

Teachings Concerning
Kings and Priests

John Taylor (1808-87) President

- Have you forgotten who you are, and what your object is? Have you forgotten that you profess to be Saints of the Most High God, clothed upon with the holy priesthood? *Have you forgotten that you are aiming to become kings and priests to the Lord, and queens and priestesses to him?* (*The Gospel Kingdom* [1987], p.229-230; emphasis added)

What is a King and a Priest?

D&C 76

55 They are they into whose hands the Father has given all things—

56 They are they who are priests and kings, who have received of his fulness, and of his glory;

57 And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

58 Wherefore, as it is written, they are gods, even the sons of God—

59 Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.

Joseph Smith (1805-44)

- What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam. (*Teachings of the Prophet Joseph Smith* [1974], p.322)
- Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from

a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming his name, is not trifling with you or me. (*Teachings of the Prophet Joseph Smith* [1974], p.346)

Brigham Young (1801-77) President

- We understand that we are to be made kings and priests unto God; now if I be made the king and lawgiver to my family, and if I have many sons, I shall become the father of many fathers, for they will have sons, and their sons will have sons, and so on, from generation to generation, and, in this way, I may become the father of many fathers, or the king of many kings. This will constitute every man a prince, king, lord, or whatever the Father sees fit to confer upon us. (*Discourses of Brigham Young* [1998], p.195)

John Taylor (1808-87) President

- Thus shall we also become legitimately and by right, through the atonement and adoption, kings and priests—priests to administer in the holy ordinances pertaining to the endowments and exaltations; and kings, under Christ, who is King of kings and Lord of lords, to rule and govern, according to the eternal laws of justice and equity, those who are thus redeemed and exalted. (*The Gospel Kingdom* [1987], p.138)
- 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. We read, for instance, in our revelations pertaining to these matters, of a man called Melchizedek, who was a great high priest. We are told that there were a great many high priests in his day, and before him and after him; and these men had communication with God, and were taught of him in relation to their general proceedings, and acknowledged the hand of God in all things with which they were associated. (*The Gospel Kingdom* [1987], p.139)

Bruce R. McConkie (1915-85) Quorum of the Twelve Apostles

- Holders of the Melchizedek Priesthood have

Teachings Concerning Becoming Kings and Queens and Priests and Priestesses

Melvin J. Ballard (1873-1939) Quorum of the Twelve Apostles

Whatever disappointments may come, still be true to him and I promise you, in the name of the Lord, that if not in time, in eternity, you shall have like honors and glory and privilege. If you are faithful over a few things here, you shall be ruler over many things there, and become kings and priests unto God. And you sisters who have dwelt in reflected glory will shine in your own light, queens and priestesses unto the Lord forever and ever. (Conference Report, October 1934, Afternoon Meeting, p.121)

Joseph Fielding Smith (1876-1972) President

The main purpose for our mortal existence is that we might obtain tabernacles of flesh and bones for our spirits that we might advance after the resurrection to the fulness of the blessings which the Lord has promised to those who are faithful. They have been promised that they shall become sons and daughters of God, joint heirs with Jesus Christ, and if they have been true to the commandments and covenants the Lord has given us, to be kings and priests

power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, until through the fulness of the ordinances of the temple they receive the fulness of the priesthood and are ordained kings and priests. Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. (Rev. 1:6; 5:10.) (*Mormon Doctrine* [1966, 2nd Ed.], p.425)

- Until the day dawn, and the day star arise in your hearts] Until the Second Coming of the Lord; until the Millennial day dawns; until the day when "the root and the offspring of David" who is "the bright and morning star" (Rev. 22:16) shall reign personally on earth and be the companion, confidant, and friend of those whose calling and election is sure and who are thus called forth as "kings and priests" to live and "reign on earth" (Rev. 5:10) with him a thousand years. (*Doctrinal New Testament Commentary* [1973], Vol.3, p.356)

and queens and priestesses, possessing the fulness of the blessings of the celestial kingdom. (*Answers to Gospel Questions* [1971], 5 vols., 4:, p.61)

Spencer W. Kimball (1895-1985) President

- We do not rear children just to please our vanity. We bring children into the world to become kings and queens, and priests and priestesses for our Lord. (*The Teachings of Spencer W. Kimball*, edited by Edward L. Kimball [1982], p.331)
- My beloved brothers and sisters. The title of my address today could be "Kings and Priests"; or it could be "A Tale of Three Contemporaries." This is a story of kings and queens, of priests and priestesses, of real and eternal royalty.

In June, 1894, three babies were born. Twins landed in Arizona, and the third, a man-child also, was delivered in England, where his birth was heralded on front pages of every newspaper of the realm, for he came to a royal home where town criers announced hourly the progress of the delivery. In pompous ceremony in the great

cathedral, this little fellow was given the name of Edward VIII. His father was George V, the crown prince; his grandfather, Edward VII, King of England and Wales and Emperor of India.

Young Edward was born heir to an earthly kingdom of many centuries duration, and his destiny would bring him to the throne with crown and scepter, under the Divine Right of Kings. Divinely called by the Lord, supposedly, he would not be responsible to his subjects for his governing nor to any human court of appeal. Some thought that such a representative of God "could do no wrong."

As a child, Edward knew that, barring unforeseen circumstances, he would someday sit on the throne, wear a crown and hold a scepter, where now his grandfather, Edward VII, ruled and where later his father, George V, would reign. He learned that, in addition to being King and Emperor, he would also be the head of the Church of England-born to it, not called to it.

Across the sea in sunny Arizona, the twin boys were born the same day and month and year. The first to come into the world would be called John, and he who came fifteen minutes later would be called Peter. These names, John and Peter, were given them in the sacrament meeting by a proud father. There were no bulletins, no town criers, no hospitals, not even a doctor to deliver them. A midwife, experienced and kindly, assisted in the birth. Few luxuries did this family have. The father was a good, common country farmer and his wife, just a sweet, personable country girl; but both had character, ambition, and intelligence.

Humble their birth, lowly their circumstances, and goodly their parents, these twins were born "under the covenant" and were at once princes to heavenly kingdoms under the rule of the divine opportunity for kingship. Heirs they were to the same kind of kingdoms as their father and forefathers Jacob, Isaac, Abraham, Noah, Adam, and numerous others.

These permanent eternal kingdoms must be earned, not only be born to; but if attained, would never end and the glory would be most spectacular.

Early in their lives, they were likewise told of their destiny in Primary, Sunday School, seminary, sacrament meetings, stake conferences, and in their home by faithful parents.

They learned that they would not

become kings merely by the death of an ancestor, but by living all of the commandments and having performed all the proper sacred ordinances.

They read the scriptures which said:

That . . . they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands . . .

And . . . overcome by faith, . . . sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. (D&C 76:52-53.)

Peter and John came to know that such totally faithful people . . . are they who are the church of the Firstborn.

. . . into whose hands the Father has given all things--

They are they who are priests and kings, who have received of his fulness, and of his glory;

And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

Wherefore, . . . all are theirs and they are Christ's, and Christ is God's.

And they shall overcome all things. (D&C 76:54-60.)

It must have been vague and complex to the little boys, but gradually they became aware that they could dwell in the presence of God and His Christ forever and ever and that they could be just men made perfect through Jesus the Mediator of the new covenant.

They eventually came to know they could become celestial, having a glory like that of the sun, even the glory of God, the highest of all. ("Kings and Priests," BYU Devotional Talk, February 15, 1966, BYU Speeches of the Year, 1966, pp 3-4)