



**WIN Program: Witnessing in Neighborhoods**  
**Advanced Class on Mormonism**  
**Week Nine: Supplemental**  
**Why were verses regarding the Priesthood changed?**

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## Why were the Verses Regarding the Priesthood Changed?

Many contend that the priesthood as it is known to Latter-Day Saints today is not found in the original revelations of Joseph Smith published in The Book of Commandments. The Book of Commandments, which was published in 1833, contains the original revelations of Joseph Smith. It is called now the Doctrine and Covenants. It is believed that the revelations were changed so that Joseph Smith could become the seer of the church. David Whitmer, a witness to the Book of Mormon, wrote about this very issue concerning the priesthood in his book called *An Address to all Believers in Christ*:

**“This matter of priesthood since the days of Sydney Rigdon, has been the great hobby and stumbling block of the Latter Day Saints. Priesthood means authority; and authority is the word we should use. I do not think the word priesthood is mentioned in the New Covenant of the Book of Mormon. Authority is the word we used for the first two years in the Church of Christ, and lineal priesthood of the old law being in the church, all originated in the mind of Sydney Rigdon. He explained these things to Brother Joseph in his way, out of the Scriptures, and got Brother Joseph to inquire, etc. He would inquire, and as mouthpiece speak out revelations just as they had it fixed in their hearts. As I have said before, according to the desires of the heart, the inspiration comes, but it may be the spirit of man that gives it... This is the way the High Priests and the priesthood as you have it, was introduced into the Church of Christ almost two years after its beginning-and after we had baptized and confirmed about two thousand souls into the Church.”**(Page 64)

**“You have changed the revelations from the way they were first given and as they are today in the Book of Commandments, to support the error of Brother Joseph in taking upon himself the Seer to the church. You have changed the revelations to support the error of the high priests. You have changed the revelations to support the error of a president of the high priesthood, high counselors, etc. You have altered the revelations to support you in going beyond the plain teachings of Christ in the new covenant part of the Book of Mormon.”**(Page 49)

Dear Mormon, can you answer the following questions?

Why does Section 2 of Doctrine of Covenants not appear in the original 1833 edition? Since it seems to be one of the oldest of Joseph Smith’s **revelations**, why does it not appear until the 1876 edition of Doctrine of Covenants?

In verse 2 of chapter IV on page 10 of the original 1833 edition of Doctrine and Covenants says, **“and he has a gift to translate the book, and I have commanded him that he shall pretend to no other gift, for I grant him no other gift.”** Why in verse 4 of Section 5 in the 1979 edition were the word **first** and the phrases **“until my purpose is fulfilled in this,”** and **“until it is finished”** added? Why also was the third person **“he”** changed to the first person **“you”**?

In verse 4 of chapter IV on page 11 of the original 1833 edition of Doctrine and Covenants, it says, **“them will I visit with the manifestation of my Spirit, and they shall be born of me, and their testimony shall go forth.”** Why was the phrase **“even of the water and of the spirit”** in verse 16 and all verse 17 of Section of the 1979 edition added. Is it possible that it was added to make it appear as though they were waiting for that later priesthood?

In verses 2 and 3 of chapter VI on page 18 of the original 1833 edition of Doctrine and Covenants says, **“but my beloved has undertaken a greater work. (3) Verily I say unto you, ye shall both have according to your desire.”** However, starting with the words **“yet among men”** in verse 5 through verse 7 of Section 7 of the 1979 edition, seventy-six words were added giving the impression that Peter, James and John had the **“keys of this ministry.”** Why?

In verse 3 of chapter VII on page 19 of the original 1833 edition of Doctrine and Covenants say, **“for you have another gift, which is the gift of working with the rod: ... no other power save God, that can cause this rod of nature, to work in your hands, for it is the work of God...”** In verses 6-8 of Section 9 of the 1979 edition, Why was **“Working with the rod”** and **“this rod of nature”** changed to the **“gift of Aaron”** seemingly to give credence that the priesthood that came along later? Also in verse 9, Why is the word **“means”** being used to refer to the **“gift of Aaron”** while in the original 1833 edition it refers to the **“rod of nature”**?

There is no entry in the original 1833 edition of Doctrine and Covenants for Section 13 of the 1979 edition. In section 13 of the 1979 edition, it gives us the exact the date the Aaronic Priesthood was supposedly given. However, this **“revelation”** was not recorded until August 1, 1842, in Times and Seasons, and did not become a part of Doctrine and Covenants until 1876. Why?

In verses 44 and 45 of chapter XXIV on page 52 of the original 1833 edition of Doctrine and Covenants says, **“which shall authorize him to perform the duty of his calling. (45) The duty of the members after they are received by baptism.”** Why was there an addition in verses 64-68 of Section 20 of the 1979 edition of Doctrine of Covenants? The last part of verse 64 reads, **“or he may receive it from a conference.”** Why were these words and all of verses 65, 66 and 67 added later to include the offices of high councilors, high priest and the president of the high priesthood?<sup>(8)</sup>

In verse 6 of chapter XVIII on page 60 of the original 1833 edition of Doctrine and Covenants says, **“I will drink of the fruit of the vine with you, on the earth, and with all those whom my Father hath given me out of the world:”** It can be seen in verses 5-18 of Section 27 of the 1979 edition that there were some additions made since the original. If you read verses 1-5 until you reach the word **“earth”** in verse 5, and if then skip over and read verse 18, you will see how the original revelation read. The last half of verse 5 through verse 18, with exception of verse 14 were added. Why were verses 8 and 12 added to support Joseph’s **“priesthood”** and why were they not in the original recorded **“revelation”**?

In verses 54 and 55 of chapter XLIV on page 95 of the original 1833 edition of Doctrine and Covenants says, **“(54) The priest and teachers, shall have their stewardship given them even as the members; and the elders are to assist the bishop in all things, and he is to see that their families are supported out of the property which is consecrated to the Lord, either a stewardship, or otherwise, as may be thought best by the elders and bishop. (55) Thou shalt contract no debts with the world except thou are commanded.”** In verse 71 of Section 42 in the 1979 addition, why was the **“high priest”** and **“counselor”** added, and why were they originally to be supported out of the property consecrated to the Lord? However, **“Lord”** was replaced by **“bishop,”** and the wording in the last part of verse 71 was totally changed. Why were the last three verses, 55-57, taken out and replaced by the addition of verses 72-93? Verse 55 of the original was changed to say that they are not to have debts with the outside world except as commanded. Is the commandment being followed by Latter-day Saints today?

The Latter Day Saints believe the Aaronic and Melchizedek priesthoods were restored to this earth by their church; perhaps, we should examine the purposes of these priesthoods. Since the LDS church claims to have the Aaronic and Melchizedek priesthoods: therefore, it has the only authority to carry out the ordinance of the church. However, according to Hebrews 5:1-3 and Leviticus 17:11, the reason for the Aaronic priesthood existences was to offer sacrifices for the atonement for sins. Because Jesus offered himself as the ultimate and perfect sacrifice for sin once and for all, there is no more need for the daily sacrifices of the Aaronic priesthood (Hebrews 7:27). Is there any mention of Aaronic priesthood being held by any Christian in the New Testament?

Jesus established himself as the high priest after the order of Melchizedek, and at the cross, he set aside the imperfect Aaronic priesthood (Hebrews 7:11-18). The Greek word *aparabatos* means unchangeable, inviolate and nontransferable. Jesus continues forever in the role of the Melchizedek priesthood, which he has as a nontransferable priesthood (Hebrews 7:24). Jesus did not pass on the Melchizedek priesthood to anyone, and he still holds on to it permanently. Dear Mormon, nobody can lay claim to holding the Melchizedek priesthood because Jesus has not and never will vacate the office of this priesthood.

Prior to October 1834, there appears to be no evidence for the historicity of the restoration of the priesthood in any printed matter concerning the LDS church. If the restoration of the Aaronic and Melchizedek priesthoods are so important to the LDS church, why were they not mentioned in the original Doctrine and Covenants and why were they added later? If the Aaronic priesthood was abolished at the cross, why would John the Baptist restore it?

<http://www.christianwitnesses.net/118212.html>