesus Christ. The Patriarchal Priesthood is the Priesthood of the Holy Order of God, the Priesthood of the Church of the Father.

#### APOSTOLIC PRIESTHOOD:

The Priesthood of the Son, and it's Gospel, a "preparatory" gospel, offers men salvation.

This Priesthood qualifies men to preside (in wards and stakes) over those who are not in their own family in order that people may learn the principles of the Gospel of Christ. This is the Priesthood to the Gentiles. It's designed to help prepare worthy Gentiles to become Israelites. The Priesthood of the Son (as you know) was restored by Peter, James and John, with it's appendage restored by John the Baptist.

#### PATRIARCHAL PRIESTHOOD:

The Priesthood of the Father, and it's attendant Gospel, offers men exaltation.

The Father's Priesthood is patri-lineal in nature. It can only be given from father to son. If one's natural father doesn't have it, then one must become adopted to a man who does. It is structured to give a man the keys of revelation to function as a "Patriarch in his own right over his own house." It does not give a man a right to preside over his neighbor's family.

A certain level of the Patriarchal Priesthood (Abraham's Patriarchal authority) was restored in the Kirtland Temple by Moses, Elias and Elijah (D&C 110). Just 5 days prior to this restoration Joseph Smith had said, "I then observed to the quorums, that I had now completed the organization of the Church [of Jesus Christ]." (TPJS 110) Christ had taught, however, that, "If it so be that [my] church is built upon my gospel then will the Father show forth his own works in it." (III Nephi 27:10) So once the Church of the Son was complete, the Patriarchal Order of the Father was shown forth in it.

Moses brought the keys to gather Israel. Israel was not wards and stakes, but patriarchal tribes or families. Elias (Noah) brought the Gospel of the dispensation of Abraham, a patri-lineal priesthood "saying that in us AND OUR SEED all nations of the earth would be blessed" (D&C 110:13). Elijah brought keys to have the families "sealed in heaven" as they became arranged, by adoption (men) and marriage (women), on earth. However, the Fullness of this Priesthood was restored (by Adam, Elijah, and possibly others) in the Nauvoo temple.

It was with these two Priesthoods that Joseph built the Church Jesus Christ (the Priesthood of the Son) and the Patriarchal Order (the Priesthood of the Father).

### PRESIDING OVER PRIESTHOOD

#### PATRIARCH TO THE CHURCH - HYRUM'S KEYS

Oliver originally presided over the Apostolic Priesthood by virtue of the Patriarchal Priesthood he received in the Kirtland Temple and his position as "Apostle to the Gentiles." This Priesthood descended through Abel and was later presided over by Paul. But that calling and Priesthood was passed to Hyrum. His last act was to bid farewell to the Gentiles.

It was with this calling and Priesthood that Hyrum could preside over the Apostolic / Gentile organization of the Church of the Son, while Joseph went on to preside over the Holy Order of the Father. The Lord added to the position of presiding over the Apostolic Priesthood the right (and responsibility) to preside over the Sealing Keys to the Church of the Son. Hyrum's authority was later held by his son, John, for about 60 years. There is evidence to believe that, under the direction of Jos. F. Smith (who, by rights of primogeniture, succeeded his brother in the Patriarchal office), the keys to preside in this Priesthood were given to Smith's close friend, Patriarch John Woolley to hold "in trust" until John Smith's grandson, Hyrum Gibb Smith, the new Church Patriarch, would qualify by living plural marriage. He wouldn't.

### WHAT PRIESTHOOD DO THE FUNDAMENTALISTS HAVE?

I believe, from circumstantial evidence and logic, that Joseph Musser received those keys from John Woolley, or at least presided in them after the death of John Woolley, after being adopted to Hyrum by Jos. F. Smith. Musser claimed to be Hyrum's heir, and I believe it. He knew that Hyrum's keys presided. He had had his Second Anointings and was living the Principle that qualified him to preside (having sired children in plural marriage). Musser didn't pass those keys on. The Lord told him he couldn't give his council (Rulon, Owen and the boys) their Second Anointings. I believe he did pass on the right, and the charge, to keep plural marriage alive.

In my opinion, the AUB is the Patriarchal house of Joseph Musser (the FLDS in Colorado City, Utah is the Patriarchal house of John Y. Barlow). But Musser said he didn't know who held ALL the keys. Rulon Allred said that he didn't hold ALL the keys. And, even though Owen claims them all (or at least his people claim them all for him) I have a tape recording of Owen saying, "Honestly, I don't know where we have any authority to perform any endowments."