

Doctrine & Covenants Study – D&C 12-13; JSH 1:66–75

Online zoom Sunday School, 14 Feb 2021
(jball.name/dc)

JSH 1:69 (D&C 13)

Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.

"fellow servants"

See glossary for "Angel"

For he that receives my servants receives me (D&C 84:36 [T&C 82:17]). The word “servants” in this context means “angels.” Angel is derived from the Greek word *áγγελος* [ἄγγελος] which means “messenger.” The messenger must bring a message from the Lord. It does not matter if the messenger is mortal. The word describes a category of messenger that includes not only pre-mortal and post-mortal spirits, but also living men. When anyone, man or angel, is entrusted with a message from God, the message is God’s. God makes no distinction between the messenger and Himself. *And now I have spoken the words which the Lord God hath commanded me* (Mosiah 3:23 [NC Mosiah 1:18]). The angel added nothing. He hid nothing. He delivered what the Lord told him to deliver. These are not merely the words of an angel. Because the angel certifies they originated from God, they are the words of God (see D&C 1:37-39 [T&C 54:7]). Joseph explained that all angels either have or do belong to this earth: *But there are no angels who minister to this earth but those who do belong or have belonged to it.* Their status as angel comes from the fact they have met with God, received their assignment and authority from Him, and deliver only the message He instructs should be delivered. They are in His service, and the message is confined to what He has told them to do. Angels minister to mankind and confer power, light, and truth. They prepare one to receive the Lord. “Neither have angels ceased to minister unto the children of men. For behold, they are subject unto him, to minister according to the word of his command, shewing themselves unto them of strong faith and a firm mind in every form of godliness. And the office of their ministry is to call men unto repentance, and to fulfill and to do the work of the covenants of the Father which he hath made unto the children of men, to prepare the way among the children of men by *declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him; and by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ*, that the holy ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father the covenants which he hath made unto the children of men.” (Moroni 7:29-31 [NC Moroni 7:6]; emphasis added) Angels minister to “chosen vessels” or mortal messengers, as the Three Nephites did with Mormon and Moroni (see Mormon 8:9-12 [NC Mormon 4:2]). Then these vessels testify and bear testimony so that the way is prepared that the *residue of men*

may have faith in Christ. These three visited with Mormon, but the people to whom Mormon ministered didn't see them. They ministered to Moroni, and those to whom Moroni ministered didn't see them. The chosen vessels also become as ministering angels. Many people have received ministering angels. Men, women, and children have, can, and do receive angelic ministers. Angels minister to those with faith, then they are supposed to preach salvation to others. Appearances of angels, like the post-resurrection ministry of Christ, happen with the faithful. Christ appeared as a resurrected minister only to the faithful in Jerusalem. Likewise, He showed Himself to "the more righteous" who had been spared among the Nephites.

"in the name of Messiah"

Why "Messiah", not "Jesus Christ"? For one thing, Nephi was a first temple period Jew.

"keys"

From online lesson resource:

"The term priesthood keys is used in two different ways. The first refers to a specific right or privilege conferred upon all who receive the Aaronic or Melchizedek Priesthood. ... For instance, Aaronic Priesthood holders receive the keys of the ministering of angels and the keys of the preparatory gospel of repentance and of baptism by immersion for the remission of sins (see Doctrine and Covenants 13:1; 84:26–27). Melchizedek Priesthood holders receive the key of the mysteries of the kingdom, the key of the knowledge of God, and the keys of all the spiritual blessings of the Church (see Doctrine and Covenants 84:19; 107:18). ...

"The second way the term priesthood keys is used refers to leadership. Priesthood leaders receive additional priesthood keys, the right to preside over an organizational division of the Church or a quorum. In this regard, priesthood keys are the authority and power to direct, lead, and govern in the Church" (Dale & Ruth Renlund, The Melchizedek Priesthood: Understanding the Doctrine, Living the Principles [2018], 26).

see T&C glossary for "Keys"

Something used to open a lock; something that is important or central in importance. A "keystone" is the point in an arch that fits in the center, holding the arch together. Upon it all else rests. Keys are better viewed as a signal or a signpost along a pathway. Instead of "I hold keys and so I hold something of value," holding a key is better viewed as being given a strong guide or route to take. If the word is viewed using these meanings, it suggests that holding a key implies using it in action. The First Presidency and Quorum of the Twelve use their key positions to manage and maintain the worldwide LDS church organization. If not for that constant oversight, the organization of the church would lapse into disorganization. Their keys are indispensable to hold the entire structure together. Without them at the center, like a keystone, the building would collapse. Offices belonging to others are their

responsibility. Each person receives keys that come to them in their own sphere. No one should be jealous of church positions; they do not matter and are not necessary.

And this greater priesthood administers the gospel and holds the key of the mysteries of the kingdom, even the key of the knowledge of God (D&C 84:19 [T&C 82:12]). “The word *keys* is horribly misunderstood. Joseph used the term in a variety of ways: for example, to mean authority, or opportunity, and in others it refers to a correct idea. This is the most important meaning. The term in the context of priesthood is completely absent from the Book of Mormon, and that book is the keystone of our religion, containing the fullness of the gospel. The only time the word *keys* is referenced in the Book of Mormon, it refers to a physical set of keys to unlock a door to the treasury controlled by Laban (1 Ne 4:20 [NC 1 Ne 1:18]). Although Joseph used the term often and meant many things by it, the challenge is to understand priesthood without being distracted by a poorly defined, and often used term. Mormon institutions now use the term most often to connote their exclusive right, license or control. The LDS *Handbook of Instructions* states the following, ‘Priesthood keys are the authority God has given to priesthood leaders to direct, control, and govern the use of His priesthood on Earth.’ This definition is the opposite of the way scripture directs priesthood be used (see D&C 121:34-42 [T&C 139:5–7]). The LDS *Handbook* approach turns this scripture upside down and backwards: by virtue of priesthood keys they have the right to direct, control and exercise influence over others. Mormon institutions in general all use their preferred meaning of the term *keys* to denounce anything or anyone they view as a rival. If a Dispensation was given and the recipient failed to complete the work God assigned, then he acquires no key, no honor, no right, no authority from the Lord and therefore, has nothing to account for. The notion that someone can obtain keys without receiving a Dispensation from the Lord and successfully completing the work of God is a false idea that should be rejected.

Keys are knowledge. A particular key is knowledge or instruction received from the Lord on how to do something. If one has the key, then one has the ability or power to do something. And conversely, if one is powerless to do or accomplish something (bind and loose, request ministering angels, command the elements or spirits, etc.), then they do not possess a key. “Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of Heaven...the key that unlocks the Heavens and puts in our possession the glories of the celestial world.” (TPJS p. 298–299) “There are many things which belong to the powers of the Priesthood and the keys thereof that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times.” (DHC, 4:209) *Now the great and grand secret of the whole matter, and the summum bonum [highest good] of the whole subject that is lying before us, consists in obtaining the powers of the holy [Order of] Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living* (D&C 128:11 [T&C 151:9]). “The Melchizedek Priesthood...is the grand head, and holds the highest authority which pertains to [the Holy Order] and the keys of the Kingdom of God in all ages of the world, to the latest posterity on the earth; and is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from Heaven.” “In knowledge there is power. God has more power than all other beings because He has greater knowledge; and hence He knows how to subject all other beings to Him. He has power over all.” Joseph Smith also used the term *keys* to mean understanding, the greatest key being the ability to ask God and receive an answer (see T&C 147:7; D&C 124: 91-101 [T&C 141:32,33]).

JSH 1:74

In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood.

I think there is a natural inclination to want to share with others profound spiritual manifestations. How wise is it to keep such things to ourselves? Look back on last week's material:

Marvel not that I said unto you: Here is wisdom, show it not unto the world—for I said, show it not unto the world, that you may be preserved. Behold, I do not say that you shall not show it unto the righteous; But as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter. (D&C 10:35-37)

JSH 1:75

LDS edition of JSH ends at Emma's father's family being friendly and helping to counteract opposition.

Joseph Smith's history continues for another paragraph before the revelation to Hyrum (D&C 11). This paragraph describes the account of Joseph's brother Samuel. Why was this excluded from the canon?

In this account we read:

We also showed him that part of the work which we had translated, and labored to persuade him concerning the gospel of Jesus Christ, which was now about to be revealed in its fullness.

Does this go against the counsel Joseph was given in D&C 10 to "*not show it unto the righteous; But as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace*"?

Did the baptism of Samuel come before or after the D&C 10 revelation?

D&C 12:1

"great and marvelous"

Found 29 times in standard works.

great knowledge and greater knowledge - Abr 1:1 RE

D&C 12:2

"quick and powerful"

If "quickly" can be interpreted "unexpectedly", what insight can this give here?

For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of body and spirit, and of the joints and

marrow, and is a discerner of the thoughts and intents of the heart. ... Neither is there any creation that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do. (NC Heb 1:10)

And in the Book of Mormon

we see that whosoever will lay hold upon the word of God, which is quick and powerful, which shall divide asunder all the cunning, and the snares, and the wiles of the Devil, and lead the man of Christ in a straight and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked, and land their souls, yea, their immortal souls, at the right hand of God in the kingdom of Heaven, to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers, to go no more out (NC Hel 2:7)

D&C 12:3

"whoso desireth to reap let him thrust in his sickle with his might,"

and again in verse 9

"give heed with your might,"

What do I give heed with my might?

Luke 10:27 <i>love</i> God with all	Matt 22:37-38 <i>love</i> God with all	D&C 4:2 <i>serve</i> God with all	D&C 20:31 <i>love</i> and <i>serve</i> with all
Heart	Heart	Heart	
Soul	Soul	Might	Mights
Strength	Mind	Mind	Minds
Mind		Strength	Strength
And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.	Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.	Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.	And we know also, that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength.

Wherefore, I give unto them a commandment, saying thus: Thou shalt *love* the Lord thy God with all thy *heart*, with all thy *might*, *mind*, and *strength*; and in the name of Jesus Christ thou shalt serve him. (D&C 59:5)