

Doctrine and Covenants 71–75

“NO WEAPON THAT IS FORMED AGAINST YOU SHALL PROSPER”

Summary:

Doctrine and Covenants 71. Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, December 1, 1831. The Prophet had continued to translate the Bible with Sidney Rigdon as his scribe until this revelation was received, at which time it was temporarily laid aside so as to enable them to fulfill the instruction given herein. The brethren were to go forth to preach in order to allay the unfriendly feelings that had developed against the Church as a result of the publication of letters written by Ezra Booth, who had apostatized.

1–4, Joseph Smith and Sidney Rigdon are sent forth to proclaim the gospel;

5–11, Enemies of the Saints will be confounded.

Doctrine and Covenants 72. Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 4, 1831. Several elders and members had assembled to learn their duty and to be further edified in the teachings of the Church. This section is a compilation of three revelations received on the same day. Verses 1 through 8 make known the calling of Newel K. Whitney as a bishop. He was then called and ordained, after which verses 9 through 23 were received, giving additional information as to a bishop’s duties. Thereafter, verses 24 through 26 were given, providing instructions concerning the gathering to Zion.

1–8, Elders are to render an account of their stewardship unto the bishop;

9–15, The bishop keeps the storehouse and cares for the poor and needy;

16–26, Bishops are to certify the worthiness of elders.

Doctrine and Covenants 73. Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, January 10, 1832. Since the early part of the preceding December, the Prophet and Sidney had been engaged in preaching, and by this means much was accomplished in diminishing the unfavorable feelings that had arisen against the Church (see the heading to section 71).

1–2, Elders are to continue to preach;

3–6, Joseph Smith and Sidney Rigdon are to continue to translate the Bible until it is finished.

Doctrine and Covenants 74. Revelation given to Joseph Smith the Prophet, at Wayne County, New York, in 1830. Even before the organization of the Church, questions had arisen about the proper mode of baptism, leading the Prophet to seek answers on the subject. Joseph Smith’s history states that this revelation is an explanation of 1 Corinthians 7:14, a scripture that had often been used to justify infant baptism.

1–5, Paul counsels the Church of his day not to keep the law of Moses;

6–7, Little children are holy and are sanctified through the Atonement.

Doctrine and Covenants 75. Revelation given through Joseph Smith the Prophet, at Amberst, Ohio, January 25, 1832. This section comprises two separate revelations (the first in verses 1 through 22 and the second in verses 23 through 36) given on the same day. The occasion was a conference at which Joseph Smith was sustained and ordained President of the High Priesthood. Certain elders desired to learn more about their immediate duties. These revelations followed.

1–5, Faithful elders who preach the gospel will gain eternal life;

6–12, Pray to receive the Comforter, who teaches all things;

13–22, Elders will sit in judgment on those who reject their message;

**Supplemental
Jewish and
Holy Land
Insights**

**What is a scholastic
definition of the
Hebrew Bible?**

The Hebrew language Bible has three sections known as the *Torah* (the Law), the *Neviim* (the Prophets), and the *Ketuvim* (the Writings of the prophets). It is the foundational text of Judaism. Its 24 books include stories, laws, poetry, as well as insights and lessons related to God, the people of Israel, and humanity. The first three letters of these sections have been made into a Hebrew word pronounced *Tanach* (***Tanach***, ***Neviim*** and ***Ketuvim***). What is considered the most accurate translation of the Hebrew Bible is usually referred to as the "New JPS version", abbreviated NJPS (it has also been called the "New Jewish Version" or NJV). The translators of the New JPS version were experts in both traditional Jewish exegesis (critical explanation or interpretation of a scriptural text, especially of the Bible and modern biblical scholarship. The *Septuagint*, the very first translation of the Hebrew Bible into Greek, later became the accepted text of the Old Testament in the Christian church and the basis of its canon (religious legality) and "norm" or "rule of faith." The Geneva Bible, sometimes known by the sobriquet Breeches Bible, is historically one of the more significant translations of the Bible into English, it was preceding the Douay Rheims Bible (a translation of the Bible from Jerome's (-420) Latin Vulgate into English made by members of the English College, Douai) by 22 years, and the King James Version by 51 years. According to the teachings of the Church of Jesus Christ of Latter-day Saints, the above statements are scholastic explanations that do not refer to guidance by the Holy Ghost, a member of the Godhead. Hence, Latter-day Saints have

an Article of Faith that states; "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

(Articles of Faith, #8 of 13)

**How did a more corrected version of
the Bible become available?**

While translating the Book of Mormon, Joseph Smith and Oliver Cowdery realized that they held different views on passages in the Bible. They agreed to solve questions by using a revelatory tool, the Urim and Thummim. As a result, Joseph received revelations by the ancient disciple John, and of visions experienced by Moses but not found in the Bible. Joseph heavily revised some passages, such as Matthew 24, adding phrases, rearranging verses, and making other significant changes. He also made many smaller changes that improved grammar, clarified meaning, modernized language, corrected points of doctrine, or alleviated inconsistencies. Joseph proceeded from Genesis 1 through the Old Testament. The publication of the complete Bible revision manuscripts in 2004 was published on the Joseph Smith Papers website. See: (<https://www.churchofjesuschrist.org/study/history/topics/joseph-smith-translation-of-the-bible?lang=eng#note8>) "Behold, thus saith the Lord unto you my servants Joseph Smith, Jun., and Sidney Rigdon, that the time has verily come that it is necessary and expedient in me that you should open your mouths in proclaiming my gospel, the things of the kingdom, expounding the mysteries thereof out of the scriptures, according to that portion of Spirit and power which shall be given unto you, even as I will."

(Doctrine and Covenants 71:1)

What are Old Testaments versions of

Aaronic Priesthood functions?

Present day revelation teach us that “the offices of the Aaronic Priesthood are bishop, priest, teacher, and deacon. With the authorization of the presiding priesthood leader (usually the bishop or branch president), deacons pass the sacrament. They help the bishop or branch president watch over Church members by giving service and assisting with temporal matters such as gathering fast offerings. Teachers may perform all the duties of deacons, and they also receive other opportunities to serve. They prepare the sacramental bread and water and serve as ministering brothers. Priests may perform all the duties of deacons and teachers. With the authorization of the presiding priesthood leader, they may also bless the sacrament, baptize, and ordain others to the offices of priest, teacher, and deacon.”

(<https://www.churchofjesuschrist.org/study/manual/gospel-topics/Aaronic-priesthood?lang=eng#note1>) Today’s Orthodox Judaism still have similar practices; **Young men collecting charity**, every Friday afternoon preceding Sabbath, reputable young men go through Jewish neighborhoods collecting offerings for the congregation’s. **Kiddush, Mozi (like sacrament)**, is a practice by religious Jews at the beginning of every Sabbath called *Kiddush* and *Motzi* and is the still present-day practice using a sip of wine, juice or even water followed by a morsel of bread. The prayer words anticipate a future deliverance, greater than the Egyptian Exodus. It is important to realize that what Latter-day Saints call the Sacrament was in fact an ancient eternal ordinance. The procedures of ordinances may be updated from time to time, yet the basis and covenant meaning is still the same. Before Jesus’ mortality it was done in anticipation and after Jesus’ atonement it became a remembrance of Him. In modern Jewish life, this is done in the home. It may be significant that the

resurrected Jesus emphasized the ritual was to be done by blessing the bread first and then the wine. This was in remembrance of the great deliverance, the atonement. Even not-so-extreme religious Jews keep the Kiddush/Motzi tradition. From a recent account of capture by Hamas terrorists (October 7, 2023), Itay Regev, who was (later) released from captivity talked about his capture; “On the morning of October 7, a few hours after returning from a trip to Mexico, Maya and I were kidnapped together with (our) friend Omer Shem Tov, after (we) were both shot in the legs.” “Itay stated in (an) interview that he and Omer came from traditional homes where they make *kiddush* (sanctification over wine) on Shabbat evenings.” “There was an incident when the guard came to us with a little grape juice, and Omer and I looked at each other.” “There is a saying . . . ‘The ways of G-d are hidden.’ He, (G-d) heard us, that we want to make *Kiddush* each Friday night, so he sent us grape juice. We had some pretzels, we used to take the salt from the pretzels, from the bottom of the bag, to make ‘*hamotzi*’ (blessing over bread dipped in salt). And the grape juice came with us each Friday. Each time we would fill the cup until the top, take a small sip, and return it to the bottle. And after that we would give each other a hug and say: ‘With the help of G-d, next Friday we’ll be home.’”

(<https://www.shabbatoc7.com/content/itay-regev%3A-we-made-kiddush-in-captivity>) **Immersion**s, some religious Jews who experience repeated immersions, (monthly for women and regularly for men) step into their immersion font from the east side, immerse themselves, and then exit to the west side. This could be a reminder of entering into the gateway of cleanness as the Children of Israel entered into their Promised Land. For the religious Jews, immersions are favored below ground level in flowing water that emanates from bedrock – the “*Rock of*

Salvation.” An immersion font is called a mikveh. Consider that the lowest spot on the face of the earth where water flows that originated in bedrock is where the Children of Israel crossed into their erstwhile homeland. Judaism and Christianity agree that it is also the likely spot where Jesus came to John in Judea to be immersed. The twelve stones that the Children of Israel removed from the Jordan River (**Joshua 4:19-20**) were probably used as the altar at Gilgal, just East of Jericho. Gilgal became the temporary site of the center of worship, in effect, a temporary Temple. Every *Rosh HaShana* (Biblical New Year) many Jews have a “turn,” “return,” “starting over,” (*La Shuv* – to repent – in Hebrew) practice of writing their sins and casting them in living waters to wash them away, “He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.” (**Micah 7:19**)

How do I know that Baptism is an eternal covenant?

“Marriage for eternity is a new and everlasting covenant. Baptism is also a new and everlasting covenant, and likewise ordination to the priesthood, and every other covenant is everlasting and a part of the new and everlasting covenant which embraces all things.” (**Joseph Fielding Smith Answers to Gospel Questions, 1:65.**) “Baptism is the gateway, or requirement, for entry into the celestial kingdom for anyone who has reached the age of accountability (**see 2 Nephi 31:15–21**). The ordinance of baptism, while absolutely essential, becomes valid only when it is accompanied by a corresponding change of life. To be born again suggests that one begins a new life, that he is a new person. (churchofjesuschrist.org/study/manual/doctrine-and-covenants-student-manual/section-22-baptism-a-new-and-everlasting-covenant) “The gospel is the

new and everlasting covenant by means of which God, on his own terms, offers salvation to man. Baptism is the formally appointed means and ordinance which the Lord has provided so that man can signify his personal acceptance of all of the terms and conditions of the eternal gospel covenant. Thus, in baptism, which as part of the gospel is itself a new and an everlasting covenant (**D. & C. 22**), man covenants to abide by all of the laws and requirements of the whole gospel.” (**Bruce R. McConkie, Mormon Doctrine, Pg.69**) “. . . build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world . . .” (**Doctrine and Covenants 124:33**) “Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.” (**Teachings of the Prophet Joseph Smith, Section Six 1843-44, Pg.308**)

How do I know that children are holy and must be accountable before baptism?

“Behold I say unto you that this thing shall ye teach—repentance and baptism unto those who are accountable and capable of committing sin . . . little children need no repentance, neither baptism. Behold, baptism is unto repentance . . . unto the remission of sins. But little children are alive in Christ, even from the foundation of the world.” (**Moroni 8:9–12.**)

What altered the obligation of circumcision?

The ancient sign of being a part of the Children of Israel has been changed from male circumcision at eight-days of age, to the restoration sign of baptism by immersion, usually at eight years of age. The Jewish custom is still carried on. “A special chair is set aside for Elijah at circumcisions, as he is called the

protector of children, and the upholder of the covenant between God and Israel, and Elijah is supposed to visit every Jewish home on Passover, so a special cup of wine (or juice) is set aside for him. And, says the *Midrash* (scripture commentary), when the time is right, it will be Elijah who will herald the coming of the Messiah.” “Jewish custom provides for great festivity and joy following the birth of a child. A boy is named when he is eight days old at his circumcision ceremony, an event of great religious importance and happy celebrating. A girl is named in the synagogue on the first day following her birth on which the *Torah* is read. The service, usually on the Sabbath, is likewise followed by a festive meal popularly known as a *Kiddush*.”

(*Encyclopedia Judaica Jr.*) To Temple endowed members of the Church of Jesus Christ of Latter-day Saints, the blessing and naming of newborn children renders them a child of the covenant.

How can I better deal with enemies?

We’ve heard of the human reaction of “fight or flight.” Let’s consider the alternative, the purpose in being the “leaven.” Through the discovery of the Dead Sea Scrolls, we find the motivation of people, that many call the *Essenes*, was to move away from wickedness and establish a singular community of righteousness. Their organization even had a shadow of biblical organization. Their leader was called the “Teacher of Righteousness” and he had two assistants. There was also a council of “Twelve Overseers.” They had an order following the ‘righteous king’, which is said in Hebrew, “Melech Zedek.” The Dead Sea sect shunned others and probably evoked one of the Savior’s comments in the Sermon on the Mount; “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that

hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same?” (**Matthew 5:43-46**) With that verse in mind, remember the promise we have. “. . . There is no weapon that is formed against you shall prosper. And if any man lift his voice against you, he shall be confounded in mine own due time. Wherefore, keep my commandments . . .” (**Doctrine and Covenants 71:9-11**)

Who will “fight our battles” for us?

The greatest miracle in Jewish history is the grand exodus from Egypt. The account is repeated every year at Passover, the feast (celebration) of deliverance. A handbook (*Haggadah*) explains the miraculous event. “Since the overriding theme of the *Haggadah* is that God saved the Jewish people from their enemies, Moses’ name is not mentioned in the *Haggadah* (except for one passing instance). This emphasizes that it was God Himself — not an angel and not a messenger — who redeemed Israel. Accordingly, a large part of the *Haggadah* is filled with songs of praise for the great miracles that God performed.”

(*Encyclopedia Judaica Jr.*) “Micah directed his prophecy against the rich who lived in ill-gotten splendor at the expense of the poor. He warned them that God would forsake His people and that the inevitable results of the corruption of Judah would follow: the ravaging of Judah by its enemies, the destruction of Jerusalem and the Temple, and exile. Micah stated God’s demands simply: justice tempered with mercy. Micah’s verses of consolation are beautiful in their vision of the glorious future of Zion: “For out of Zion shall go forth the law, and the word of the Lord

from Jerusalem . . . And they the nations shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid . . .” (**Micah 4:5**) (**Encyclopedia Judaica Jr.**)

What is a more current example of the “enemy confounded?”

A matter of dissent with subsequent success is when the State of Israel’s government had approved the building of the “Mormon” center on Mount Scopus where the BYU Study program is currently located. The building was well under way when an Orthodox Jewish group called, *Yad Le-achim*, (dedicated to crushing all Christian activities in Israel) started a two-fold public campaign. First, in discrediting the government (which they did not support anyway) for allowing the BYU facilities to be built. Secondly, using a chord of “antisemitism,” they called the center a “missionary activity.” There are three kinds of antisemitism to the Jews; **1)** kill the Jews, **2)** let someone else kill the Jews, and **3)** convert the Jews. This small Orthodox group has attempted, for decades, to pass a law against proselytizing in Israel and has failed. There is NO Israeli statute prohibiting missionary activity. Let it be known, however, missionary activity is deemed highly insensitive and frankly, “antisemitic.” *Yad Le-achim* did manage to pass a law that prohibits any type of bribe or payment to induce Jews to change their religion. (The Church of Jesus Christ of Latter-day Saints does not pay people to become members – they charge them!) BYU did sign a statement announcing they had no intention of doing missionary activities. President Howard W. Hunter also signed a statement on behalf of the Church to the same effect with the statement added, “so long as such activity

is prohibited by the government of Israel.” The real reason Latter-day Saints are not proselytizing in Israel is because it is the Lord’s will. “And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last.” (**1 Nephi 13:42**) Israeli government leaders kept their commitment to allow the building. The Orthodox group did not manage to convince the government to stop the BYU project, and no legal precedent was established that might affect the Latter-day Saints or for that manner, any other church.

How does the promise cover both parts of the Children of Israel?

Likewise, present-day attempts at undermining the existence of Israel, such as calling for the elimination of Jerusalem as its’ capital or calling for the annihilation of Jews, will be met with the same response as in older times. “And conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless, we made our prayer unto our God . . .” (**Nehemiah 4:8-9**) In Jerusalem, the Apostle Orson Hyde said; “Let that nation or that people who shall take an active part in behalf of Abraham’s children, and in the raising up of Jerusalem, find favor in Thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the Highest protect them; while that nation or kingdom that will not serve Thee in this glorious work must perish, according to Thy word –Yea, those nations shall be utterly wasted.” (**History of the Church, vol. 4, pp. 456-57.**)

Who else has the custom of going house to house, village by village, leaving a blessing?

Ancient Joseph was blessed and authorized by his father Jacob when Jacob laid his hands on Joseph's head. "In the same way that priests lift their hands in blessing, so parents place their hands on the heads of their children when they bless them. (For example, in the Bible, Jacob blessed his grandsons,

Ephraim and Manasseh, by placing his hands on their heads.) Placing the hands on another person is symbolic not only of transferring blessing but also of passing on authority. In *Talmudic* times, scholars received their rabbinic ordination through the symbolic act of placing of the hands (known as *semikhah*)." (**Encyclopedia Judaica Jr.**)