BINOBIOGRAPHY

L. LAMAR ADAMS

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 “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 among 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 wherunto 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.

BIBLIOGRAPHY

DENNIS L. THOMPSON

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 1836 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