

Foundations of the Restoration Lesson 5 The Restoration of the Priesthood

SATURDAY, FEBRUARY 2, 2019



Esarhaddon 681-668 BC was the third king of the Sargon Dynasty of the Neo-Assyrian Empire. He was the youngest son of King Sennacherib (reigned 705-681 BCE).



Monuments to Esarhaddon - Mark, J. J. (2014, July 08). Esarhaddon. *Ancient History Encyclopedia*. Retrieved from <https://www.ancient.eu/Esarhaddon/>



Source: Photo by Jenifer Jackson, courtesy Tell Tayinat Archaeological Project, University of Toronto (Harrison, T.P., 2009, 'Neo-Hittites in the "Land of Palistin". Renewed investigation at Tell Ta'ayinat on the Plain of Antioch', *Near Eastern Archaeology* 72[4], 186)

FIGURE 1: Excavation of the tablet of Esarhaddon's Succession Treaty in temple XVI at Tell Tayinat.



<p>ni šum-ma^maš-šur-DU- A DUMU- MAN GAL-u ša É-UŠ-ti ša^maš-šur-PAB-AŠ MAN KUR-aš-šur.KIEN-ku-un [ū]-kal-lim-ka-un-ni ḥa-an-un-um- ma la to-da-gal-a-ni</p>	
<p>A. You shall neither change nor alter the word of Esarhaddon, king of Assyria, B. but serve this very Assurbanipal, the great crown prince designate whom Esarhaddon, king of Assyria, your lord, has presented to you, and he shall exercise the kingship and dominion over you.</p>	<p>B’. Every word which I am commanding you, it you shall carefully keep A’. Do not add to it and do not take away from it</p> <p style="text-align: center;">Deut. 12:32</p>

Evidence exists that shows similarities between Deuteronomy and Ancient Near Eastern treaties, specifically Esarhaddon’s Succession Treaty, otherwise known as “EST.” See: Drew S. Holland, “On the Commonalities of Deuteronomy 13 with Ancient Near Eastern Treaties,” JESOT 5.2 (2016-2017): 141-66). See: <http://jesot.org/wp-content/uploads/2017/07/Holland-JESOT-5.2.pdf>

Deuteronomy: Renewing the Covenant

Covenant Between Man and Man		Covenant Between God and Man		
Ancient Treaties	Description	Exodus – Lev.	Deuteronomy	Joshua 24
Introduction	Author identified	Exodus 20:1	1:1-5	verses 1-2
Historical Prologue	Past relations between parties	Exodus 20:2	1:6 – 4:49	verses 3-13
Stipulations	Obligations and duties of the people	Exodus 20-23,34; Lev. 1-25	5:1 – 26:19	verses 14-25
Document	Recording	Exodus 25:16	27:1-8	verse 26
Curses and Blessings	Obedience or disobedience	Leviticus 26	28:1-68	verse 20
Witnesses	God called	None	31:1 – 32:43	verse 22,27

Treaty-Covenant Pattern

in the Old Testament and Benjamin's Speech

Elements	Exodus 19:3b-8	Exodus 20-24	Deuteronomy	Joshua 24	Mosiah 1-6
Preamble	19:3b	20:1	1:1-5	24:1-2a	1:1-2:9a
Antecedent History	19:4	20:2	1:6-3:29	24:2b-13, 16b-18a	2:9b-21, 23-30
Terms of the Covenant	19:5-6	20:3-23:19	4-26	24:14, 18b, 23	2:22, 24b, 31-41; 4:6-30
Formal Witness	19:8	24:3	31:19	24:16a, 19a, 21-23	5:2-8
Blessings and Curses	19:5	23:20-33	27:9-28:68	24:19b-20	3:24-27; 5:9-15
Recital of the Covenant/ Deposit of the Text	19:7	24:4-8	27:1-8; 31:9, 24-26	24:25-27	2:8, 9a; 6:1-3, 6



May 15, 1829

UPON you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

Melchizedek Priesthood Restoration

Sufficient elements can be put together to give us a close approximation of the time sequence (for the restoration of the Melchizedek Priesthood). Evidence suggests a date within the 13-day period from 16 May to 29 May 1829. (Larry Porter, *The Restoration of the Aaronic and Melchizedek Priesthoods*, *Ensign*, Dec. 1996)





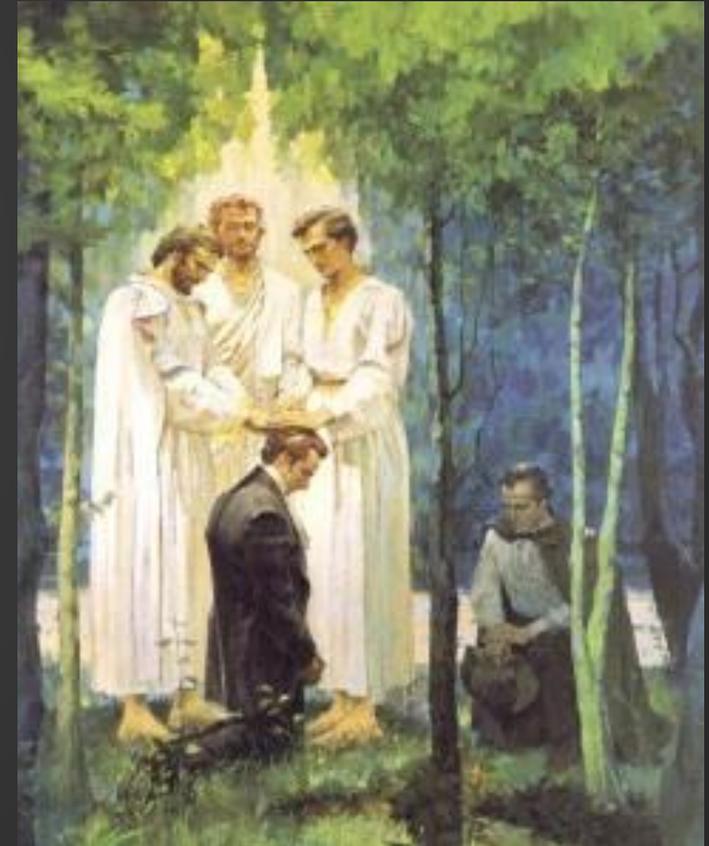
Why?

Why didn't John baptize Joseph and Oliver?

What do we learn from this?

The Addison Everett Account

Joseph Smith, Brother Everett wrote, "Said as they Ware Tran[s]lating the Book of Mormon at His Father In Laws in Susquhanah County Pennsylvania. T[h]ey ware thretned By a Mob and in the same time Father Knights came Down from Cole[s]vill[e] Broom[e] County New York and Desired them to go home with him and preach to them in his Neighbourhood And on Account of the Mob Spirit prevailing they concluded to goe."



The Addison Everett Account

But even after they arrived at the Knights' residence in Colesville, opposition soon plagued them. Once again circumstances forced them to flee in haste from the mob and to return to Harmony. Brother Everett's letter continues: "And they wandered in a dense Forest all Night and often times in Mud and water up to thare Knees. And Brother Oliver got quite exausted in the After Part of the Night and Brother Joseph had to put his arm arround him and allmost carry him. And Just as the day Broke in the East Brother Oliver gave out Entirely and he[,] Br Joseph[,] leaned him against an oak tree just out side a field fenc[e] Br Oliver Crying out how long O Lord O how Long Br Joseph hav[e] we got to suffer these things[?] Just this moment Peter James & John came to us and Ordained to the Holy Apostelship and gave us the Keys of the Dispnsation of the fullness of times. (*The Restoration of the Aaronic and Melchizedek Priesthoods*, Larry C. Porter, *Ensign* 1996 December)

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Keys, Priesthood, and Power to Preside and to Decide

Isaiah 22:20-25

Matthew 25:14

D&C 107:8,10,18

D&C 107:78-79



The Lord knew there
would be difficulties

D&C 102:11,19-20

Keys, Authority, Power

Priesthood keys are the authority God has given to priesthood (holders) to direct, control, and govern the use of His priesthood on earth. Every act or ordinance performed in the Church is done under the direct or indirect authorization of one holding the keys for that function. As Elder M. Russell Ballard has explained, “Those who have priesthood keys... literally make it possible for all who serve faithfully under their direction to exercise priesthood authority and have access to priesthood power.” (Elder Dallin H. Oaks, The Keys and Authority of the Priesthood, April 2014 General Conference)

Exercising authority

A person may have authority given to him, or a sister to her, to do certain things in the Church that are binding and absolutely necessary for salvation, such as the work that our sisters do in the House of the Lord. They have authority given unto them to do some great and wonderful things, sacred unto the Lord, and binding just as thoroughly as are the blessings that are given by the men who hold the Priesthood. (Elder Dallin H. Oaks, The Keys and Authority of the Priesthood, April 2014 General Conference)

Exercising Authority

Whoever functions in an office or calling received from one who holds priesthood keys exercises priesthood authority in performing her or his **assigned duties.** (Elder Dallin H. Oaks, The Keys and Authority of the Priesthood, April 2014 General Conference)

Equal to yet different

Our Church doctrine places women equal to and yet different from men. God does not regard either gender as better or more important than the other... When men and women go to the temple, they are both endowed with the same power, which is priesthood power... Access to the power and the blessings of the priesthood is available to all of God's children. (Elder Dallin H. Oaks, The Keys and Authority of the Priesthood, April 2014 General Conference)



Scaffolding

President Harold B. Lee once said the Church is the scaffold with which we build eternal families. Elder L. Tom Perry observed, “There are two principal reasons why I appreciate President Lee’s metaphor for the Church—as scaffolding for our eternal families. First, it helps me understand what the Church is. Second, and equally important, I understand what the Church is not.”



That's an interesting perspective, isn't it? Although the Church plays a pivotal role in proclaiming, announcing, and administering the necessary ordinances of salvation and exaltation, all of that, as important as it is, is really just the scaffolding being used in an infinite and eternal construction project to build, support, and strengthen the family.



And just as scaffolding is eventually taken down and put away to reveal the final completed building, so too will the mortal, administrative functions of the Church eventually fade as the eternal family comes fully into view. In that context, it's important to remember that our Church assignments are only temporary, and that at some point we will all be released either by our leaders or by death. But we will never be released from our eternal callings within the family.

(Elder M. Russell Ballard, Women of Faith, Dedication, Determination, and Action, Address delivered May 1, 2015 at BYU Women's Conference)