Adam, Enoch, and Melchizedek: The Patriarchal Age

Instructions: You are responsible to understand the material in this reading assignment. Write-up will always include notes from reading that will aid you in writing the course essay.

Reading Assignment Key Concepts

Acquaint yourself with the key concepts that are vital to this reading assignment and necessary to the course paper–

1. Gospel Dispensation and the Patriarchal Priesthood
   - Priesthood is the power of God, the government that regulates, controls, dictates, and manages the affairs of His kingdoms and principalities.
   - The priesthood Adam exercised was the patriarchal priesthood; a perfect, theocratic government.

2. “The Chosen Seed”
   - Sealing of child to parent makes them an heir to kingdom.
   - “The Chosen Seed” begins with Abel

3. The Adamic Theocracy
   - Adam received priesthood associated with his role in the creation of the earth.
   - With the priesthood came the first government. Being a priesthood government it is theocratic.

4. Cain and the First False Theocracy
   - The killing of Abel was an attempt to destroy the first patriarchal government. He established the first false theocracy.

5. Adam-ondi-Ahman
   - Adam gives to his righteous posterity the temple ordinances which brings them back into the presence of God (in mortality!)

6. The City of Enoch
   - In a wicked, decadent world, Enoch brought his people into a state of holiness known as Zion
   - Zion are a people who are of doctrinally one heart and mind, who dwell in righteousness (make and keep sacred covenants), and have no poor among them (self-reliant)

7. Melchizedek and the City of Salem
   - Melchizedek took a people who were virtually like Sodom or Gomorrah and brought them into a state of righteousness (as Enoch’s people) and they were eventually translated.

1. The Adamic Dispensation–The Beginning of the Patriarchal Age

I. The Order of Melchizedek, Enoch, and Adam
   Recall that one of the descriptions given in D&C 76 regarding those in the celestial kingdom is that they were after the order of Melchizedek, Enoch, and the Only Begotten Son:

D&C 76:56-57

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.

Those in the celestial kingdom are governed by the same priesthood order conferred upon Adam by God, who conferred it upon Enoch. Hundreds of years later, some time after Noah and the flood, this priesthood was conferred upon a man named Melchizedek. The order referred to in these verses is called the Patriarchal Priesthood. This is the topic of this section.

Firstly, we will discuss what the Patriarchal Priesthood is.

Secondly, we will then discuss why–of all the important individuals who ever held the priesthood including Noah, Abraham, Moses, and Elijah–why does D&C 76 state that those in the celestial kingdom are after the order Enoch and Melchizedek? Why are these two men singled out?

II. The Priesthood of God.

We must first understand what priesthood is. Simply stated, President Thomas S. Monson explained what the priesthood is:

Priesthood is the central power in the Church and the authority through which the Church is administered. (Teachings of Thomas S. Monson, comp. Lyne F. Cannegiteter [2014], p. 232)

Of the power of the President Gordon B. Hinckley (1910-2008) made the following declarations as found in the Discourses of President Gordon B. Hinckley, 2 vols (Published by LDS Church, 2005):

- It is the power and authority by which God, our Eternal Father, accomplishes His work on the earth. (1:307; emphasis added)
- This is the authority of God on the earth. It comes from Him as a divine bestowal [i.e., conferral]. It carries with it the power and authority to govern in the affairs of the Church. It carries with it the power and the authority to bless in the name of the Lord, to lay hands upon the sick and call down the powers of heaven. It is sacred and holy. It partakes of the divine. Its authority is expressed in mortality and reaches beyond the veil of death. (1:274; emphasis added)
- Endless are its powers, endless its authority. . . It is by this authority that we are empowered to govern in the affairs of the Church and kingdom of God. (2:507; emphasis added)

In a general conference setting, President Hinckley restated the eternal nature of the priesthood in clear terms:

There is no power on earth like it. Its authority extends beyond life, through the veil of death, to the eternities ahead. It is everlasting in its consequences. (Ensign, Nov. 1984, p. 53; emphasis added)

The eternal nature of the power of the priesthood is essential
to comprehend. Recall that the consequences of Adam's fall and our own personal fall have terrible and dreadful eternal consequences (e.g., 1 Nephi 10:5; 21; 2 Nephi 2:5, 18; 9:6-9; Mosiah 16:2-4; Alma 42:6, 14-16). The priesthood, by which we get access to the atonement of Jesus Christ (see Articles of Faith 3-5) has an eternal power to affect those eternal consequences, indeed, to eternally abolish them.

From these statements we see that the priesthood is the government of God's kingdom, on earth or in heaven:

President John Taylor (1808-87)
What is Priesthood? It is the government of God, whether on the earth or in the heavens, for it is by that power, agency, or principle that all things are governed on the earth and in the heavens, and by that power that all things are upheld and sustained. It governs all things—it directs all things—it sustains all things—and has to do with all things that God and truth are associated with. *(Teachings of Presidents of the Church: John Taylor [2001], p. 119)*

**III. A Gospel Dispensation.**

*Through the governing power of the priesthood, the gospel is dispensed to man on earth.*

David A. Bednar of the Quorum of the Twelve Apostles:
A gospel dispensation is a period of time in which the necessary priesthood authority, ordinances, and doctrinal knowledge are found on the earth to implement the Father's plan of salvation for His children. Essential to the establishment of a dispensation is an authorized servant of God, a dispensation head, who holds and exercises the authority and keys of the holy priesthood. (14 Aug 2014 BYU Education Week, found on LDS.org)

**IV. Adam was given the First Dispensation.**

President Joseph Fielding Smith (1876-1972)
Naturally the first dispensation was given to Adam. We read in the revelations given to Moses in the Pearl of Great Price, that an angel was sent to Adam to teach him the gospel. This messenger gave Adam the law of sacrifice and commanded him to offer sacrifice in the similitude of the sacrifice of Jesus Christ, the Only Begotten son of God, who would come into the world to redeem the world from Adam's transgression. The angel said to Adam: "Thou shalt do all that thou dost in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." *(The Restoration of All Things [1945], pp.17-18)*

**V. Adam was given the priesthood in the creation and is the Head of All Gospel Dispensations**

Joseph Smith (1805-44) President
He obtained it in the Creation before the world was formed, as in Gen. 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven.

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. (see Joseph Smith Translation, Hebrews 7:3). The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority... He is the father of the human family, and presides over the spirits of all men. *(Teachings of Presidents of the Church: Joseph Smith [2007], p. 104)*

Orson F. Whitney (1855-1931) Quorum of the Twelve Apostles
Adam was the first to receive and obey the Gospel, revealed to him out of Eternity at the very beginning of Time. Since his day it has been upon the earth repeatedly, in a series of dispensations, of which this [in which we now live] is the greatest and the last. Adam presides over all the gospel dispensations, including the Dispensation of the Fullness of Times—he presides over them all, just as the President of the Church presides over all the Stakes of Zion and all the outside Missions, though each has its own immediate presiding authority. Joseph Smith is the immediate head of this dispensation, and Adam is the general head of all. Standing next to Christ in the Priesthood, whenever that divine power is revealed from heaven to earth, "It is by Adam's authority." So says Joseph Smith. *(Conference Report, October 1925, p.101)*

**VI. The Patriarchal Priesthood**

*The priesthood Adam received was the patriarchal priesthood.*

* Read Abraham 1:26

President Joseph Fielding Smith (1876-1972)
The first authority of Priesthood in the earth was Patriarchal. Adam was a patriarch, so were those who succeeded him. Being patriarchs, of course they were, as stated by Alma, high priests after the Holy Order. This Patriarchal (or Evangelical) order of Priesthood continued through the generations from Adam to Noah, and from Noah to Moses. *(The Way to Perfection [1978], p.72)*

President Ezra Taft Benson (1899-1994)
The order of priesthood spoken of in the scriptures is sometimes referred to as the patriarchal order because it came down from father to son. But this is order is otherwise described in modern revelation as an order of family government where a man and woman enter into a covenant with God—just as did Adam and Eve—to be sealed for eternity, to have posterity, and to do the will and work of God throughout their mortality. *(Teachings of Presidents of the Church: Ezra Taft Benson [2014], p. 171)*

**VII. The Patriarchal Order established by God with Adam was a theocratic government with no separation of church and state and Jesus Christ at is head:**

President Joseph Fielding Smith (1876-1972)
Adam Had a Perfect Government. The Father conferred upon Adam the Priesthood, and established with him and his posterity a perfect form of government. This government was a theocracy. Men holding the Priesthood ruled under direct revelation and commandment. Jesus Christ, who created the earth, was the rightful ruler. *(The Progress of Man [1936], p.68)*

Bruce R. McConkie (1915-1985) Quorum of the Twelve Apostles
• The Lord's government is patriarchal in nature. The family unit is the center. In pre-existence he was the Father of spirits, and all men are literally brothers and
sisters in the spirit. With the placing of man on earth, the Lord began by patterning earthly government after that which is heavenly. A perfect theocratic, patriarchal system was set up with Adam at the head. This system prevailed in large measure among righteous men from Adam to the establishment of Israel in her promised land, when the people prevailed upon the Lord to let them be ruled by kings as were the apostate gentile nations. (Mormon Doctrine, 2d ed.,[1966], p. 559)

- When the Lord placed Adam, the first man of all men, and Eve, the mother of all living, upon the earth, he gave them dominion over all things, including their seed after them. He vested in them what we call civil power, by which they governed themselves and their children; and he revealed unto them his own pure religion, through which they could worship their Creator and, if faithful, become like him and gain the type of life he lives, which is eternal life.

There was no separation of church and state; all governmental powers, whether civil or religious, centered in one Supreme Head. They came from God and were administered among men by his legal administrators who were sent and duly commissioned by him. This type of government is a theocracy; it is the government of God. Under it there is no need for a civil power on the one hand and a religious arm on the other. All the affairs of government are intertwined into one with direction coming from God himself, by revelation, to those whom he commissions to represent him on earth. (A New Witness for the Articles of Faith [1985], p.657)

2. “The Chosen Seed”

“A chosen seed” is called to govern the kingdom of God following Adam.

*Read D&C 107:40-49; Moses 6:10-21

President Joseph Fielding Smith:

[It] was essential that Adam be in possession of the Priesthood and that it come down from him through his righteous sons whenever the Church is on the earth, even to the latest generations. ...

The first authority of Priesthood in the earth was Patriarchal. Adam was a patriarch, so were those who succeeded him. Being patriarchs, of course they were, as stated by Alma, high priests after the Holy Order [see Alma 13:7-10]. This Patriarchal (or Evangelical) order of Priesthood continued through the generations from Adam to Noah, and from Noah to Moses. (The Way of Perfection [1978, 16” printing], pp. 79-72)

2. False or Imitation Theocracy Is Established

I. Adam and Eve teach taught their children the gospel. But Satan came among them tempting them not to believe it.

*Read Moses 5:12-15

President Ezra Taft Benson (1899-1994)

Whenever the God of Heaven establishes by revelation His design, Satan always comes among men to pervert the doctrine, saying, “Believe it not” (Moses 5:13). He often establishes a counterfeit system, designed to deceive the children of men. His aim, as it was before the foundation of this earth was laid, is to thwart the agency of man and to subjugate him. Throughout all ages of mankind, the adversary has used human agents and despotic governments to establish his purpose. Satan is determined to destroy all that is dear, all that will ennoble and exalt man to a celestial kingdom. (The Teachings of Ezra Taft Benson [1988], p.400)

II. “The chosen seed” was to pass through Abel’s seed (Moses 6:2) but Cain, who also held the priesthood, killed Abel in an attempt to establish himself as the head of the patriarchal government.

President Brigham Young (1801-1877)

Cain conversed with his God every day, and knew all about the plan of creating this earth, for his father told him. But, for the want of humility, and through jealousy, and an anxiety to possess the kingdom, and to have the whole of it under his own control, and not allow anybody else the right to say one word, what did he do? He killed his brother. (Discourses of Brigham Young [1954], p.104)

III. Cain established an imitation theocracy

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

Adam represented the Lord on earth, so Cain acted for and on behalf of Lucifer. Indeed, this first murderer of all murderers is himself Perdition—he was so designated in preexistence-and he will rule over Satan himself when the devil and his angels are cast out everlastinglally. Cain apostatized, left the church, and, as Abel's blood cried out against him, fled from the presence of Adam and the faithful saints. He thereupon set up his own government, both civil and religious, patterned after the Adamic theocracy, except that Cain received no revelation and the Lord gave him no direction. Hence, his government was illegitimate; it imitated the true order but was man-made and Satan-inspired.

From the slivers of information we have, it is apparent that Cain imposed his way of worship upon his seed and that they no longer had the true gospel, the true church, and the true plan of salvation. But, be it noted, their way of worship was mandated by their rulers; they were taught and commanded what to believe. As to the true gospel, "Satan came among them, saying: . . . Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." (Moses 5:13.) And thus the pattern was set. Ever thereafter, when evil and carnal men set up governments of compulsion, governments in which the secular arm imposed a way of worship upon men, such governments were not of God and such ways of worship had no divine approval. (A New Witness for the Articles of Faith [1985], pp.658-659; emphasis added)

5. The Meeting at Adam-ondi-Ahman

I. Adam’s posterity had spread throughout much of the world. For the most part they had become very wicked (see Moses 5:1-3, 55-56; 6:15)

*Read D&C 107:53-57

Ezra Taft Benson (1899-1994) President
Three years before Adam’s death, a great event occurred. He took his son Seth, his grandson Enos, and other high priests who were his direct-line descendants, with others of his righteous posterity, into a valley called Adam-oni-Ahman. There Adam gave to these righteous descendants his last blessing. The Lord then appeared to them. The vast congregation rose up and blessed Adam and called him Michael, the prince and archangel. The Lord himself declared Adam to be a prince forever over his own posterity. Then Adam in his aged condition rose up and, being filled with the spirit of prophecy, predicted "whatsoever should befall his posterity unto the [page 9]latest generation." All this is recorded in section 107 of the Doctrine and Covenants (verses 53-56) [D&C 107:53-56].

The Prophet Joseph Smith said that Adam blessed his posterity because “he wanted to bring them into the presence of God.” (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Co., 1938, p. 159.)

Here is an illuminating passage from Section 107 of the Doctrine and Covenants which tells us how Adam was able to bring himself and his righteous posterity into God’s presence:

"The order of this priesthood was confirmed to be handed down from father to son, and tightly belongs to the literal descendants of the chosen seed, to whom the promises were made. "This order was instituted in the days of Adam, and came down by lineage in [order] … that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth." (D&C 107:40-42; italics added.)

How did Adam bring his descendants into the presence of the Lord?
The answer: Adam and his descendants entered into the priesthood order of God. Today we would say they went to the House of the Lord and received their blessings.

The order of priesthood spoken of in the scriptures is sometimes referred to as the patriarchal order because it came down from father to son. But this order is otherwise described in modern revelation as an order of family government where a man and woman enter into a covenant with God--just as did Adam and Eve--to be sealed for eternity, to have posterity, and to do the will and work of God throughout their mortality. 

Adam followed this order and brought his posterity into the presence of God. He is the great example for us to follow. (Ensign, Aug. 1985, pp. 6-10)

6. The Enoch’s Theocracy

I. Enoch establishes a theocracy in the City of Zion

The entire story as added to the JST of Genesis is found in Moses chapters six and seven.

*Read Moses 7:2-21,68-69. Out of this reading, the most important verse for Latter-day Saints is vs.18.*

President Joseph Fielding Smith:

This City of Holiness, or Zion, was a theocracy like unto the government established by the Lord in the days of Adam. In it the celestial law prevailed, the commandments of the Lord were respected; there were no jealousies, envyings, immorality or wickedness of any kind. The people were truly happy, and only by obedience to divine law can a people be truly happy. . . .

A Righteous Government. We are informed that the people of Enoch’s city were governed by divine law. Their government was one of righteousness. The willingness of the people to serve the Lord in all things made it possible for him to visit them, and they were constantly instructed by the visions of heaven, and the actual visitations of heavenly messengers for the veil between the mortal and the heavenly world was very thin.

In course of time, and because of the righteousness of the people of this government, they were translated. The Lord took them from the earth to dwell in a more nearly perfect condition where righteousness could prevail. (The Progress of Man [1936], p.87-88)

II. There are many important things revealed in the story of Enoch. Two are very important for this course. They are as follows:

First. In the story of Enoch, we learn of what Zion is. Recall in the description of the celestial kingdom found in D&C 76 that they lived in a Zion community.

*Read D&C 76:66-67.*

This is the what D&C 76:57 is referring to; those in the celestial kingdom are after “the order of Enoch.” What is the order of Enoch? It is found in Moses 7:18. They were a people who

[1] "were of one heart and one mind; and
[2] dwelt in righteousness; and
[3] there was no poor among them.

This description of Zion is essential for Latter-day Saints for it is the work of our dispensation to build a world-wide Zion in preparation for the second coming of Jesus Christ.

Joseph Smith

The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day; but they died without the sight; we are the favored people that God has made choice of to bring about the Latter-day glory; it is left for us to see, participate in and help to roll forward the Latter-day glory. . . . We ought to have the building up of Zion as our greatest object. (Teachings of Presidents of the Church: Joseph Smith [2007] p. 186)

And this verse summarizes what Zion is!! They are the pattern.

President Brigham Young

• I have said, and say today, that according to the age of the people we have improved as fast as the church of Enoch. I trust we improve faster, for we have not as much time as they had. In some of the first revelations which were given to this Church, the Order of Enoch was given for a pattern to this people; and Enoch patterned after the heavens. (Discourses of Brigham Young, sel John A. Widtsoe [1954], p.179; emphasis added)

• We have no business here other than to build up and establish the Zion of God. It must be done according to the will and law of God [see D&C 105:5], after that pattern
and order by which Enoch built up and perfected the former-day Zion, which was taken away to heaven, hence the saying went abroad that Zion had fled [see Moses 7:69]. By and by it will come back again, and as Enoch prepared his people to be worthy of translation, so we, through our faithfulness, must prepare ourselves to meet Zion from above when it shall return to earth, and to abide the brightness and glory of its coming. (Teachings Of Presidents Of The Church: Brigham Young, p.111)

Second, in the preceding statement, Brigham Young hinted and the second major purpose: a “big picture” vision was given to Enoch and recorded in Moses 7. Towards the end of the vision Enoch sees the work of our dispensation, the dispensation of the fulness of times.

*Read Moses 7:61-67

Enoch sees that in our day, the Lord’s chosen people will have gathered from the whole world to a Holy City called Zion, a New Jerusalem. And upon the second coming, all prior Zion’s including Enoch’s will join with the Latter-day Zion and will become one people, who dwell in righteousness and (have no poor among them (i.e., they are self-reliant). And for a thousand years they will dwell with Jesus Christ.

7. Melchizedek and the City of Salem

I. After the translation of the city of Enoch, the world that had become so wicked now was ripening for destruction. This occurred in the days of the great patriarch Noah. With Noah the Lord began again to try to lead His children in righteousness. However, the children of men strayed again.

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

After the immersion of the earth in the waters of Noah came a day of new beginning. As in Adam’s day, the faithful lived under a theocratic system, and as in the days before the flood, those who chose to live after the manner of the world set up their own governments and their own ways of worship. The seed of Shem, Ham, and Japheth began to populate the earth, and it so continued for more than four hundred years, when Abraham, who received theocratic power from Melchizedek, went down into Egypt. There he found a descendant of Ham, reigning as Pharaoh, whose government was patterned after the patriarchal governments of old, but which was devoid of priesthood and revelation, and hence, as far as worship is concerned—a worship prescribed, mandated, and commanded by Pharaoh—had turned to “idolatry.” (Abraham 1:20-27.)

That which prevailed in Egypt was symbolic of false worship among all peoples and races of the day. No one was free to worship as he chose: all people in all nations worshipped as their governments prescribed, and the head of their government was ordinarily the head of their religious system. This is a concept we must understand if we are to put the worship of all people in all ages in its proper perspective. The worship of the world was decreed and required by Satan, who proposed in preexistence to deny men their agency and save all mankind by forcing them to worship as he decreed.

(A New Witness for the Articles of Faith [1985], p.660)

II. Though the descendants of Noah had strayed and had become extremely wicked (as evidences by such cities os from Sodom and Gomorrah) a story happened at this time that has become one of the most remarkable stories in scriptural history. It deals with a righteous man who was king over a city whose wickedness rivalled that of Sodom and Gomorrah. The city was called Salem. The man was named Melchizedek. Like the story of Enoch, this story is imperative for Latter-day Saints. It is found in two places in the scriptures. Both accounts need to be read and harmonized to understand the whole story:

- Read JST Gen. 14:25-40 (found in the back of the Bible right before the map section)
- Read Alma 13:14-19

The following is a harmony of these two scriptural accounts:

Melchizedek was evidently a prince by birth, for he became king of Salem (later Jerusalem—Gen. 14:18; Ps. 76:2), where he reigned “under his father” (Alma 13:18). “Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire” (JST Gen. 14:26).

This verse reminds us of the persecution Daniel and other Israelites experience when in Babylonian exile (Daniel was thrown in a lion’s den for praying to Jehovah, and Shadrach, Meshach and Abed-nego who were thrown in the firey furnace for not bowing down to a Babylonian idol). Was Melchizedek greatly persecuted when he was a young child for his righteousness?

It wouldn’t be surprising for people of Salem among whom he lived “waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness” (Alma 13:17; emphasis added). Salem was contemporary in time and place with Sodom and Gomorrah (see Genesis 14, 19). And they were just as wicked. That is what makes the rest of this story so remarkable.

Though living amongst a very corrupt and violent people, Melchizedek “exercised mighty faith, received the office of the high priesthood according to the holy order of God. With great faith and the power of God that comes through the holy order (see JST Gen. 14:30-31), he “did preach repentance unto his people.” And surprisingly, “they did repent.” Further, though apparently extremely violent as a people, “Melchizedek did establish peace in the land in his days.” Therefore, Alma tells us, “he was called the prince of peace.” (Al. 13:18).

We learn from both JST Genesis 14 and Alma 13 that Melchizedek, administered the ordinances of the “high priesthood” “after this manner of the Holy Order, that thereby the people might look forward on the Son of God . . . for a remission of their sins, that they might enter into the rest of the Lord” (Alma 13:16; JST Gen. 14:17). These ordinances would have consisted of both the preparatory ordinances of baptism and laying on of hands for the gift of the Holy Ghost and also “the fulness of the priesthood” which are only performed in the house of the Lord (see D&C 124:28).

We are told that the people of Salem “sought for the city of Enoch, God had before taken” (JST Gen. 14:34). Before that could happen, they would have to become a Zion people: a people who are “pure in heart” (D&C 97:21), who “dwell in righteousness,” and who have no poor among them, meaning that all were all self reliant and fully able to freely serve others. And through continued righteousness, they were translated (JST Gen. 14:32-34) and apparently united with the Zion of Enoch where they are waiting to come with Jesus Christ and join the Zion of the Latter-day Saints.

What Melchizedek was able to achieve through the power that comes through the ordinances of the Holy Priesthood is mind boggling. How a people so wicked were able to become a people
so righteous shows the power of the atonement of Jesus Christ that is accessed by priesthood ordinances. Indeed, Melchizedek perfectly represents the scriptural ideal of one who obtains the power of God through faith, repentance, and sacred ordinances, for the purpose of inspiring and blessing his fellow beings. Consequently, the name of the holy order was renamed in his honor. The Doctrine and Covenants states that Melchizedek was "such a great high priest" that the higher priesthood was called after his name. "Before his day it was called the Holy Priesthood, after the Order of the Son of God. But out of respect or reverence to the name of the Supreme Being, to avoid the too-frequent repetition of his name, they, the church, in the ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood" (D&C 107:2-4; italics in original).