

“senine” (3 Ne. 12:26), which was the smallest Nephite measure of gold (Alma 11:3, 15–19), and the lack of reference to the swearing “by Jerusalem . . . the city of the great King” (Matt. 5:35). Similarly, the sermon at the temple in Bountiful does not mention surpassing the righteousness of the scribes and Pharisees, as in Matthew 5:20, or that of the publicans who are loved by their friends (Matt. 5:46–47). In place of the references to the scribes and Pharisees (Matt. 5:20), the Lord told the Nephites: “Except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven” (3 Ne. 12:20). Also, the Book of Mormon account does not contain the references to self-mutilation found in Matthew 5:29–30, or the qualifying phrase “without a cause” in Matthew 5:22 (cf. 3 Ne. 12:22).

CLARIFICATIONS. A further type of difference consists of additions to the Sermon on the Mount text that often provide sensible clarifications. Several examples are found in the Beatitudes. The Book of Mormon version noted that it is “the poor in spirit *who come unto me*” who inherit the kingdom of heaven (3 Ne. 12:3; Matt. 5:3; emphasis added). At the end of 3 Nephi 12:6 (cf. Matt. 5:6), one finds “blessed are all they who do hunger and thirst after righteousness, for they shall be filled *with the Holy Ghost*” (emphasis added). While these might seem to be small changes, they nonetheless enhance understanding of Jesus’ meaning.

For Latter-day Saints, the message of the Sermon on the Mount centers on its normative value. As a covenant-making people, they take upon themselves the obligation to emulate the Savior in their personal lives and to work toward the ultimate goal of becoming like him. Although the demands are substantial, they are provided an incentive to strive to become like their divine model (cf. 2 Ne. 31:7–10, 16; 3 Ne. 27:27). The simple words and teachings that Jesus gave to his followers in Palestine and to the Book of Mormon survivors are still applicable to his Saints today.

[See also Lord’s Prayer.]

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SETH

Seth was the son of Adam and Eve, a high priest, a patriarch, and one chosen to fill the birthright promise of the covenant seed. While the Bible devotes only seven verses to Seth (Gen. 4:25–26; 5:3–4, 6–8), Latter-day scripture adds substantial detail, underscoring his importance in a manner reminiscent of other ancient texts. According to LDS sources, Seth was born after numerous other children (Moses 5:2–3), was ordained at age sixty-nine by Adam, and became patriarchal leader after the death of his father (D&C 107:41–42).

Following the murder of ABEL, Seth inherited the birthright of the patriarchal order of the high priesthood because of his righteousness (D&C 107:40–43), taking Abel’s place (Gen. 4:25; Moses 6:2). “The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of [Seth’s] chosen seed, to whom the promises were made . . . in the days of Adam, and came down by lineage . . . from Adam to Seth, who . . . received the promise of God by his father, 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). At ADAM-ONDI-AHMAN, before his death, Adam bestowed a “blessing upon seven of his [descendants]—Seth, Enos, Jared, Canaan, Mahalaleel, Enoch, and Methuselah” (Durham, p. 64).

Seth was obedient and righteous under the tutelage of Adam so that “he seemed . . . like unto his father in all things,” and was called “a perfect man” (D&C 107:43), as were NOAH and others (Gen. 6:9; Job 1:1). He “offered an acceptable sacrifice, like unto his brother Abel,” with the result that “God revealed himself unto Seth” (Moses 6:3). Apocryphal texts, seeking patterns for the ministry of the expected MESSIAH, focus on notions of Seth’s leadership in the premortal life, his complete obedience, and his role as father and patriarch of the covenant race (Brown, p. 278).

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SETTING APART

"Setting apart" is a priesthood ordinance that is performed by the LAYING ON OF HANDS, authorizing a man or woman to serve in a Church CALLING. It occurs after one has been sustained by COMMON CONSENT to perform certain duties and responsibilities in a specific calling in a geographical or organizational part of the Church. It is performed by, or under the direction of, the one in AUTHORITY over that unit. One is "ordained" to priesthood offices, but is "set apart" to preside or serve. In the setting apart, one is given the authority and charged to act; he or she is also counseled, instructed, and blessed. The blessings are conditional upon faithful performance.

The meaning of being set apart to service in the Church is symbolically a setting apart (a separation) from the world to act on a higher plane (Lev. 20:26; Num. 8:14; Ezra 8:24; Rom. 1:1). The act of setting apart is referred to in the Bible in a number of places, though not always using the same terminology. Moses was told to "put some of thine honour" upon Joshua that the Israelites might be obedient to him (Num. 27:20). Seven men of honest report were "set before the apostles," who laid their hands on them to take charge of temporal matters in the early church (Acts 6:6). The early Twelve were told to "separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). The Book of Mormon writers appear to use the terms "consecrate" and "appoint" to describe a setting apart (Mosiah 6:3).

Settings apart concern both the Church unit and the person. When men and women are set apart as presidents of Church organizations, they are given the authority as well as the obligations and responsibilities to act in their offices. The president is always set apart before the counselors, since counselors are set apart as counselors to the specific person serving as president.

In the early days of the Church, the words "ordain" and "set apart" were often used interchangeably for both ordination and setting apart. Therefore, the Doctrine and Covenants speaks of men being ordained high councilors and women being ordained to preside over auxiliaries (D&C 20:67; 25:7). In modern usage, both these would be instances of being set apart.

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SEVENTY

[This entry contains three articles:

- Overview
- First Council of the Seventy
- Quorums of Seventy

The first article identifies the office of Seventy in The Church of Jesus Christ of Latter-day Saints. Then it discusses the biblical precedents in Old and New Testament times. It then describes the establishment of the priesthood office of seventy by Joseph Smith in the 1830s and the subsequent development of that office at greater length. The second article discusses the organization of General Authority seventies before the reorganization of 1975, when its functions and officers were incorporated into the current quorums of the Seventy. The third article describes the contemporary constitution and function of seventies in The Church of Jesus Christ of Latter-day Saints. The bibliography for all the articles follows the first entry. See also General Authorities; Melchizedek Priesthood; Organization: Contemporary; Priesthood Quorums.]

OVERVIEW

Seventy is a PRIESTHOOD OFFICE in the Melchizedek Priesthood reserved since 1986 for General Authorities called to assist the FIRST PRESIDENCY and QUORUM OF THE TWELVE APOSTLES in the administration of the Church worldwide. The organization and assignments of seventies have undergone numerous changes as the Church organization has developed.

On February 28, 1835, at Kirtland, Ohio, the organization of the Seventy commenced with individuals selected from among the participants in ZION'S CAMP. The Prophet Joseph Smith recorded