

Priesthood in Our Day

Version 4, updated November 2024

The purpose of this document is to compile the instructions God's people have received pertaining to priesthood in our day, and to help men and women understand their respective roles, responsibilities and obligations in relation to it.

Who May Hold Priesthood

T&C 167:1

"I asked the Lord that priesthood get extended beyond the confines of the men who have continually abused and neglected it. I was told that priesthood is confined to men because of the Fall and the conditions ordained by God at that time. Until we reverse things in the Millennium, that is the way it is going to remain, as to the ordinances thus far given in public. I asked the Lord to change that order. It is not going to change. I then asked the Lord that if only men were to hold priesthood for our public ordinances, then could only women vote to sustain them. The saying pleased the Lord, for it was already in His heart. But He said to me, There shall be a minimum of seven women to sustain the man in any vote, and if the man is married, his wife shall be one of them."

(originally given in Lecture 10 of *Forty Years in Mormonism* lecture series, Denver Snuffer, Sept 2014)

T&C 175:26

"Priesthood in its highest form is an opportunity to serve and bless others. Power can only come from Christ. The reason authority is given is to make men more like God; to lift and to elevate them. Priesthood is confined to men because of the Fall and the conditions ordained at that time. Until things are reversed at the Millennium, it will remain for men alone to perform the public ordinances thus far given to us."

T&C 157:57

"And, again, the husband is to hold priesthood to baptize and bless the sacrament of bread and wine in the home, and the husband and wife are to bless their children together. For the husband to use authority to administer outward ordinances outside his own family, his wife must sustain him..."

Ordinations

T&C 175:27

"...Any man holding priesthood can ordain another man...Because John the Baptist laid his hand on Joseph and Oliver, we have continued the practice to lay hands to confer priesthood. We should continue to respect that tradition. No one should baptize until they have had priesthood conferred on them by someone who can trace their authority back to John the Baptist, through Joseph and Oliver."

Preserving the Restoration, pg. 518

"We should respect and keep in place [LDS] ordinations before April 2014. God did not complete the work and send a witness until April of that year, and then only as to the LDS Church Leadership."

Preserving the Restoration, pg. 512-513

"There are people coming from different faiths to associate with fellowships... [they] will

need to be sustained and ordained. They should understand something about priesthood

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before being sustained. Once sustained, when ordaining someone to serve in these fellowships ordain no one to an office, only confer priesthood. Let everyone be equal. Keep lines of authority. It will reckon through the one who confers the priesthood. But power can only come from Christ.

First time ordinations (after April 2014) should be done within a fellowship. All who are ordained in these communities should keep a record of the line of authority and pass it down. Be prepared to defend those lines of authority using the records kept. All of the women who vote to sustain should not only sign the certificate, but also record it in diaries or journals. Let records be kept so if anyone questions, there will be abundant witnesses and documentation.”

A Glossary of Gospel Terms, “Sustain”

“To openly signify support and approval by vote or affirmation (e.g., when seven women sustain a man to use his priesthood outside his own family for the benefit of the fellowship)... for a youth to be ordained, at least seven women must vote to sustain him to be a priest, which would, of necessity, include the mother because she would be most acquainted with his daily walk.”

Obtaining a Priesthood Certificate; Sustaining Vote of 7 Women

A Glossary of Gospel Terms, “Public Rites (Ordinances)”

“...If you have already been ordained, then you have the right to continue to minister to your family as a matter of right. But outside your family it is different. Even though already ordained, a community needs to recognize and authorize anyone to minister for them. For any who would like to qualify to minister outside his family, he must meet in a community and obtain a sustaining vote of a minimum of seven women. When that is done, all seven who vote to sustain should sign a certificate...”

Preserving the Restoration, pg. 510-511

“For any who would like to qualify to minister outside his family, he must meet in a community and obtain a sustaining vote of a minimum of seven women. When that is done, all seven who vote to sustain should sign a certificate. The JS papers show copies of the certificates given in the early church. These were handwritten certificates to function as authorization. Among your own fellowships, do as they did in the early church.

If the man is married, his wife must be among the seven women. If his wife will not sustain him, he is unworthy to provide priesthood service for the fellowship. There is nothing implied in the word [unworthy] regarding a man’s standing before God. Within the community of fellowship, until his wife is prepared to support him in acting outside the family, his effort should be within his family. Husbands and wives are one flesh. The struggle to live that kind of oneness is godly, noble and elevating. The word “unworthy” is not a statement of condemnation, but only of qualification. It was the word the Lord used and therefore I do not feel at liberty to change it.”

“As to single men, there is no impediment to following the pattern and being ordained in the absence of having a wife. But he should marry a woman willing to sustain him if he

intends to use priesthood in a community of believers.”

Preserving the Restoration, pg. 513

“There can be conferences that can be called by anyone, but must include seven women if the business includes priesthood ordination. There is no need for any building to be purchased or built. Meetings can be anywhere.”

Obtaining Confirmation from Heaven

T&C 175:27

“There are three steps. The first is ordination [As described above]. The second, if you’re functioning outside of a family, is sustaining, which requires seven women. Seven women must sustain, one being the wife if the man is married. And thirdly, confirmation must come from Heaven. Heaven must ratify.”

T&C 175:29-30

“Wait until the spirit ratifies your ordination before you act. Ask God to give you the power. Get his “word” through the spirit, just as Alma did. After Alma repented, but before using authority to baptize, he asked God to give him power. God, seeing his repentance, accepted it, and poured his spirit upon Alma to give him power to baptize. The proof of God’s approval was in Alma’s experience and the effect of the ordinance on both Helam and Alma.

If we get power to baptize, we get it from Him. Power is required. It must come from Christ. The pattern must be followed.”

Keeping a Record

T&C 175:28

“Keep a record of the line of authority from the one who does the ordination. [Maintain in your] possession a written certificate signed by the seven women proving the sustaining vote, and everyone involved should record it in their personal records, particularly the day when the Lord confirms the authority to the man.”

Removing a Man’s Certificate; Vote of 12 Women

Preserving the Restoration, pg. 510-511

“Sustaining is by women, and removing authority to act within a community or fellowship is likewise to be done by the vote of women. If a man’s worthiness to function is called into question, then a conference can be convened to deal with the question. In removing authority, at least two witnesses should speak against the accused, and he should be allowed to speak on his behalf and call upon such witnesses as he chooses. Men can be witnesses, but only women are allowed to vote. Removal should be by unanimous vote* of the women present, with at least 12 votes against a man to end his authority to act in the fellowship community. As for his family, he is free to do as he chooses, but he cannot act in the community until restored by the vote of a conference of that community. [*If a woman is present and cannot judge the matter she may abstain, and the vote of the remaining women, if unanimous and there are 12 votes, will be sufficient.” Footnote 1391]

T&C 157:57

“...I have told you that to remove authority to use priesthood outside a man’s family requires a unanimous decision by twelve women. A council of twelve women must be convened, either in the man’s home fellowship among those who are acquainted with his daily walk, or in private at a general conference, also including among the twelve women

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from the conference those who are acquainted with his daily walk, so that no injustice results.” (Also recorded in T&C 175:32)

Reinstating a Man’s Certificate

T&C 157:57

“...Reinstatement of the man’s authority must be considered by the same council of twelve women when the man petitions for the decision to be rescinded, and requires seven of the twelve to agree upon his reinstatement, which can occur at any time. During the period of suspension, nothing affects the man’s duties and responsibility in his own family.” (Also recorded in T&C 175:32)

Revelation given August 8, 2022, Answer on Forgiveness; relevant excerpts state:

“In response to prayers over the last several months I received the following Answer to an Inquiry About Forgiveness:

[First, the Lord repeats what is recorded in the above scripture, T&C 157:57, then adds,]

“... I say to you, if a man has been suspended for adultery, and then been reinstated, and return again to adultery, he shall not be reinstated again, for to do so places my community at peril. These words were to guard so that no injustice results. I ask, is there injustice if my people cannot become one because of disobedience? Even a single disobedient soul who breaks the hearts of others by his sinful disobedience can destroy the peace of all my people. I say again, Each of you must equally walk truly in my path, not only to profess, but to do as you profess. You shall not show mercy to the disobedient when to do so results in injustice to the people who seek to become one. You shall not forgive the adulterer and welcome him into the community when he has been forgiven and returns again to his sin. You shall not place the community at peril by embracing the willful and unrepentant among you, to leave your little ones at peril of injury, harm, and destruction.”

(Posted on Denver Snuffer’s blog, Aug 8, 2022)

Women’s Council Conference

Revelation given June 20, 2024, relevant excerpts state:

“On June 20, 2024, the word of the Lord came to me, saying:

... There have been disputes among the women about the conduct of women’s councils and disputes about how they are to proceed. I have given direction and it is not wise for the women to be commanded in every particular; but it is also not wise for the direction I have given to be used to achieve a predetermined outcome. The outcome should be based on, and the result of, what is learned in the council.

All my revelations are intended to guide you, and therefore remember that I have told you that I suffered the Constitution of the United States to be established to maintain the

rights and protection of all based upon just and holy principles; and that I established the Constitution by the hands of wise men whom I raised up for this very purpose. The abuses and mistreatment of mankind by unjust governments needed to end, and the principles adopted in the Bill of Rights were intended to secure the protection of those accused of transgressing the laws of the land. The women should consider those protections as they decide how to conduct councils involving those accused of transgressing the laws of God.

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Let the women call a conference at a suitable time and place convenient to allow interested women to attend. Have your wife, Stephanie Snuffer conduct the conference deliberations and let any who want to speak present their concerns. Reason together and draw upon the experiences from those past women's councils. Let the women learn to come to agreement and the voice of that conference decides all matters raised. And I remind you that the majority of those who vote decide the voice of the conference of women. If 100 vote, the vote of 51 decides the matter. And, if another dispute later arises from other women's councils, and there is a need, call another conference of the women and resolve the dispute by the voice of the women's conference, as often as need arises...

Hear me now: Let every person take care in how they use my name, as if I had part in their every dispute, for many things provoking arguments among the people are born from pride, stubbornness, aspiring for control, and reckless indifference toward me and one another. I bear with the people still, and patiently await the return of natural fruit in my vineyard. Do not be misled by my patience, for the time is quickly approaching for the harvest of my vineyard. Amen."

(Posted on Denver Snuffer's blog, July 19, 2024)

Language to Use for Ordinances

Revelation given June 20, 2024, relevant excerpts state:

"On June 20, 2024, the word of the Lord came to me, saying:

"...Publish [Covenant of Christ] for the people to read. Then, have the voice of the people determine if they will accept it as my Covenant... if they accept it let it be your Covenant version to guide you. No one should be forbidden from using the earlier text [The Book of Mormon], nor compelled to use only one of these two, but if approved by their vote it will be your Covenant text to guide you.

As for my doctrine, sacrament and baptismal prayers, use the new language but you are not to forbid using the earlier language, as I will accept either wording for these ordinances."

(Posted on Denver Snuffer's blog, July 19, 2024)

Note: Because the voice of the people voted to accept *Covenant of Christ* on October 27, 2024, and because the Lord said He would accept wording from either *Covenant of Christ* or *The Book of Mormon* for ordinances, the following section includes the instructed prayers for baptism and sacrament ordinances from both texts.

On Baptism

3 Nephi 5:8

*“You must baptize in the following manner, and there must not be any controversies about this. I instruct you that anyone who repents of their sins because of your words and wishes to be baptized in My name, you must baptize them in the following way: You must go down and stand in the water and baptize them in My name. Now these are the words that you must say, **calling them by name**, saying:*

Having authority given to me by Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

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And then you must immerse them under the water and bring them back out of the water. This is the way you must baptize in My name.”

Or, *The Book of Mormon* baptismal language:

*“...calling them by name, saying, **Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the holy ghost. Amen***

A Glossary of Gospel Terms, “Accountability, Age of”

“Children should be taught to understand the Doctrine of Christ and may be baptized when eight years old (see T&C 55:5; Genesis 7:30; 1 Peter 1:14).

T&C 175:11-13

“Any who want to be baptized should be. Before baptism, teach [them] the Doctrine of Christ. This living ordinance should be performed in living water, if possible. Connect with God by using the things He provides.

Little children are not accountable before God, and therefore their mistakes, offenses, and errors are covered by their innocence, and the atonement of Christ...

Mormon said, It is solemn mockery before God that ye should baptize little children...this thing shall ye teach: repentance and baptism unto those who are accountable and capable of committing sin...but little children are alive in Christ.

A record needs to be kept of the names of those baptized. Record their name[s] and submit them to the central recorder’s clearinghouse. A single volume with names will be deposited in a temple to be built before the Lord’s return.”

Administering the Sacrament

T&C 175:16-21

“The sacrament should be taken in the way God commanded. Partake of the sacrament in your families and in your gatherings. Use wine. If you are opposed to alcohol or have a medical condition that prevents you from using wine, use red grape juice. Use the symbol of the blood of our Lord.

3 Nephi 8:6-7

“Then Jesus commanded His disciples to bring Him some bread and wine... He took the bread and broke it and blessed it, and He gave it to the disciples and commanded them to eat... [He said,] You must always make a practice of doing this, just as I’ve done, just as I’ve broken bread and blessed it and given it to you. And you must do this in remembrance of My body, which I’ve shown you. It will be a testimony to the Father that you always remember Me. And if you always remember Me, you’ll have My Spirit to be

with you.

After He said this, He commanded His disciples to take the cup of wine and drink from it... After the disciples completed this, Jesus said to them, Blessed are you for this thing that you've done, because this fulfills My commandments. This shows the Father that you're willing to do what I've commanded you. You must always do this for those who repent and are baptized in My Name. You must do it in remembrance of My blood, which I've shed for you..."

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Moroni 4-5

"The way in which their elders and priests administered Christ's flesh and blood to the congregation. They administered it according to Christ's commandments, so we know that the way they did it is correct. The elder or priest administered it. They knelt down with the congregation and prayed to the Father in the name of Christ, saying:

O God the Eternal Father, we ask You in the name of Your Son Jesus Christ to bless and sanctify this bread for the souls of all those who partake of it, so they can eat in remembrance of Your Son's body and show to You, O God the Eternal Father, that they are willing to take upon themselves the name of Your Son, and always remember Him, and keep His commandments He has given them, so they can always have His Spirit to be with them. Amen.

The way in which the wine was administered. They took the cup and said:

O God the Eternal Father, we ask You in the name of Your Son Jesus Christ to bless and sanctify this wine for the souls of all those who drink of it, so they can do it in remembrance of Your Son's blood, which was shed for them, so they can show to You, O God the Eternal Father, that they always remember Him, so they can have His Spirit to be with them. Amen."

Or, *The Book of Mormon* sacrament prayer language:

"O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his spirit to be with them. Amen.

O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his spirit to be with them. Amen."

An Important Reminder

T&C 139:5-6

"...the rights of the Priesthood are inseparably connected with the Powers of Heaven

and... the Powers of Heaven cannot be controlled nor handled, only upon the principles of righteousness. That they may be conferred upon us, it is true, but when we undertake to cover our sins or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men in any degree of unrighteousness, behold, the Heavens withdraw themselves, the spirit of the Lord is grieved, and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.

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No power or influence can or ought to be maintained by virtue of the priesthood; only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned, by kindness and pure knowledge, which shall greatly enlarge the soul; without hypocrisy and without guile; reproving betimes with sharpness when moved upon by the holy ghost, and then showing forth afterward an increase of love toward him whom you have reproved (lest he esteem you to be his enemy), that he may know that your faithfulness is stronger than the cords of death; your bowels also being full of charity toward all men, and to the household of faith; and virtue garnish your thoughts unceasingly. Then shall your confidence wax strong in the presence of God, and the doctrines of the Priesthood shall distill upon your soul as the dews from heaven. The holy ghost shall be your constant companion, and your scepter an unchanging scepter of righteousness and truth, and your dominion shall be an everlasting dominion, and without compulsory means it shall flow unto you for ever and ever.”

Compiled by Sara L.
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