

**DOCTRINE AND COVENANTS 2021**

# **Come, Follow Me — For Individuals and Families**

**Supplemental Jewish and Holy-Land Insights  
By Daniel Rona**



DECEMBER 28-JANUARY 3, 2021

# Doctrine and Covenants 1

“HEARKEN ALL YE PEOPLE”

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This material was prepared by **Daniel Rona** who was born in Israel—educated in America—and has been a member of the Church of Jesus Christ of Latter-day Saints since 1950. He was a well-known radio broadcaster in Salt Lake City, St. Louis, Chicago, and New York, as well as an international newscaster for the “Voice of Israel” in Jerusalem, Israel. In 1974, he returned to Israel with his wife, Marilyn, and their three children. Their family has grown to five children. Like all Israelis, his sons and daughters served in the Israeli Military before their full-time missions.

Brother Rona directs the nonprofit **ENSIGN FOUNDATION** which helps unite the people of Judah and Joseph in educational, cultural and scientific activities. The Ensign Foundation also provides learning experiences in the Holy Land. For more than forty years, Brother Rona has been the only LDS licensed tour guide in Israel. His background is unique: he is an **American**, an **Israeli**, and a **Jewish** member of the Church of Jesus Christ of Latter-day Saints.

Latter-day Saints, who have experienced **ISRAEL REVEALED** with Brother Rona, tell of greater enrichment in their lives through his spiritual and cultural insights. He harmonizes the language, the culture, the time and the places of the Holy Land, sharing the deep feelings and spirit of ancient and modern Israel. These are reflected in this Come Follow Me Supplemental Study Material along with a weekly printable summary sheets which he also provides every week on the Internet, **[www.IsraelRevealed.com](http://www.IsraelRevealed.com)**. His book, **ISRAEL REVEALED**, is an authoritative work bringing the ethnic cultures and traditions of the Holy Land into a spiritual and pictographic review. He also produced a TV mini-series about Israel. These six TV-films are also on home-videos and the YouTube channel **Israel Revealed with Daniel and Steven Rona**. Brother Rona has served many years in the presidencies of the Israel District and Jerusalem Branches. He and Sister Rona serve as Service Missionaries in the Church History Department since 2012.

**It is important that the actual scriptures be read. These Holy Land and Jewish insights are added to help the teacher and student “go back” to the setting in which the scriptures were given, and to better understand the general Jewish views of those scriptures. Jewish views have varied with time and dispersion. Yet understanding the Jews (basically Judah) will help Joseph in the prophetic mission of reuniting “Joseph and Judah.” This knowledge will restore the original understanding and truths which God gave to his children, yesterday and today as well as tomorrow.**

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## Summary:

*Doctrine and Covenants 1; Revelation given through Joseph Smith the Prophet, during a special conference of elders of the Church, held at Hiram, Ohio, November 1, 1831. HC 1: 221—224. Many revelations had been received from the Lord prior to this time, and the compilation of these for publication in book form was one of the principal subjects passed upon at the conference. This section constitutes the Lord’s Preface to the doctrines, covenants, and commandments given in this dispensation. 1—7, The voice of warning is to all people; 8—16, Apostasy and wickedness precede the Second Coming; 17—23, Joseph Smith called to restore to earth the Lord’s truths and powers; 24—33, The Book of Mormon brought forth and true Church established; 34—36, Peace shall be taken from the earth; 37—39, Search these commandments.*

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## Supplemental Jewish and Holy Land Insights

### What is the key to understanding—beyond the meaning of each word?

The young prophet Nephi gave us a

substantial key to understanding the scriptures. Note how subtly he teaches us through a ‘chiasm’ (an order of words listed in one direction to a center thought and then listed in the other direction in reverse order).

<p><b>learning of my father</b></p> <p><b>highly favored of the Lord</b></p> <p><b>knowledge of the goodness and the mysteries of God</b></p> <p><b>learning of the Jews</b></p>	<p>I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the <b>learning of my father</b>; and having seen many afflictions in the course of my days, nevertheless, having been <b>highly favored of the Lord</b> in all my days; yea, having had a great <b>knowledge of the goodness and the mysteries of God</b>, therefore I make a record of my proceedings in my days. Yea, I make a record in the language of my father, which consists of the <b>learning of the Jews</b> and the language of the Egyptians. <b>(1 Nephi 1:1-2)</b></p>
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### What is the center-point about?

The center point of his instruction is the gift he acknowledges, the knowledge of mysteries. A synonym for mysteries is the “subtle understanding” of God’s word. This is available through the Gift of the Holy Ghost. “For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.” **(1 Nephi 10:19)** “Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.” **(2 Nephi 32:3)**

### So, what is the “sandwich?”

The center point is sandwiched by “learning of my father” and “learning of the Jews.” This material suggests some ‘learning of the Jews’ to add insight to the study of the same religion and scriptures

that Nephi brought from Israel. Other Jewish insights may simply help Latter-day Saints better understand Judah and thereby bring our two families closer together. It is necessary for the giver and the receiver to relate and coordinate this information with the material provided in the scriptures.

### How does the *Torah* apply to all people?

The basis of Jewish learning is based on the “*Torah*,” that is the first five books of the “Old Testament.” “The Bible is holy to Jews because it represents the Word of God. This is particularly true of the *Torah* which is, so to speak, God’s direct statement. The *halakhah*, or Jewish law, which is the authoritative guide for a Jew’s life, is mainly based on the *Torah*, so obviously study of the *Torah* as well as the rest of the Bible is one of the prime religious duties.” “The custom of reading the *Torah* publicly is very, very ancient --- originating with Ezra in the fifth-fourth centuries B.C.E. At some later date a reading from the *Nevi’im* was added; this

corresponding passage from the Prophets is known as the *Haftarah*.” (*Encyclopedia Judaica Jr.*) The *haftarah*, is a series of selections from the books of “*Nevi'im*” (the Prophets and their writings) of the Hebrew Bible that is publicly read in synagogue as part of Jewish religious practice. It may have started as a practice when Jews were forbidden to read the “Law” (*Torah*). Nowadays, the Haftarah reading follows the *Torah* reading on each Sabbath and on Jewish festivals and fast days.

### How do the Doctrine and Covenants fit in with the Torah?

The Latter-day Saints’ use of the Doctrine and Covenants is another part of LDS *Haftarah*. Literally, it is the reading of *Nevi'im*, the “Prophets,” in the land of America—with their explanations and heavenly insights—based on Eternal truths. The connection to the past prophets is that truth is consistent. The first verse of the Book of Mormon reveals this key of understanding God’s will, “learning of the fathers.” The Hebrew word for “going back” is the same as “repent.” The Doctrine and Covenants together with all the scriptures teach **Faith** in the Lord as taught by true learning of the fathers. That leads us to **Repent**, make the true covenant of **Baptism** and rewards us with the blessing of the **Gift of the Holy Ghost**. The last verse of Section One in the Doctrine and Covenants is that the “. . . truth abideth forever and ever.” In Israel, a statement like, “the Book of Mormon is the keystone of our religion” conjures a picture of one of the stones in an arch angled to wedge the others in place. The center stone is equivalent to the center point. The center point in a chiasmas is the focusing on the Lord. Stones in a typical five stone Roman archway can be compared to the five “Standard Works (scriptures)” that Latter-day Saints use, the Old Testament, the New Testament, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. Every stone in the arch is necessary to have the advantage of the structure which holds a building in place

as well as having the enjoyment of the beauty in something that holds itself together. How then can we connect the terms “cornerstone” and “capstone?” The Doctrine and Covenants are often called the “capstone” of the restoration in these “last days.”

### How important is the word “stone” in the scriptures?

It is interesting to note that the metaphor of a building was used in ancient times to denote the structure and stability of the Lord’s organization in the “last days.” “The stone which the builders refused is become the head stone of the corner.”

(**Psalm 118:22**) “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”

(**Isaiah 28:16**) “Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?” (**Matthew 21:42**) “Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.” (**Ephesians 2:19-22**)

### What is a building that has a chief cornerstone?

Since this is a visual image, picture a building fitly framed with all parts of it functioning and without apparent holes or breaks in it. From a western building style architectural view, a cornerstone really cannot be removed, and the building still remain “fitly framed.” Therefore, in the scriptures, picture an eastern building style, maybe a pyramid. Its chief cornerstone is the capstone. It can be removed, and the building is still “fitly framed.” A United States’ one-dollar bill has that image with the top, cap or chief

cornerstone shown with rays beaming forth from an all-seeing eye. The pyramid also has twelve blocks as its foundation.

**How can I use the “building image” as a life inspiration?**

The imagery continues into the family. As the children start their own family, the parents are “removed” from their former role yet still maintain a spiritual influence through their previous teaching and subsequent prayers and spiritual influence on their children. The unity of the family can still be imaged as “fitly framed.” As with any home, protection from

unwarranted outside influence is necessary. Security systems or defensive armor are part of the proper stewardship of the family’s leaders. Sustaining the Lord as the Chief Cornerstone and following His instructions to defend ourselves with His words in these latter days we can protect our families inside or outside of the home. As exciting as it is to know that heaven is open again, every “new” word from the Lord, as given in modern times, has a basis, a precedent, in the past. That gives an additional meaning to the term “The New and Everlasting Covenant.”

JANUARY 4-10, 2021

# Joseph Smith History 1:1–26

“I SAW A PILLAR OF LIGHT”

**Summary:** *Joseph Smith tells of his ancestry, family members, and their early abodes—An unusual excitement about religion prevails in western New York—He determines to seek wisdom as directed by James—The Father and the Son appear, and Joseph is called to his prophetic ministry. (Verses 1–20.)*

*Some preachers and other professors of religion reject the account of the First Vision—Persecution is heaped upon Joseph Smith—He testifies of the reality of the vision. (Verses 21–26.)*

## Supplemental Jewish and Holy Land Insights

### What can I learn from the occurrences of heavenly visions?

The phenomenon of heavenly visions has occurred throughout time. Whether it was Abraham, Jacob, Moses, Ezekiel or any of the prophets of old, the people's reaction was either very negative or supportive. Some of those visions happened outside of Israel (Ezekiel) and even came to what Jews call “Gentile Prophets,” (Baalam). Many of those visions foresaw the time of the restoration. “Ezekiel was the only prophet to prophesy outside the Land of Israel. Ezekiel saw the entire history of Israel as one continuous breach of the Covenant, for which the destruction of the Temple was the just and predicted punishment. From the prophet's call until the start of Jerusalem's siege the prophecies are condemnatory. During the siege years and briefly thereafter the prophecies condemn Israel's neighbors who were involved in Judah's revolt but failed to support her. However, although the Book of Ezekiel starts on a note of doom, it continues with consolation, and the news of Jerusalem's fall is followed by consolatory prophecies of its restoration. Ezekiel is transported in a vision to the future Jerusalem and describes the future Temple in detail. He also gives a blueprint for the reorganization of the priesthood and the allocation of the Land of Israel to the respective tribes. Among the most striking prophecies in the Bible is Ezekiel's vision in Babylonia, of the valley of dry bones which become miraculously

reconstructed and come to life. Such a message must have been of great encouragement to the depressed exiles of Judah. “In his vision of the end of days, the prophet Zechariah foretells that all the nations of the world will assemble for the festival of Sukkot in Jerusalem to worship God.” ([Encyclopedia Judaica Jr.](#))

### What causes heavenly visions to cease?

When visions and revelations were interrupted for a time, because the people were not worthy to accept such divine manifestations, their importance faded and hope for future revelation diminished. “Dreams have fascinated people through the ages. The Biblical view was that dreams are divine communication—events transpiring on a supernatural plane. Thus, dreams were regarded as omens, which could be interpreted only by visionaries or prophets, who were in touch with this ‘divine dimension.’ In the Bible, ‘dreamer,’ ‘prophet,’ and ‘magician’ are related terms.” ([Encyclopedia Judaica Jr.](#))

### What differentiates heavenly dreams from normal dreams?

The Biblical accounts of Joseph and Daniel have a great basis in dreams. Some irritated family or friends, and others brought redemption, as well as condemnation, of people in the lands where they lived. For many Moslems, Mohammed is called a Prophet although he apparently never claimed to be one. His writings did not particularly predict the future because he still held the Bible as

he interpreted it to be as accurate. "From about 610 C.E. Muhammad claimed to have visions and to have been commanded, as messenger of God [Allah] to recite certain verses which came to his mind. In order too win over the Arabs to his new religion Muhammad realized that his appeal would have to be national and not aligned to either the Christianity of Byzantium or the Judaism of Babylonia. The holy book of Islam, the Koran, soon attracted a small community of devotees, and its message at this time concentrated on God's goodness and power, the return to God and final judgment, the necessity for man to be humble and grateful to God and to worship Him, and the obligation of generosity and respect for the rights of the poor and defenseless." (**Encyclopedia Judaica Jr.**)

#### **What consistencies can I expect from heavenly visions?**

The prophecies of the "Colonization of America" in the Book of Mormon echo the blessings, prophecies and visions given to Joseph, son of Jacob (Israel). The fascinating geographic connection in his blessing is the term, "everlasting hills." Mountainous Israel is the "Crossroads of the East." On the other hand, Utah ("Tops of the Mountains" in the Navaho language) is the "Crossroads of the West." There are only two land masses on this planet that have a perpetual, unending range of mountains or "everlasting hills," Israel and USA. The connection to God's everlasting ways is also noted. "In the blessing given by Jacob to his son Joseph, the inheritance of America is foreshadowed and predicted in the following words: 'Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall . . . The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.' (**Genesis 49:26**)" (**Joseph Fielding Smith, Doctrines of Salvation Vol.3, Pg.68**)

#### **How do visions reveal the eternal order of heaven and earth?**

"Whenever God has called and authorized men to perform a work in any age or dispensation, it has been done by revelations, and not by mere impressions, or some undefinable, internal feelings, which leave the mind in uncertainty and doubt. Noah was called by the word of the Lord to be a preacher of righteousness, and to build an ark. Abraham, Lot, Isaac, Jacob and Joseph, were called by revelation to perform a great variety of duties. Moses and Aaron were called to the priest's office by the word of the great Jehovah. Seventy elders of Israel were called by revelation to assist Moses. Joshua was appointed by the word of the Lord through Moses to be his successor in leading Israel. The successors of Aaron were appointed to the priesthood by revelation. The Judges of Israel were called by visions, by angels and by the inspiration of the Spirit. Samuel was called by the voice of the Lord. And finally, all their officers, wise men and prophets, down to the days of Malachi, were called by new revelation." (**Orson Pratt Divine Authenticity of the Book of Mormon, No. 2 (1850), p.17**)

#### **How do Jews still anticipate future heavenly intervention?**

There are rabbinic suggestions of expected heaven-sent visitors that include a latter-day Messiah, Ben-Joseph, who will receive the keys of the gathering of Israel and restore temple worship. "According to the Talmud, the Messiah will be a descendant of the House of David and will be preceded by a secondary Messiah, from the House of Joseph . . ." (**Encyclopedia Judaica Jr.**) When the Chief Rabbi, Avraham HaKohen Kook (1865-1935), was appointed in Palestine (1919-1935), he was asked if the Jews could now build the Temple (destroyed since year 70 A.D.). His response was that the priestly rights were gone and referred to the great 11<sup>th</sup>

and 12th century rabbis, Rashi (1040-1105) as well as Moses Maimonides (1135-1204), they said, in effect, “We are waiting for a Messiah Ben-Joseph, to him will be given the keys of the gathering of Israel, he will restore Temple worship.” There is a chiasmus here that memorializes ancient Joseph, who saved his family, yet they did not know who he was. Latter-day Joseph is saving his brothers again, (more foreign aid goes to Israel from the U.S.A., the land of Joseph, than from all other countries combined) and they don’t know that it is “Joseph.” In the meridian of times there was “One” who saved us all – and still most people don’t know it.

### **How does history present itself as prophecy?**

Anciently, when his brothers sought “foreign aid” from the Egyptians, their own brother, Joseph, was the “servant” to save them. First, he did so without revealing his true identity. When he finally revealed himself it was in humble family circumstance and he apparently prophesied that in latter days another Joseph would save his family again. From the Book of Mormon we find a reiteration of that prophecy: “. . . For behold, thou art the fruit of my loins; and I am a descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph. Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in

the spirit of power, unto the bringing of them out of darkness unto light—yea, out of hidden darkness and out of captivity unto freedom . . . Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers . . . And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation . . . who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren.”

**(Excerpts from 2 Nephi 3)**

### **How do history and prophecy testify of Christ?**

Members of the Church of Jesus Christ of Latter-day Saints know that this prophecy has been fulfilled in the nineteenth century through the mission of the prophet Joseph Smith Jr. Ancient Joseph overcame his “pride” and served his brothers forgivingly (at first without identifying himself). He, thereby, established a pattern for a latter-day Joseph, who, for the time being, is keeping his identity from Judah and will have to release all forms of pride to serve his whole family, forgivingly and lovingly. In between the two Josephs is the Savior, unknown to so many, yet he lovingly forgives us all . . . as we recognize and accept Him.

JANUARY 11-17, 2021

# Doctrine and Covenants 2; Joseph Smith—History 1:27–65

“THE HEARTS OF THE CHILDREN SHALL TURN TO THEIR FATHERS”

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## Summary:

*An extract from Joseph Smith’s history relating the words of the angel Moroni to Joseph Smith the Prophet, while in the house of the Prophet’s father at Manchester, New York, on the evening of September 21, 1823. Moroni was the last of a long line of historians who had made the record that is now before the world as the Book of Mormon. (Compare Malachi 4:5–6; also sections 27:9; 110:13–16; and 128:18.) 1, Elijah is to reveal the priesthood; 2–3, The promises of the fathers are planted in the hearts of the children.*

*Moroni appears to Joseph Smith—Joseph’s name is to be known for good and evil among all nations—Moroni tells him of the Book of Mormon and of the coming judgments of the Lord and quotes many scriptures—The hiding place of the gold plates is revealed—Moroni continues to instruct the Prophet. (Verses 27–54.)*

*Joseph Smith marries Emma Hale—He receives the gold plates from Moroni and translates some of the characters—Martin Harris shows the characters and translation to Professor Anthon, who says, “I cannot read a sealed book.” (Verses 55–65.)*

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## Supplemental Jewish and Holy Land Insights

### How essential is preparation?

The preparation that Joseph Smith went through is part of a pattern of preparation

identified throughout the scriptures and evident in Jewish tradition. Many of the Jewish holidays have extensive preparations that are as important as the holy day itself. “The Sabbath before Passover is known as *Shabbat ha-Gadol*. Tradition connects it with the tenth of Nisan, the day on which the Israelites in Egypt set aside the lamb that they were to slaughter on the first Passover (Exodus 12:3). On *Shabbat ha-Gadol*, a special *haftarah*, [reading from the Prophets] taken from the Book of Malachi and referring to the day on which Elijah the Prophet will reappear as forerunner of the great day of the Lord, is read.”

(**Encyclopedia Judaica Jr.**) “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come

and smite the earth with a curse.” (**Malachi 4:5-6**) The prophesy of Elijah being the forerunner of the Messiah implies a unique preparation for salvation. Elijah’s mission, reflected in temple ordinances, is part of the preparation for mankind to be completely saved in the life to come.

### How significant was the preparation preceding ancient Temple functions?

Anciently, temple sacrifices had a preparation period. “During the period of the Second Temple, hundreds of thousands of pilgrims from within *Erez Israel* as well as from the Diaspora streamed to the Temple at each of the three festivals. The pilgrims would arrive several days before the festival, and would prepare for their entry into the Temple to offer there the obligatory sacrifices. This was the essential component of the pilgrimage act . . .”

(**Encyclopedia Judaica Jr.**) The temple teaches about the creation and purpose of life. In Jewish customs, even the creation itself had a preparation period. “. . . almost all scholars agree that the text is teaching that God created an orderly and good

universe. They note that each of the first three days is used to prepare the work for the next three days.” (*Encyclopedia Judaica Jr.*) Although Jews generally do not refer to a life after death, sages have taught that our earth life is a preparation for the life to come. “The sages of the Talmud saw life as a prelude to life in the world to come. ‘This world is like a vestibule before the world to come; prepare yourself in the vestibule that you may enter into the hall’ (*Mishnah, Avot 4:21*). In other words, according to rabbinic theology, the physical life a person has is a kind of trial period for his ‘real’ life which comes after death. Indeed, in rabbinic parlance, the life after death is known as ‘the world of truth’.” (*Encyclopedia Judaica Jr.*)

### **How was history used as a prophecy of the future?**

The preparation of scriptures for later use is definitely a pattern seen in the Bible as well as the Book of Mormon. There is strong evidence that Biblical texts were lost and even found again as told in an account of King Josiah. “During the renovation, the book of Deuteronomy was discovered in one of the storage chambers. The biblical Books had previously been destroyed by Amon so that the find caused a sensation. When the Book was read to Josiah he was deeply shocked by its prophecies of doom. He immediately sent a delegation to the prophetess Hulda to ask her advice. The answer was forthright and not reassuring—Jerusalem and the Temple were doomed, but Josiah himself would not live to see their destruction. Josiah led the people to the Temple in repentance. He issued a proclamation to celebrate the Passover according to the ancient statutes. The people flocked to Jerusalem from all corners of the kingdom to celebrate the renovation of the Temple and the holiday of Passover. Josiah was far-sighted. Despite his successes, he heeded Hulda’s prophesy and hid the Ark of the Covenant so that it should not be captured when Jerusalem fell. He also hid the anointing oil, prepared in the wilderness by Moses.” (*Encyclopedia Judaica Jr.*) Some of the witnesses for the

Book of Mormon are the previous prophets who foresaw its coming and its value in the restoration of all things. “And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work . . . even a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.” (*Isaiah 29:12-14*)

### **How can objects be utilized in a witness role?**

Starting with the ancient prophets, the function of witnesses is very established. Some modern/biblical considerations of the legal term “witness” follow. “*Kiddushin* is a legal act of acquisition of the bride by the groom: by handing over an object of value (usually a simple ring) to the bride in the presence of two witnesses and reciting the formula, ‘Behold you are consecrated unto me with this ring according to the law of Moses and Israel,’ the groom signifies his intent to reserve the bride exclusively to himself, and by accepting the ring the bride signifies her consent. (*Encyclopedia Judaica Jr.*)

### **How does the recurring use of metal plates reflect a more permanent witness?**

In ancient times the text of a document used by the Dead Sea Scrolls community of Jews, (Essenes) had been incised on thin sheets of copper which were then joined together as a scroll. The treasure described in the Copper Scroll (3Q15) found in 1952 describes an accounting of gold and silver, as well as many coins and

vessels. (<https://dornsife.usc.edu/wsrp/copper-scroll/>) “(A) graceful example of an American stone box dating to A.D. 650–900. Discovered at the base of the temple of Kulkulcan at Chichen Itza in Yucatan, Mexico, in the late 1800s, where it is exhibited, it measures approximately 2 1/2 by 2 by 2 feet, exterior. The box is carved out of one piece of stone, the rounded lid out of another. In this box were found masonry tools; other stone boxes containing jewelry and precious textiles have been found throughout Mexico and Central America. Many of them are on exhibit in the Museum of Anthropology, Mexico City.” (See Cheesman, “The Stone Box,” *Improvement Era*, Oct. 1966, pp. 876–78, 900.) (<https://www.churchofjesuschrist.org/study/esign/1979/10/ancient-writing-on-metal-plates?lang=eng>)

### What laws govern witnesses?

“The laws involving witness are many. Not all people are qualified to testify before the court. Among those not admissible are slaves, minors (before *bar mitzvah*), lunatics, the deaf and dumb, the blind, criminals who have not repented their crime, relatives of any party involved in the case of the judges, one who stands to gain from his testimony, and, in certain cases, women. Any person who has seen the event but does not testify is liable to punishment which will be meted out to him by God. In criminal cases the witness is under obligation to testify of his own accord; in civil cases the duty to testify arises only when the man is summoned to do so. “The court warns the witnesses that bearing false witness is a serious crime and each witness is investigated and interrogated separately in order to make sure that he is not lying. If it is established that the witnesses have testified falsely, they are disqualified from ever bearing witness again and, under certain circumstances receive . . . the same punishment the accused would have received had he been convicted. If one witness should contradict another, or say something contradicted by fact—the

testimony is rejected. The Bible declares that in order to convict, the evidence must be given by at least two witnesses.

However, in certain cases such as those requiring an oath, a single witness is valid. A testimony must be given by the witness himself and not by another who says that he heard such a testimony. Acceptable witnesses who sign a document render it valid.” “*Halakhic* requirements of the marriage ceremony include . . . giving of the ring by the groom to the bride in the presence of two valid witnesses.” “Today in courts in most countries, it is common practice to ‘swear in’ all witnesses. Jewish law never adopted this custom, preferring to accept testimony without the administration of an oath, as long as there were at least two witnesses who corroborated each other’s testimony, as well as other supportive evidence. Testimony given under oath was, in fact, considered to be a particularly weak form of evidence, and it was only accepted when there was a complete lack of something better. When the judicial oath was administered, it was only used in civil cases and then not to the witnesses but to the defendant, or less often, to the plaintiff. In capital cases, a judicial oath was never administered, since it was assumed that no one charged with a capital crime could be believed, even under oath. (*Encyclopedia Judaica Jr.*)

### What evidence is needed to prove perjury?

“In Jewish law, perjury can only be proven by the evidence of two other witnesses who both testify that the perjurer could not have been present at the time and place he claims. These second witnesses must give their evidence in the presence of the first witness. Only in this way can the charge of perjury be leveled: if the second witnesses simply disagree with the first but cannot break his alibi, or if the second witnesses do not offer their refutation in front of the first, this constitutes not perjury, but contradiction in which case all the evidence is disregarded. “The punishment for perjury is laid down in **Deuteronomy 19:19–21**: ‘You shall do to him as he schemed to do to his fellow (i.e., the

accused).’ There was considerable discussion on the death sentence for perjurers, complicated by a debate on whether a perjurer who had intended to kill by his false testimony, but had not in fact succeeded in doing so, was himself liable for execution. The law was interpreted to mean that a perjurer should suffer what he had schemed to do, not what had occurred, but in practice the death sentence was rarely carried out for any offense . . . perjurers were usually fined or flogged . . . never allowed to act as witnesses again . . . convictions for perjury were widely publicized.”  
(*Encyclopedia Judaica Jr.*)

**How can I be confident that today’s ordinances are accurate?**

One of the reasons witness for the restoration could be given in ancient times is because the Old Covenant was the same as the New Covenant. “It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world . . . Ordinances instituted

in the heavens before the foundation of the world . . . 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*) “Actually, of course, the law of carnal commandments, the law of performances and ordinances revealed through Moses, was an old covenant as compared with the gospel restored by Jesus and his apostles. But this new testament or covenant, this restored gospel, was the same testament that had been in force between God and his people from Adam to Moses in both the old and the new worlds.” (*Mormon Doctrine, Bruce R. McConkie, Pg.543*) Religious Jews still practice many forms of ancient rites and rituals whose meanings may have become distorted or lost over many years without priesthood guidance. Now that the priesthood has been restored, we can examine the today’s version of the old practices to, at least, recognize the “echo” of the “Old Covenant,” which was true and how the “New Covenant” restored the ancient practices with true doctrine.

# Doctrine and Covenants 3–5

“MY WORK SHALL GO FORTH”

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## Summary:

*Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, July 1828, relating to the loss of 116 pages of manuscript translated from the first part of the Book of Mormon, which was called the book of Lehi. The Prophet had reluctantly allowed these pages to pass from his custody to that of Martin Harris, who had served for a brief period as scribe in the translation of the Book of Mormon. The revelation was given through the Urim and Thummim. (See section 10.) 1–4, The Lord’s course is one eternal round; 5–15, Joseph Smith must repent or lose the gift to translate; 16–20, The Book of Mormon comes forth to save the seed of Lehi.*

*Revelation given through Joseph Smith the Prophet to his father, Joseph Smith Sr., at Harmony, Pennsylvania, February 1829. 1–4, Valiant service saves the Lord’s ministers; 5–6, Godly attributes qualify them for the ministry; 7, The things of God must be sought after.*

*Revelation given through Joseph Smith the Prophet, at Harmony, Pennsylvania, March 1829, at the request of Martin Harris. 1–10, This generation will receive the Lord’s word through Joseph Smith; 11–18, Three witnesses will testify of the Book of Mormon; 19–20, The word of the Lord will be verified as in previous times; 21–35, Martin Harris may repent and be one of the witnesses.*

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## Supplemental Jewish and Holy Land Insights

### How necessary is the principle of preparation?

Although Jews generally do not refer to a life after death, sages have taught that our earth life is a preparation for the life to come. “The sages of the Talmud saw life as a prelude to life in the world to come. ‘This world is like a vestibule before the world to come; prepare yourself in the vestibule that you may enter into the hall’ (Mishnah, Avot 4:21). In other words, according to rabbinic theology, the physical life a person has is a kind of trial period for his ‘real’ life which comes after death. Indeed, in rabbinic parlance, the life after death is known as ‘the world of truth’.” (Encyclopedia Judaica Jr.) Throughout time, the principle of preparation also underlies the furtherance or continuation of the scriptures.

### How has the Lord prepared for the possibility of lost scriptures?

The preparation of scriptures for later use is a pattern seen in the Bible as well as the Book of Mormon. There is strong

evidence that Biblical texts were lost and even found again as told in an account of King Josiah. “During the renovation, the book of Deuteronomy was discovered in one of the storage chambers. The biblical Books had previously been destroyed by Amon so that the find caused a sensation. When the Book was read to Josiah he was deeply shocked by its prophecies of doom. He immediately sent a delegation to the prophetess Hulda to ask her advice. The answer was forthright and not reassuring – Jerusalem and the Temple were doomed, but Josiah himself would not live to see their destruction. Josiah led the people to the Temple in repentance. He issued a proclamation to celebrate the Passover according to the ancient statutes. The people flocked to Jerusalem from all corners of the kingdom to celebrate the renovation of the Temple and the holiday of Passover. Josiah was far-sighted. Despite his successes, he heeded Hulda’s prophecy and hid the Ark of the Covenant so that it should not be captured when Jerusalem fell. He also hid the anointing oil, prepared in the

wilderness by Moses.” (**Encyclopedia Judaica Jr.**)

### **What did Isaiah say about a “Marvelous Work and Wonder?”**

“Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” (**Isaiah 29:12-14**) The marvelous restoration work came in recognizing the true Messiah and the true meaning of his life and those who testified of Him through the restoration of the SPIRIT. “In our interview with the President, he interrogated us wherein we differed in our religion from the other religions of the day. Brother Joseph (Smith) said we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost” (**History of the Church, 4:42**)

### **Where does the “gift” come from?**

The Hebrew word for spirit is *Ruach Elohim*, the breath or the wind of God. Moses knew that gift well and desired that everyone would have it. “And Moses said unto him, Enviest thou for my sake? Would God that all the LORD’S people were prophets, and that the LORD would put his spirit upon them!” (**Numbers 11:29**) There are some people who do not have that gift yet, and those who do must exercise patience and love because eventually more will get that gift and be very happy. The SPIRIT comes because of the gift of belief, that comes from God. The point to consider is that the Lord’s gift of spirit reveals and teaches truth. In the New Testament, the day that Jesus gave His apostles the promised comforter as the gift of the spirit was the Jewish Pentecost. This occurred on the Mount of Olives fifty days after the Passover when Jesus completed the great atonement. In

the Biblical calendar, fifty days after Passover is *Shavuot*, a day to commemorate receiving the “Law of Moses at Mount Sinai,” the Jewish Pentecost. “In many modern synagogues, the ceremony of confirmation takes place on *Shavuot*. This is a group ceremony in which the boys and girls of the community who have reached the age of maturity (usually when they are 15 or 16 years old), take a sort of symbolic oath of allegiance to the Torah and Judaism. The custom began with the Reform Movement’s efforts to deepen the significance of *bar mitzvah* and to emphasize the relationship between *Shavuot* and the study of Torah.” (**Encyclopedia Judaica Jr.**)

### **How can one receive the “gift?”**

For Latter-day Saints, the procedure of confirmation includes giving the gift of the Holy Ghost. One of its blessings is that of helping us understand the scriptures. “. . . the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (**John 14:26**) “In this last great gift through one of the Godhead, even the Holy Ghost, is to be found the way to the certain knowledge, after one’s study of the scriptures . . .” (**Harold B. Lee, Stand Ye In Holy Places, Pg.317**)

### **What is a tool of the “spirit?”**

A tool or gift of spirit used by ancient and modern prophets is the *Urim* and *Thummim*. “The exact meaning of the words ‘Urim’ and ‘Thummim’ have puzzled scholars over the generations. Both in the Greek and Latin translations of the Bible they were rendered as ‘revelation and truth’ or ‘teaching and truth’ and this understanding gave rise to the incorporation of the Hebrew words *Urim ve-Thummim* on the official seal of Yale University in New Haven, Connecticut.” (**Encyclopedia Judaica Jr.**) There are symbols in modern Judaism that purportedly date back to David and

Solomon's times. The account of (**Mosiah 28:13**) speaks of two rims of a bow with two stones, the *Urim* and *Thummin*, used to know the mind of the Lord. The Emeritus General Authority, Patriarch, Eldredge G. Smith once spoke of Joseph Smith describing the *Urim* and *Thummin* as two triangular stones connected by silver bows. Detractors of Joseph Smith spoke of them being "magic glasses." The use of these special revelatory stones has been repeated throughout time. It is a characteristic of the House of Israel. Repeating some insights in a previous lesson, the Magen David is always shown as two triangles, interwoven. One possible explanation is that the two triangles represent a characterization of the *Urim* and *Thummim*. They were two triangular stones – one pointed up and the other pointed down. Superimposed they make a fascinating Magen David! According to a paper given at Hebrew University by the late John Tvedtnes, then, Senior Researcher at FARMS (BYU), the words *Urim* and *Thummim* may come from Egyptian words similar to "RMMM" and "TMMM," one meaning yes or act upon it (positive), the other a more negative meaning (leave it alone). Jewish thought also states: "From the use of the verbs *hippil* and *nilkad* in connection with the *Urim* (and *Thummim*) (**1 Samuel 14: 41–42**), it appears that they were a kind of lot (marked) stones or sticks?), since these verbs occur in connection with the casting of lots (**Isaiah 34:17; 1 Samuel 10:20**). They were suitable for indicating which of two alternatives was right; hence inquiries to be decided by them were designed to elicit "yes" or "no" answers (**1 Samuel 23:10–12; 30:8**)."  
(<https://www.jewishvirtuallibrary.org/the-urim-and-thummim>) Since the *Urim* and *Thummin* were revelatory tools, it is possible that they represent a procedure or that they can operate on a simple principle of revelation with answers of yes or no. "But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right." (**Doctrine & Covenants 9:8**) As a reminder, even though the Magen

*David* is so prevalent in Jewish art and culture, the official symbol of the State of Israel is the seven-branched *Menorah*.

### Where did the term "Star of David" originate?

One of the most popular symbols of Judaism is known by non-Jews as "The Star of David." Those of the House of Israel call it the *Magen David*, the sign or shield of David. "*Magen David* ('Shield of David'), the six-pointed star, has become the generally accepted emblem of the Jewish people. Tradition tells us that King David wore a *magen David* on his shield, and that King Solomon had the symbol inscribed on his ring in place of the name of God to give him dominion over demons. Despite its long history, it is however only recently that the *magen David* has become an exclusively Jewish symbol." "During the early Middle Ages, Christians decorated their churches and cathedrals with the *magen David*. For Muslims it was a magical sign; in Arabic sources the *magen David* was also known as the 'seal of Solomon' and this alternative name was taken over by Jewish groups as well." (**Encyclopedia Judaica Jr.**)

### What did the Magen David look like?

The Magen David is always shown as two triangles, interwoven. As mentioned, one possible explanation is that the two triangles represent a characterization of the *Urim* and *Thummim*. According to statements attributed to Joseph Smith, they were two triangular stones connected by a silver bow. One pointed up and the other pointed down. Superimposed, they make a fascinating Magen David!

### How large is the "field – ready for harvest?"

For members of the Church of Jesus Christ of Latter-day Saints, returning to God's family is a powerful motivator, prompting family research stretching throughout the world. "And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all the nations, and then shall the end come, or the destruction of the wicked . . . and they

shall gather together the remainder of his elect from the four winds, from one end of heaven to the other.” (Joseph Smith - Matthew 1) The expression “white and ready to harvest” gives an image of goodness and readiness to accept the Lord’s plan. In Judaism, wearing white clothing, specifically robes and the Talith (prayer garment), denotes the desire to be pure and spotless from the sins of generations around them. White is a combination of all colors, metaphorically implying a “wholeness” or “completeness.” Garments used by religious Jews are often pure white. There is a certain symbolism to covering the dead with a white sheet, often a *Tallit*. The emblems of the sacrament are covered with a white sheet in remembrance of His death and resurrection.

#### What additional meaning does “white” have?

“The *tallit* is usually white and made either of wool, cotton, or silk . . . Although the ordinary *tallit* is worn only in the synagogue, strictly observant Jews wear the *tallit katan* (small *tallit*) under their outer garments the entire day. “Perhaps the most beloved ritual of the Day of Atonement, *Kol Nidrei* is . . . chanted before sunset as the . . . worshipers are wrapped in *tallitot* and some even robed in white gowns (*kiteles*).” (Encyclopedia Judaica Jr.) The special white garment, the *Kitel*, mentioned above, is worn in many Jewish weddings. “In Ashkenazi tradition it is not just the bride who wears white on her wedding day. The groom, too, stands under the canopy wearing his white *kitel*, or robe, over his wedding finery. The day of their marriage is a solemn one for the bride and groom. They pray that their past sins will be forgiven, and they can start their life together afresh. The white of their clothing symbolizes the purity and the

forgiveness of sin for which they are hoping. This is a reason the garment is used to clothe the dead for burial. The *kitel* therefore also serves to remind the wearer of how brief life is, and of the necessity for atonement.” (Encyclopedia Judaica Jr.)

#### How was “white” used in ancient temple clothing?

“Our first fashion record is the Bible, which describes common, priestly, and royal dress . . . The Talmud stresses that ‘a man’s dignity is seen in his costume.’ A scholar must be spotless and neat . . . From ancient times Jewish women were known for their modesty. Their hair was always covered, their dresses plain and white. Fine clothing was worn on Sabbath and holidays, simple clothing on weekdays. On the Day of Atonement there was no gold on the vestments of the high priest; he officiated in robes of pure linen.” “From Talmudic times, it was the special duty of the housewife to bake the bread for the Sabbath. This bread, usually prepared from white flour, is also called ‘*hallah*.’ Two such loaves are placed on the festive Sabbath table as a symbol for the double portion of manna which the Israelites in the wilderness received every Friday, and because of the Show bread in the Temple, which was displayed each Sabbath.” (Encyclopedia Judaica Jr.) White cloth for the Sabbath table and white cloth over the wine and bread that precedes the Sabbath meal are again indicative of the special nature, the purity, and the goodness of the meal. It should invoke a memory of partaking of the temple sacrifices and subsequent feasts in ancient days. In restoration times, white sacrament cloth is a symbol of, “keeping the commandments . . . to be lifted up at the last day.” (Doctrine and Covenants 5:35)

## Doctrine and Covenants 6–9

“THIS IS THE SPIRIT OF REVELATION”

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### Summary:

*Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, April 1829. Oliver Cowdery began his labors as scribe in the translation of the Book of Mormon, April 7, 1829. He had already received a divine manifestation of the truth of the Prophet’s testimony respecting the plates on which was engraved the Book of Mormon record. The Prophet inquired of the Lord through the Urim and Thummim and received this response. 1–6, Laborers in the Lord’s field gain salvation; 7–13, There is no gift greater than the gift of salvation; 14–27, A witness of the truth comes by the power of the Spirit; 28–37, Look unto Christ, and do good continually.*

*Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, April 1829, when they inquired through the Urim and Thummim as to whether John, the beloved disciple, tarried in the flesh or had died. The revelation is a translated version of the record made on parchment by John and hidden up by himself. 1–3, John the Beloved will live until the Lord comes; 4–8, Peter, James, and John hold gospel keys.*

*Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Harmony, Pennsylvania, April 1829. In the course of the translation of the Book of Mormon, Oliver, who continued to serve as scribe, writing at the Prophet’s dictation, desired to be endowed with the gift of translation. The Lord responded to his supplication by granting this revelation. 1–5, Revelation comes by the power of the Holy Ghost; 6–12, Knowledge of the mysteries of God and the power to translate ancient records come by faith.*

*Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Harmony, Pennsylvania, April 1829. Oliver is admonished to be patient and is urged to be content to write, for the time being, at the dictation of the translator, rather than to attempt to translate. 1–6, Other ancient records are yet to be translated; 7–14, The Book of Mormon is translated by study and by spiritual confirmation.*

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### Supplemental Jewish and Holy Land Insights

#### How has revelation changed in some Jewish thinking?

In Jewish thinking, “looking to God” and “revelation” are almost figurative and in modern times have become unexplainable. “Revelation, the act by which the hidden, unknown God shows himself to man. There is no specific term corresponding to ‘revelation’ in the Bible or in rabbinic Hebrew. God is said to ‘appear’ to the patriarchs and prophets, and the appearances are described by a series of anthropomorphic (i.e., human) expressions and concrete images. Sometimes God manifests Himself ‘in a vision’ or ‘in a dream’ or he appears

through the mediation of an angel. However, the Bible emphasizes that no direct, sensory perception of God is possible. Thus, various phrases are used when describing appearances of the Divine, for example *kavod* (‘glory’) or *shekhinah* (. . . ‘Divine Presence’) or *davar* (‘word’ of God). “Any event in which the Divine presence is felt is called a revelation, but the term is applied more particularly to communications of the Divine will as revealed through God’s messengers, the prophets. The Bible itself, and later the rabbis, discerned among the prophets a hierarchy of form and degree, with that of Moses as supreme and unique. At Sinai, the principal revelation of God to man took

place. At that time, all the assembled 'heard' the Voice of God, and through the mediation of Moses (who, according to the rabbis, functioned there as a scribe), received the complete text of the Torah and its interpretation, the Oral Law."

(**Encyclopedia Judaica Jr.**)

### **How is revelation and prophecy connected?**

Revelation has no time limits. It is a gift of seeing the past, present and future and may result in prophecy. There is also an assigned order for revelation; some revelation is for the people as authorized by the Lord through His prophet. "The phenomenon of prophecy is founded on the basic belief that God makes His will known to chosen individuals in successive generations. A prophet is a charismatic individual endowed with the divine gift of both receiving and imparting the message of revelation. A prophet does not choose his profession but is chosen, often against his own will, as in the case of Jonah, to convey the word of God to the people regardless of whether they wish to hear it. The prophet, although conscious of being overwhelmed by the divine word and of being involved in an encounter with God, is still capable of reacting and responding, and may even engage God in dialogue."

(**Encyclopedia Judaica Jr.**) "The same Prophets who have contemplated and described the . . . reunion of the tribes of Israel . . . have also predicted that, in connection with all these preparations, a new dispensation should be manifested, a new covenant established, 'A standard' for the nations, 'An Ensign' for the people. In short, 'Swift Messengers,' 'Teachers,' Prophets would be commissioned, revelations be manifested, and a new organization be developed, fitted to the times, and with the principles and laws adapted to the reorganization, order, and government of a renovated world." (**Parley P. Pratt, Key to Theology, Ch.9, Pg.76 - 77**)

### **How is revelation connected to man's abilities?**

"Aaron was clearly given a lesser role than Moses. Aaron experienced revelations from God and, being an eloquent speaker, acted as prophet and miracle-worker before Pharaoh in the matter of the Plagues of Egypt. However, it is significant that even where he plays an active role in performing the miracles, it is not a result of his own ability or initiative, but solely by divine command given through Moses." (**Encyclopedia Judaica Jr.**) Moses was called of God to be the prophet, despite his own ability or initiative.

### **What is the *Torah*?**

Jewish learning is based on the "*Torah*," (the law) that is, the first five books of the "Old Testament" as given by the Prophet Moses. "The Bible is holy to Jews because it represents the Word of God. This is particularly true of the *Torah* which is, so to speak, God's direct statement. The *halakhah*, or Jewish law, which is the authoritative guide for a Jew's life, is mainly based on the *Torah*, so obviously study of the *Torah* as well as the rest of the Bible is one of the prime religious duties. "The custom of reading the *Torah* publicly is very, very ancient—originating with Ezra in the fifth-fourth centuries B.C.E. At some later date a reading from the *Nevi'im* (the prophets) was added; this corresponding passage from the Prophets is known as the *Haftorah*." (**Encyclopedia Judaica Jr.**)

### **What might be the *Haftorah* to members of the Church?**

Members of the Church of Jesus Christ of Latter-day Saint's use of the "Pearl of Great Price" and the Doctrine and Covenants as an LDS *Haftorah*. Literally, it is the reading of the *Nevi'im*, the "Prophets," with their explanations and direct heavenly insights. Anciently, Isaiah

and other prophets wrote about the Lord who “directs our paths.” Reading and studying the words of God is a daily opportunity “Our gospel learning and teaching should be part of our daily lives (see **Deuteronomy 6:6–7; Acts 17:11**).” (<https://www.churchofjesuschrist.org/study/manual/come-follow-me-helps-home/handout?lang=eng>) The idea is repeated by latter day prophets, and in Jewish teachings also. “Solomon, the Gaon of Vilna . . . emphasized the study of Torah as the supreme duty of the Jew and the safest path to follow in the search for the truth.” (**Encyclopedia Judaica Jr.**) Jewish worship practices include reading the *Torah* (the Law) and *Haftarah* (the Prophets). Anciently, this was done publicly once a week on the Sabbath. In modern times there are three Jewish public readings each week; Monday, Thursday and Saturday (Sabbath). The entire Bible text (Old Testament) is covered in one year. By the way, when Jesus lived, apparently the Jews read the “Law and the Prophets” just once a week. “And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.” (**Luke 4:16**) It is likely that the reason Jesus’ ministry was three years long was so that He could read, review and instruct the Disciples through the entire Law and the Prophets once during those training years. His instruction brought back the spirit, reopening the purpose of the law. The spirit was replacing the wall of do’s and don’ts. The obsession with the “letter of the law” had drawn the Jews away from an understanding of and looking forward to the redemption.

### **How is prayer a part of Jewish devotion?**

When the Jews pray in a synagogue, they form a prayer circle (Minyan). It usually consists of at least ten participants. There is a tradition that if there are only nine

persons, the prayer circle can be completed with an agreement that the presence of the Lord or the Spirit of the Lord is with them. In addition to group prayer and the prayer circle, it is still essential to have individual prayer. “The rabbis placed great emphasis on the relationship of the individual to the community during prayer. Almost all prayer, for example, was written in the first person plural—‘Forgive us,’ ‘Teach us,’ ‘Bring us to our Land.’ Although private prayer was certainly permitted, the individual was urged to join a congregation (*minyan*) when he prays and to incorporate the needs of the *minyan* in his prayers. “A *minyan* was said to consist of at least ten adult Jewish males. Without the presence of a *minyan* many important prayers—*Kedushah*, *Kaddish*, the *Priestly Benediction*, the *reading of the Torah* and the *Haftarah* and the *hazzan*’s repetition of the *Amidah*—cannot be recited. Recently, the Conservative movement in Judaism has granted its congregations permission to include women in the *minyan*. Reform congregations generally have not insisted on the presence of a *minyan*. When they have, women have usually been counted.” (**Encyclopedia Judaica Jr.**)

### **Prayers—personal or prewritten, and in what language?**

Most prayers in Judaism are pre-written. Many are created from the Psalms. It is common that the prayers were and still are said in the Hebrew language. In fact, the Hebrew language was largely preserved because of prayers and, of course, the scriptures. There is also a recent trend of thought that questions the pre-written structure of prayers. “The rabbis assumed that God understands all languages; therefore they said that prayers may be recited in any language which the worshiper understands. Hebrew, however, was given a special status—it may be used even though the

worshiper does not understand it. Over the centuries some widely accepted prayers (*Kaddish*, *Kol Nidrei* for example) have been written in other languages. The Reform movement and, to a lesser extent, the Conservative movement, have encouraged prayer in the language understood by the worshiper. Recently, however, all movements have stressed the significance of Hebrew, not only as the language of prayer which ties the Jew to his past, but also as a means of uniting him with fellow Jews throughout the world.” (*Encyclopedia Judaica Jr.*)

### **How have people changed the simplicity of prayer?**

“Modern Jewish thinkers, even those with a deep faith in God, have raised many questions about prayer, its effect upon God, and the person who is worshipping. Can the individual pray with real *kavvanah* [holiness] when he is reciting words written by other people who lived in another era and when he is asked to recite these same words at set times every day? Do prayers, written so long ago, reflect the moral and religious ideas of modern Jews? Does God really ‘hear’ prayer; does He, or can He, change the processes of nature (for example, heal a dying person) in response to prayer?” “In light of these and other problems, many thinkers who have associated themselves with the Reform and Reconstructionist movements have suggested changes which should be made in the wording of traditional prayers. They have chosen to eliminate or to reinterpret prayers for the Resurrection of the Dead, the coming of a personal Messiah, the restoration of animal sacrifices and the benediction in which a man blesses God for not having made him a woman.” “Some thinkers, who do not believe that God changes the course of nature or favors the prayers of one person more than another have tried to reinterpret those prayers which call

upon God to intervene in human affairs. These authors generally stress the belief that the Hebrew word for prayer, *tefillah*, is derived from a root *pil* which (in reflexive form) means to ‘judge oneself’; prayer, therefore, is mainly an act of self-judgment in which the individual examines his life in the light of what God expects of him and of what he, himself, is able to achieve.” (*Encyclopedia Judaica Jr.*)

### **How does holiness and prayer relate?**

The *hasidic* movement in Judaism places great emphasis on the necessity for *kavvanah* [holiness] in prayer. According to hasidic teaching, man may easily be overcome by “evil thoughts” which deprive him of *kavvanah* and which, eventually, may destroy his moral and spiritual life. Prayer, in part, involves the “annihilation” of evil thoughts; it helps the good, already present in man’s soul, to come forth; it enables man to achieve an intense closeness (*devekut*) to God. Many scholars believe that Hasidism stresses the *devekut* aspect of prayer even more than the literal meaning of the words recited. “In prayer, mention of God’s holiness should stimulate the worshiper to seek holiness in his own religious and moral life. Holiness is acquired by separation from evil, by the performance of *mitzvot* and by one’s willingness to do even more than the law requires, ‘You shall be holy, for I the Lord your God, am holy’ (*Leviticus 19:2*).” (*Encyclopedia Judaica Jr.*)

### **How is kneeling a part of prayer?**

Kneeling, a common form of prayer among Christians, is shunned by Jews, although scriptural references to kneeling do exist. “And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.” (*1 Kings 8:54*) “O come, let us worship and

bow down: let us kneel before the LORD our maker.” (Psalm 95:6)

### **What is a prerequisite for personal revelation?**

Obedience to the Lord’s commandments is a prerequisite for personal revelation. The physical lesson of opening the heavens also applies in a spiritual sense. “In the Bible, reward and punishment—whether individual, national or universal—is described as appertaining to this world. It is recognized as axiomatic that God rewards the righteous by granting them prosperity and well-being, and punishes the wicked with destruction. This forms the basis of the passage from Deuteronomy which constitutes the second paragraph of the *Shema*: adherence to God’s commandments will bring ‘the rain in its seasons’; disobedience will cause God ‘to shut up the heavens that there be no rain, and the land will not yield her fruit’.” (Encyclopedia Judaica Jr.)

### **How can faith, and fear, affect my “Hearing Him?”**

In response to the faithlessness of Israel, the “sealing” prophet, Elijah, used his God-given authority to seal the heavens. The physical phenomenon of drought and losing their crops reflected the spiritual phenomenon of disregarding the “still small voice” and, thereby, not being able to bind or seal their eternal families. There is a reason it is called the “still small voice” because without a sense of reverence we won’t be able to hear it. In the Old Testament, reverence is often referred to as “fear,” better said, “awesomeness.” Fear, as in scared, has another meaning; “opposite of faith.” Fear is thinking and expecting what you “don’t

want” while faith is thinking and expecting things you “do want,” while faith in the Lord is thinking and expecting the things God wants for us. “In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me. (Psalm 56:4) “The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?” (Psalm 27:1)

### **What was Moses’ last revelation?**

“Just before he died, and on the eve of the Children of Israel’s entry into the Promised Land, Moses made a farewell speech to the Jews. In it, he reviewed their history and gave direction for their future. In one sentence (Deuteronomy 10:12) he summed up what the Bible considers to be the entire purpose of human existence: ‘And now, O Israel, what does the Lord your God demand of you? Only this: to revere (fear) the Lord your God, to walk only in His paths, to love Him, and to serve the Lord your God with all your heart and soul.’” “The Hebrew word for ‘revere’ is (*yirah*) which is usually translated as ‘fear,’ and that for ‘love’ is (*aha’vah*). These two concepts, although they may seem contradictory at first glance, are the essence of Judaism’s view of man’s attitude to God.” “The ‘fear’ referred to is not the fright or scaredness which a person feels when he is confronted, for example, with a hungry lion. It is rather a feeling of awe or reverence felt when witnessing greatness or grandeur. The view of a major natural wonder, for instance, is breathtaking and inspires the beholder with awe. It is this kind of feeling that is meant by the ‘fear of God’; that is, awe at the thought of the infinity and greatness of God.” (Encyclopedia Judaica Jr.)

# Doctrine and Covenants 10–11

“THAT YOU MAY COME OFF CONQUEROR”

## Summary:

*Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, likely around April 1829, though portions may have been received as early as the summer of 1828. Herein the Lord informs Joseph of alterations made by wicked men in the 116 manuscript pages from the translation of the book of Lehi, in the Book of Mormon. These manuscript pages had been lost from the possession of Martin Harris, to whom the sheets had been temporarily entrusted. (See the heading to section 3.) The evil design was to await the expected retranslation of the matter covered by the stolen pages and then to discredit the translator by showing discrepancies created by the alterations. That this wicked purpose had been conceived by the evil one and was known to the Lord even while Mormon, the ancient Nephite historian, was making his abridgment of the accumulated plates, is shown in the Book of Mormon (see Words of Mormon 1:3–7). 1–26, Satan stirs up wicked men to oppose the Lord’s work; 27–33, He seeks to destroy the souls of men; 34–52, The gospel is to go to the Lamanites and all nations through the Book of Mormon; 53–63, The Lord will establish His Church and His gospel among men; 64–70, He will gather the repentant into His Church and will save the obedient.*

*Revelation given through Joseph Smith the Prophet to his brother Hyrum Smith, at Harmony, Pennsylvania, May 1829. This revelation was received through the Urim and Thummim in answer to Joseph’s supplication and inquiry. Joseph Smith’s history suggests that this revelation was received after the restoration of the Aaronic Priesthood. 1–6, Laborers in the vineyard will gain salvation; 7–14, Seek wisdom, cry repentance, trust in the Spirit; 15–22, Keep the commandments, and study the Lord’s word; 23–27, Deny not the spirit of revelation and of prophecy; 28–30, Those who receive Christ become the sons of God.*

## Supplemental Jewish and Holy Land Insights

### What are the additional meanings of the word “spirit?”

The concept of the “Holy Ghost” is unclear for Jews, yet the Hebrew term “*Ruah Elohim*” means the Spirit of God. The Hebrew word for breath and wind is closely related to spirit. There are several Biblical verses using these words. One of my favorites is in the vision of dry bones. “So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O

breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.” (Ezekiel 37:7-14)

### How does “spirit” affect our future?

“*Ruah ha-Kodesh* [holy spirit] is often used as a synonym for prophecy. However, according to some rabbis, unlike prophecy, there are some types of *ruah ha-kodesh* which also can be attained by doing good deeds.”

(Encyclopedia Judaica Jr.) The expression

of the “Holy Spirit” has been used to describe various righteous Jewish teachers and sages. “. . . Luria already had a reputation as a man of striking personality who possessed the holy spirit. “. . . Nahman was the great-grandson of the Ba'al Shem Tov, the founder of Hasidism, and his mother was said to ‘possess the holy spirit.’ “. . . Phinehas is known to have traveled to redeem captives, and on one journey a river in flood parted for him, so as not to delay his mission. He constructed the famous ‘ladder of saintliness’ in which Caution (against evil) leads through Eagerness (for good), Cleanliness, Purity, Asceticism, Holiness, Humility, Fear of God, Attainment of the Holy Spirit (divine inspiration), ultimately to the Resurrection of the Dead.” ([Encyclopedia Judaica Jr.](#))

### **How do “sticks” and “bones” bring even more meaning?**

Ezekiel spoke of breath and of wind bringing life into a dead skeleton. As the sticks (*ETZemot*) of the body are clothed again with flesh and come alive again, so shall the stick (*ETZ*) of Judah, the dead skeleton of a once true and living religion, come together with the stick of Joseph. This symbolizes the true religion, and with the “breath” of the Lord (His spirit) a resurrection and a new life begins.

### **How does “flesh” distinguish us from God?**

“Flesh is the term used in the Bible to distinguish mortal man from God. The Hebrew word for flesh, *basar*, is contrasted with the Divine Spirit, *ru'ah*, with which man is temporarily endowed. Thus: ‘My spirit shall not abide in man forever, for that he is also flesh; therefore shall his days be a hundred and twenty years’ ([Genesis 6:3](#)). The Talmud and Midrash refer to man as *basar va-dam* (‘flesh and blood’) to indicate his mortality as against the eternity of God.

### **How may I receive the gift of the spirit?**

The key to recognizing the Messiah and the true meaning of his life and those who testified of Him is the SPIRIT. As mentioned, the word for spirit in Hebrew is *Ruach Elohim*, the breath—the wind of God. Moses knew that gift well and desired that everyone would have it. “And Moses said unto him, Enviest thou for my sake? Would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!” ([Numbers 11:29](#)) There are some people who do not have that gift yet, and those who do must exercise patience and love because eventually more will get that gift and be very happy. The gift of belief comes from God. The point to consider is that the Lord's gift of spirit reveals and teaches truth. In the New Testament, the day that Jesus gave His apostles the promised comforter as the gift of the spirit was the Jewish Pentecost. This occurred on the Mount of Olives fifty days after the Passover when Jesus completed the great atonement. In the Biblical calendar, fifty days after Passover is *Shavuot*, a day to commemorate receiving the “Law of Moses at Mount Sinai,” the Jewish Pentecost.

### **How is confirmation and the “Gift of the Holy Ghost” and echo of the past?**

“In many modern synagogues, the ceremony of confirmation takes place on *Shavuot*. This is a group ceremony in which the boys and girls of the community who have reached the age of maturity (usually when they are 15 or 16 years old), take a sort of symbolic oath of allegiance to the *Torah* and Judaism. The custom began with the Reform Movement's efforts to deepen the significance of bar mitzvah and to emphasize the relationship between *Shavuot* and the study of *Torah*.”

([Encyclopedia Judaica Jr.](#)) For Latter-day Saints, the procedure of confirmation includes giving the gift of the Holy Ghost.

One of its blessings is that of helping us understand the scriptures. “. . . the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John 14:26) “In this last great gift through one of the Godhead, even the Holy Ghost, is to be found the way to the certain knowledge, after one's study of the scriptures . . .” (Harold B. Lee, *Stand Ye In Holy Places*, Pg.317)

### **What does the process of step-by-step look like?**

Sometimes the exact right answer does not come when we expect it. A parable about a rock wall that I learned years ago included the imagery of a farmer dragging and lifting the stones from his field as he cleared the land for planting. He laid the stones a row around his property. Later, a stone worker arrived to turn the loose stones into a rock wall. With his skill, the worker managed to find the stones that fit, each one supporting itself and the others above, under or around it. At one point the worker reached a place where no stone seemed to fit. He simply left a hole and continued constructing the terrace wall. At the end he had some left-over stones. Remembering the gap, the stone worker returned with the extra left-over stones.

They fit perfectly! “For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith.” (Doctrine and Covenants 98:12) “. . . the word of the LORD was unto them precept upon precept . . . line upon line; here a little, and there a little . . . Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.” (Isaiah 28:14-16.) “In biblical times, Jerusalem was surrounded by thick, green forests of almond, olive and pine trees. But in the course of numerous wars and settlements, much of this lush greenery was destroyed and the soil left to dry out in the summer sun and wash away in the heavy winter rains. From earliest times, farmers have therefore been forced to terrace the ground and build stone fences along the slopes to hold back the soil. This stone terracing is still in evidence all along the Jerusalem landscape.” (Encyclopedia Judaica Jr.) The imagery of stone is used often in the scriptures. One of the reasons is that the Lord is the “Rock of Salvation.” Our testimony of Him comes with repeated experiences from the “still small voice.” Even the strongest stone wall is made from many smaller ones.

FEBRUARY 8-14, 2021

# Doctrine and Covenants 12–13

## Joseph Smith History 1:66-75

“UPON YOU MY FELLOW SERVANTS”

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**Summary:** *Revelation given through Joseph Smith the Prophet to Joseph Knight Sr., at Harmony, Pennsylvania, May 1829. Joseph Knight believed the declarations of Joseph Smith concerning his possession of the Book of Mormon plates and the work of translation then in progress and several times had given material assistance to Joseph Smith and his scribe, which enabled them to continue translating. At Joseph Knight's request, the Prophet inquired of the Lord and received the revelation. 1–6, Laborers in the vineyard are to gain salvation; 7–9, All who desire and are qualified may assist in the Lord's work.*

*An extract from Joseph Smith's history recounting the ordination of the Prophet and Oliver Cowdery to the Aaronic Priesthood near Harmony, Pennsylvania, May 15, 1829. The ordination was done by the hands of an angel who announced himself as John, the same that is called John the Baptist in the New Testament. The angel explained that he was acting under the direction of Peter, James, and John, the ancient Apostles, who held the keys of the higher priesthood, which was called the Priesthood of Melchizedek. The promise was given to Joseph and Oliver that in due time this higher priesthood would be conferred upon them. (See section 27:7–8, 12.) The keys and powers of the Aaronic Priesthood are set forth.*

*Oliver Cowdery serves as scribe in translating the Book of Mormon—Joseph and Oliver receive the Aaronic Priesthood from John the Baptist—They are baptized, ordained, and receive the spirit of prophecy. (Verses 66–75.)*

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### Supplemental Jewish and Holy Land Insights

#### How can I know that baptism is an eternal ordinance?

The Jewish custom of immersion or use of the *mikveh*, (immersion font) can give added insight to an eternal covenant. “As an everlasting covenant, baptism began on this earth with Adam (**Moses 6:64-67**) and has continued ever since whenever the Lord has had a people on earth. (**D. & C. 20:23-28; 84:26-28.**) It was not a new rite introduced by John the Baptist and adopted by Christ and his followers. The Jews were baptizing their proselytes long before John, as is well attested from secular sources. The Inspired Version of the Bible, the Book of Moses being a part thereof contains ample evidence of the practice of baptism in Old Testament times. The part of the Book of Mormon of the pre-Christian Era contains some of the

best information we have relative to this eternal law.” (**Bruce R. McConkie, Mormon Doctrine, Pg.71**)

#### How is an immersion supposed to be done?

For the religious Jews, immersions are favored below ground level in flowing water that emanates from bedrock the “Rock of Salvation.” Consider that the lowest spot on the face of the earth where water “that originated in bedrock” flows 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. “**(1)** A mikveh must not be filled with water that has been drawn (i.e., has been in a vessel or a receptacle), but with water from a naturally flowing source; spring water or rainwater are the ideal sources, but

melted snow and ice are also permitted.

(2) The water must be able to flow into the mikveh freely and unimpeded (any blockage renders the water 'drawn water') and must reach the *mikveh* in vessels that are not susceptible to ritual uncleanness.

(3) The minimum size of the *mikveh* is of a vessel which has a volume of '40 *seah*,' variously estimated at between 250 and 1,000 liters (quarts). (4) The *mikveh* must be watertight and must be constructed of natural materials on the spot, for otherwise it is deemed itself to be a 'vessel' and renders the water in it 'drawn water.' (Encyclopedia Judaica Jr.)

### **What is the purpose of immersions and how has it faded over the years?**

"Several ingenious designs have been developed over the generations which take advantage of this principle, but no one design was ever universally accepted, and thus many of the *mikva'ot* differ in many of their details, in accordance with the rabbinic authority whose solution was adopted." "The reasons for purity or impurity are not given in the Torah, and the rabbis devote little discussion to that aspect of the subject. It is clear, however, that ritual impurities are not to be regarded as infectious diseases or the laws of purification as hygienic measures. Indeed, immersion in a *mikveh* must be preceded by careful cleansing of the body. In the Bible, the Israelites are warned against making the land impure by their transgressions, while the rabbis described purity as one of the grades on the path toward a state of holiness. Maimonides wrote: 'Uncleanliness is not mud or filth which water can remove . . . but is dependent on the intention of the heart. The sages have therefore said: 'If one immerses himself, but without special intention, it is as though he had not immersed himself at all'." (Encyclopedia Judaica Jr.) In the New Testament, John, a Levite, was administering immersions in a

classic Jewish environment. He interviewed everyone before their immersions, "And were baptized of him in Jordan, confessing their sins." (Matthew 3:6) He was using a water source that came from springs feeding the Sea of Galilee (living water), it flowed freely (Jordan River), it exceeded the minimum amount of water needed, and it was a natural setting. Jewish tradition also includes a requirement that the mikveh should be below ground level. The Jordan River, where John the Baptist was immersing people, is at the lowest place on the face of the earth, near the Dead Sea.

### **How does an "baptismal interview" relate to ancient practice?**

"A potential convert (or proselyte) is first questioned by a court (*bet din*) of three rabbis. They usually begin by trying to persuade him to give up the idea of joining a nation which has been, and today still is, severely persecuted. If the candidate still affirms sincerely that he is ready to 'accept the yoke of the commandments,' he or she must undergo a period of instruction in Judaism, in its laws and practices. After thorough study, when he understands the *mitzvot* and is ready to begin his life as a Jew, the candidate is ready for the rituals of conversion. For both males and females the *bet din* oversees their immersion in a ritual bath (*mikveh*)." (Encyclopedia Judaica Jr.) Jewish thought requires that the *Bet Din* should always have the presence of Levites. They will witness the total immersion of the person. That symbolism begins with Adam. His immersion was an act of being born again.

### **How are immersions a focus of modern Jewish communal life?**

"Like the synagogue and the cemetery, the *mikveh* is a basic element of Jewish family and communal life, and thus the

erection of a *mikveh* was among the first projects undertaken by Jewish communities throughout the world from earliest times. "Where large amounts of rainwater or spring water are available, the problem of establishing an adequate feed to replenish the *mikveh* is not great, but since most *mikva'ot* are built in urban centers where such supplies are not available, the technological and legal solution of a valid *mikveh* depends upon a fifth principle which stipulates that once a properly constructed *mikveh* is filled with the minimum amount of non-drawn water, drawn water can then be added to it indefinitely and not render it invalid.

(*Encyclopedia Judaica Jr.*) 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.

### **How does purification (immersion) relate to forgiveness of sins?**

Although religious Jews have various manners of washing and immersions, they do not claim an immersion for forgiveness of sins. Yet, there are specific instructions for a Jew to reconcile him or herself and go through a repentance before immersion. There is a statement in the Bible that suggests a "washing" [immersion] for purification for sins. As stated in the Book of **Numbers 19:1-9**, the Red Heifer ritual was for forgiveness of sins. Jumping forward in time, this was made possible through the "red" atonement of the Lord on the Mount of Olives. Jews have a tradition that this red calf offering had to be made high on the Mount of Olives, above the Temple itself and opposite the Gate Beautiful. Those who have had the experience of sitting on

the upper part of the Mount of Olives opposite of the present day Gate Beautiful can attest to the spirit of Gethsemane (well away from the traditional Church of Gethsemane on the lower part of the mount).

### **What Biblical reminder do we have of "washing sins away?"**

Water and sins do have a connection and a place in Jewish traditions: "On the afternoon of the first day (of *Rosh Hashana*), it is customary to walk to the nearest body of running water and there symbolically 'cast' one's sins into the water. The ceremony may be based on a verse in the biblical book of Micah: 'And Thou (referring to God) shall cast all their sins into the depths of the seas' (**Micah 7:19**). This practice, to which there is no reference in the Talmud, is generally called *Tashlikh*, probably after the Hebrew word meaning 'cast' (*vataashlikh*) in the verse from Micah. The New Testament repeats the principle, "Therefore we are buried with him by baptism (immersion) into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (**Romans 6:4**)

### **How does the Levitical order include being a scribe?**

Oliver Cowdery was ordained with the Levitical Priesthood. That office included a responsibility of being a scribe. "Levites were entitled to serve at the sanctuary as assistants to the priests. Their duties included serving as custodians of the sanctuary, as musicians, judges, scribes and teachers." (*Encyclopedia Judaica, Jr.*) A significant connection of scribes and immersion is in Jesus' teachings. "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign. There shall no sign be given to it, but the sign of

the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (**Matthew 12:38-40**) Jonah was immersed, repented, taught in Ninevah, and they repented! "Any event in which the Divine presence is felt is called a revelation, but the term is applied more particularly to communications of the Divine will as revealed through God's messengers, the prophets. The Bible itself, and later the rabbis, discerned among the prophets a hierarchy of form and degree, with that of Moses as supreme and unique. At Sinai, the principal revelation of God to man took place. At that time, all the assembled 'heard' the Voice of God, and through the mediation of Moses (who, according to the rabbis, functioned there as a scribe), received the complete text of the Torah and its interpretation, the Oral Law." (**Encyclopedia Judaica Jr.**)

### **What was the Biblical method of passing on the priesthood authority?**

"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.**)

### **How could Joseph Smith be viewed by the Jews?**

In modern Judaism, there is a powerful cultural and legendary history of ancient Joseph and a future role of "modern Joseph" "According to the Talmud, the Messiah will be a descendant of the House of David and will be preceded by a secondary Messiah, from the House of Joseph." (**Encyclopedia Judaica Jr.**)

Although mentioned previously in this manual, let's recall that when the Chief Rabbi, Avraham HaKohen Kook was appointed in Palestine in the 1920's, he was asked if the Jews could now build the Temple (destroyed since year 70 A.D.). His response was that the priestly rights were gone and referred to the great 12<sup>th</sup> century rabbi Moses Maimonides. Maimonides said, in effect, "We are waiting for a Messiah Ben-Joseph. To him will be given the keys of the gathering of Israel. He will restore Temple worship." The chiasmus shows that ancient Joseph saved his family, and they did not know who he was. Latter-day Joseph is saving his brothers again, (more foreign aid goes to Israel from the U.S.A., the land of Joseph, than from all other countries combined) and they don't know that it is "Joseph." In the meridian of times there was "One" who saved us all and still most people don't know it.

# Doctrine and Covenants 14–17

“STAND AS A WITNESS”

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**Summary:**

*Doctrine and Covenants 14: Revelation given through Joseph Smith the Prophet to David Whitmer, at Fayette, New York, June 1829. HC 1: 48—50. The Whitmer family had become greatly interested in the translating of the Book of Mormon. The Prophet established his residence at the home of Peter Whitmer, Sen., where he dwelt until the work of translation was carried to completion and the copyright on the forthcoming book secured. Three of the Whitmer sons, each having received a testimony as to the genuineness of the work, became deeply concerned over the matter of their individual duty. This revelation and the two next following (Sections 15 and 16) were given in answer to an inquiry through the Urim and Thummim. David Whitmer later became one of the Three Witnesses to the Book of Mormon. 1—6, Laborers in the vineyard will gain salvation; 7—8, Eternal life is the greatest of God’s gifts; 9—11, Christ created the heavens and the earth.*

*Doctrine and Covenants 15: Revelation given through Joseph Smith the Prophet to John Whitmer, at Fayette, New York, June 1829. HC 1: 50; see also heading to Section 14. The message is intimately and impressively personal, in that the Lord tells of what was known only to John Whitmer and himself. John Whitmer later became one of the Eight Witnesses to the Book of Mormon. 1—2, The Lord’s arm is over all the earth; 3—6, To preach the gospel and save souls is the thing of most worth.*

*Doctrine and Covenants 16: Revelation given through Joseph Smith the Prophet to Peter Whitmer, Jun., at Fayette, New York, June 1829. HC 1: 51; see also heading to Section 14. Peter Whitmer, Jun., later became one of the Eight Witnesses to the Book of Mormon. 1—2, The Lord’s arm is over all the earth; 3—6, To preach the gospel and save souls is the thing of most worth.*

*Doctrine and Covenants 17: Revelation given through Joseph Smith the Prophet to Oliver Cowdery, David Whitmer, and Martin Harris, at Fayette, New York, June 1829, prior to their viewing the engraved plates that contained the Book of Mormon record. HC 1: 52—57. Joseph and his scribe, Oliver Cowdery, had learned from the translation of the Book of Mormon plates that three special witnesses would be designated. See Ether 5: 2—4; also 2 Nephi 11: 3 and 27: 12. Oliver Cowdery, David Whitmer, and Martin Harris were moved upon by an inspired desire to be the three special witnesses. The Prophet inquired of the Lord, and this revelation was given in answer, through the Urim and Thummim. 1—4, By faith the Three Witnesses shall see the plates and other sacred items; 5—9, Christ bears testimony to the divinity of the Book of Mormon.*

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**Supplemental  
Jewish and  
Holy Land  
Insights**

**How do some  
number  
configurations  
become  
meaningful?**

During Jesus’ three-year ministry, Peter and other Disciples were being taught numerous lessons of the eternal and spiritual nature of the Lord and the many physical witnesses of Him. This training was necessary so that when He was gone from their physical presence, they could

fulfill their Apostolic mission, witnessing of Him. The presidencies of three are used often. “Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed, and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church. Twelve is another council number. The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world—thus

differing from other officers in the church in the duties of their calling. And they form a quorum, equal in authority and power to the three presidents previously mentioned. The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world--thus differing from other officers in the church in the duties of their calling." (**Doctrine & Covenants 107:22-25**) "... But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. (**Matthew 18:16**)

### **What special gifts are given to the "Twelve?"**

Great things were happening in the meridian of times. Great and influential men from each end of the Crossroads of the East, Ethiopia, and Damascus were being touched by the light of truth. Men with worldly experience had their eyes touched with the greater heavenly light which was once again available. Saul's "brighter than the midday light" experience on the way to Damascus blinded him physically so that his spiritual eyes would be opened. His experience of watching Stephen's stoning, holding the witnesses' clothes, ultimately became his own. As his eyes were opened, his commission as one of the Twelve was to open the eyes of the Jews and the Gentiles, to give them light and truth. "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (**Acts 26:16-18**)

### **How may I appreciate the lesson of a yoke?**

There is a Mosaic law that relates to a yoke of unlike animals. The inequity of plowing with a donkey and an ox is clearly visible when looking at the lesser creature. "Thou shalt not plow with an ox and an ass together." (**Deuteronomy 22:10**) Consider that the Lord wants to relieve us of the inequities in life. He is saying, in effect, "I am carrying the burden; take advantage of it." In learning this principle, following Him and giving our burdens to Him (He has paid for them already), we cleanse our inner selves and are able to better serve Him. "Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved." (**Psalms 55:22**) The prophet Isaiah taught us that the Lord would relieve us from the yoke of our burdens. "For thou hast broken the yoke of his burden . . ." (**Isaiah 9:4**) In examining the little information we have of Jesus' life, we see how privately and personally He takes burdens upon Himself.

### **What is the reason that the Hebrew word repentance also means to return?**

"Repentance in Hebrew is known as *teshuvah*, which literally means 'return,' and signifies a return to God. A person who repents his sins is known as a *ba'al teshuvah*. Many rabbis of the Talmud believed that the real *ba'al teshuvah* is greater even than a person who has never sinned and they furthermore said that when a person repents out of love of God (and not just out of fear of divine punishment), all the sins he had committed are considered to be *mitzvot* (commandments or blessings). This is perhaps the most comforting doctrine that Judaism has given to the world."

(**Encyclopedia Judaica Jr.**) "Returning to the Land of Israel" "returning to the Lord" are as great a motivating factor in Jewish life, as proselytizing is for Christians. Special

“*Yeshiva*” institutes have been established to help those who have “gone astray.” Someone who does not speak Hebrew may not recognize that “*Yeshiva*” and the word “*teshuvah*” have a common root. To facilitate adherence to the tenant that Godly things should constantly be sought after, the Jews have some traditional symbols which “Keep God’s word in front of them” at all times. Jews remind themselves of God’s words by binding leather phylacteries (*Tfillin*) on the arm and forehead as well as on all Jewish doorposts (*Mezuzah*). These are the words in the *Mezuzah*’and in the *Tfillin*: “Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. (Deuteronomy 6:4-9) “There should be a *mezuzah* at the entrance to every home and on the doorpost of every living room within the home—this of course excludes lavatories, bathrooms, storerooms and stables. It is also customary to place *mezuzot* (plural) at the entrances to synagogues and public buildings, including all government offices in Israel. In Israel, a *mezuzah* must be put up immediately when a house is occupied by a Jew—outside Israel after the householder has lived in the house for 30 days. If the house is later sold to Jews, the *mezuzot* must be left on the doorposts. Today the *mezuzah* represents

one of Judaism's most widely observed ceremonial commandments.”

(*Encyclopedia Judaica Jr.*)

### **What is a positive image of a sword?**

On his passage from Beirut to Jaffa, at one o'clock in the morning, while Elder Orson Hyde (1805-1878), of the Quorum of the Twelve was meditating on the deck of the ship beating against a sultry gale-to-hurricane force Sirocco windstorm, Hyde said, “a very bright glittering sword appeared in the heavens, about two yards in length, with a beautiful hilt, as plain and complete as any cut you ever saw. What is still more remarkable, an arm, with a perfect hand, stretched itself out and took hold on the hilt of the sword. The appearance really made my hair rise, and the flesh, as it were, to crawl on my bones. The Arabs made a wonderful outcry at the sight; *O, Allah, Allah, Allah!* (Allah U-Achbar God is great) Hyde knew it fulfilled a blessing he received, “Unto you it shall be given to know the signs of the times, and the sign of the coming of the Son of man.” (Orson Hyde Pamphlet, *Travels and Ministry of Elder Orson Hyde*)

### **What does the term “Gates of hell shall not prevail” mean?**

And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matthew 16:18) President Harold B. Lee said: “The gates of hell would have prevailed if the gospel had not been taught to the spirits in prison and to those who had not had ample opportunity to receive the gospel here in its fulness. It would have prevailed if there was not a vicarious work for the dead . . . [or] other vicarious work pertaining to the exaltation which those who accept the gospel might receive, both ordinances for the living and for the dead.” (Conference Report, Apr. 1953, pp. 26–28.)

# Doctrine and Covenants 18–19

“THE WORTH OF SOULS IS GREAT”

## Summary:

*Revelation to Joseph Smith the Prophet, Oliver Cowdery, and David Whitmer, given at Fayette, New York, June 1829. According to the Prophet, this revelation made known “the calling of twelve apostles in these last days, and also instructions relative to building up the Church.” 1–5, Scriptures show how to build up the Church; 6–8, The world is ripening in iniquity; 9–16, The worth of souls is great; 17–25, To gain salvation, men must take upon themselves the name of Christ; 26–36, The calling and mission of the Twelve are revealed; 37–39, Oliver Cowdery and David Whitmer are to search out the Twelve; 40–47, To gain salvation, men must repent, be baptized, and keep the commandments.*

*Revelation given through Joseph Smith, at Manchester, New York, likely in the summer of 1829. In his history, the Prophet introduces it as “a commandment of God and not of man, to Martin Harris, given by him who is Eternal.” 1–3, Christ has all power; 4–5, All men must repent or suffer; 6–12, Eternal punishment is God’s punishment; 13–20, Christ suffered for all, that they might not suffer if they would repent; 21–28, Preach the gospel of repentance; 29–41, Declare glad tidings.*

## Supplemental Jewish and Holy Land Insights

### What happened to the principle of atonement?

Although the principle of “one atoning for our sins” in Judaism has diminished over the years, one day every year is set aside as the Day of Atonement, Yom Kippur. “The tenth of the Hebrew month of Tishrei is Yom Kippur, a day of fasting and prayer for all Israel, a day which has been significant to Jews throughout the ages. The Day of Atonement is the last of the Ten Days of Penitence which begin with Rosh Ha-Shanah, and is the climax of the repentance and soul-searching incumbent on every Jew during this period. “Perhaps the most beloved ritual of the Day of Atonement, *Kol Nidrei* is . . . chanted before sunset as the . . . worshipers are wrapped in *tallitot* and some even robed in white gowns (*kitels*).” (*Encyclopedia Judaica Jr.*)

### Where is one place on earth can we experience the results of repentance?

Since 1967, when Jerusalem became open for Jews, the congregant’s response

is “Next year in Jerusalem-rebuilt.” This is an expression of rebuilding the temple in the mountains of Judah. “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.”

(**Malachi 3:1**) “I am Jesus Christ, the Son of God; wherefore, gird up your loins and I will suddenly come to my temple. Even so. Amen.” (**Doctrine and Covenants 36:8**)

### What ultimately follows this earth-life?

The understanding of the term “resurrection” is quite lost by most Christians and Jews. In previous discussions we have pointed out that for Jews, the concept of God has diminished since the days of Biblical writings that constantly referred to God in anthropomorphic terminology. Likewise, the concept of life after death in a resurrected state has largely disappeared; and when used, it refers mostly to the righteous in a distant future.

“Resurrection” is one of the Lord’s names. The Book of Mormon prophet, Alma, teaches that there is no resurrection until

after the coming of the Messiah. Judaism, nowadays, has virtually no belief in resurrection or life, as such, after death. To the Jews, the Messiah has not come; consequently, it is understandable that they do not have an active belief in the resurrection. There are, however, benedictions and other statements with words that seem to connect to a former belief in Resurrection. "... *Barukh mehayyeh ha-metim* ('Blessed be . . . He Who revives the dead') is therefore also known as *Tehiyyat ha-Metim* ('Resurrection of the Dead') . . . " "... the righteous of all generations will be reunited at the time of the resurrection of the dead during the messianic period." (*Encyclopedia Judaica Jr.*)

### **When did the concept of resurrection begin to fade?**

"They [Essenes] believed in reward and punishment; in immortality of the soul; but not in physical resurrection. "Some rabbis believed in resurrection. That is that at a certain point in time God will bring everybody back to life and then the world will be a perfect place and physical life will go on indefinitely. This doctrine poses some obvious difficulties: the body actually decomposes after burial so how can it be reconstituted; furthermore what about overpopulation of the world? Those who believe in resurrection claim that anyway the whole process will be miraculous, and the miracle will solve all the problems. Other rabbis however denied physical resurrection entirely and understood the afterlife to be a completely spiritual experience." "The argument about resurrection lasted well into the Middle Ages, and was one of the reasons for the sharp attacks against Maimonides. Many believed that he denied the doctrine and his views started a controversy that lasted for hundreds of years. In modern times most Jewish theologians do not subscribe to the doctrine of physical resurrection and movements such as

Reform Judaism do not consider it to be a necessary belief for the Jew." "The whole subject of [an] afterlife is not explicitly stated in the Bible and many scholars are of the opinion that belief in [an] afterlife was adopted by Jews during the Babylonian exile after the destruction of the First Temple when they came into contact with eastern religions such as Zoroastrianism. "The Sadducees also rejected the Pharisaic belief in the immortality of the soul and the resurrection of the body, claiming that there is no basis for these beliefs in the Torah." (*Encyclopedia Judaica Jr.*) Remember, the Pharisees still believed in a resurrection, the Sadducees did not. Some might say, "That's the reason they were "sad, you see!"

### **How can I prepare for a happy resurrection?**

The process of resurrection also depends on our preparation. That includes repentance. The Lord's first message to the Disciples in the "Americas" was the same as to the Disciples in the Land of Israel, and repeated in Latter-days is that of repentance. The word "repentance" in Hebrew literally means "to turn" or "return." "Repentance in Hebrew is known as *teshuvah*, which literally means 'return,' and signifies a return to God. A person who repents his sins is known as a *ba'al teshuvah*. Many rabbis of the *Talmud* believed that the real *ba'al teshuvah* is greater even than a person who has never sinned and they furthermore said that when a person repents out of love of God (and not just out of fear of divine punishment), all the sins he had committed are considered to be *mitzvot*. This is perhaps the most comforting doctrine that Judaism has given to the world." "A unique aspect of the Jewish faith is that although God rules the world with absolute justice, He is also merciful and forgives sins against Him.

The doctrine of repentance is based on this belief.” (**Encyclopedia Judaica Jr.**)

### Who is the Suffering Servant?

The Lord descended below all things and then rose above all things. In the last few days of His life, the atonement sequence reports that he was imprisoned. Likely kept in a pit while the High Priests sought false witnesses. “I am counted with them that go down into the pit: I am as a man that hath no strength: Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps.” (**Psalms 88:4-6**) In that sense, He came from the rocks below and ascended to the heaven above. Because they are special witnesses of Him, this suffering is often reflected in each of the prophet’s lives. Those who know Him best and are destined to testify of Him the most are often subjected to the worst. I know of a religious instructor visiting Israel who asked religious Jews why they were chosen. One responded, “We are chosen to suffer.” Later, in making a point about the Savior’s suffering, the instructor said, “No one is chosen to suffer other than the Lord.” Yet, I believe that the difficulties, calamities, and sufferings of the Jews will ultimately bring them closer to the Lord

who covenanted to remember and save His people. Sufferings bring us closer to Him and those having the highest responsibilities of serving Him often suffer greatly. They “sink to new heights.” “And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than he?” (**Doctrine & Covenants 122:7-8**)

### What do the names of the Lord mean to me?

The following is a partial list of symbolisms and/or names of the Lord. Each name has one or more, historical and prophetic, descriptions of the Savior and his mission. I added some thoughts that may come to your and my mind as we read more than 100 names, titles, and concepts of the of the Savior in the scriptures.

<b>ADVOCATE</b> (1 Jn. 2:1; Moro. 7:28; D&C 45:3–5; 110:4)	He pleads for me
<b>ALMIGHTY</b> (Gen 17:1)	Power of the Most High
<b>ANCHOR</b> (Hebrews 6:19)	He holds me fast
<b>ASHES</b> (Num 19:7)	He is symbolized by sacrifices
<b>AXE</b> (Matt 3:10-17)	Cuts my bonds
<b>BANNER</b> (Psalms 20:5)	Each tribe had a banner
<b>BEAUTIFUL</b> (Isa 52:7)	He’s the door, (Gate Beautiful)
<b>BEGGAR</b> (Matt 25:40)	As ye have done to the least of these
<b>BLESSED</b> (2 Sam 22:47; 1 Kings 8:14-16; 10:9; Job 1:21; Psalm 41:13, 72:17-19;)	“Come Thou Fount of Every Blessing”
<b>BEGOTTEN</b> (Psalm 2:7)	He is the Literal Son of God
<b>BELOVED</b> (Matt 17:5)	This is my beloved Son
<b>BLOOD</b> (Lev 17:11)	He gave His blood
<b>BODY</b> (Col 1:18)	He gave His body
<b>BOUGH</b> (John 15:5)	He is the vine
<b>BRANCH</b> (Zech 6:12, Isa 4:2, 10:1)	Gives fruit
<b>BREAD</b> (John 6:33-34, 51)	Sacrament
<b>BREAD OF LIFE</b> (Matt 26:26)	Sacrament
<b>BRIDE</b> (Rev 22:17)	He gives new life

<b>BRIDEGROOM</b> (Isa 54:5)	He is my protector
<b>BRIGHT STAR</b> (Rev 22:16)	Bethlehem
<b>BRIGHTNESS</b> (Psalm 18:28)	Celestial
<b>BUCKLER</b> (Psalm 91:4)	He is my protector
<b>CAPTAIN</b> [Lord of Hosts] (Mal 3:10)	No one shall make them afraid
<b>CHILD</b> (Matt 18:24, Mark 9:37)	Bethlehem
<b>CHRIST</b> (1 John 5:20)	Messiah
<b>CLOTH, CLOTHING</b> (Isa 61:10)	Temple robes
<b>CONSOLATION</b> (Luke 2:25)	Comforts
<b>CORNERSTONE</b> (Eph 2:20)	He is the Chief Cornerstone
<b>COUNSELOR</b> (Isa 9:6)	He always answers prayers
<b>COVER</b> , (James 5:20)	He covers a multitude of sins
<b>CRAFTSMAN</b> [Carpenter] (Mark 6:3, Matt 13:55)	All things made by Him
<b>CREATOR</b> (Gen 1:1, Col 1:16, John 1:3)	All things made by Him
<b>DIVINE</b> (Rom 1:20)	Son of Father in Heaven
<b>DOOR</b> (John 10:9)	Scapegoat exited Gate of Mercy, Forgiveness, Beautiful

**IMMANUEL** (Isa 7:14, 8:8; Matt 1:23) **He is with the Father**  
**EXAMPLE** (2 Nephi 31:16) **Following Him**  
**EVERLASTING FATHER** (Isa 9:6, 63:16; 2 Thes. 2:16) **Son of God adopted me – became my father**  
**FATHER** (Isa 9:6) **He adopted me**  
**FIRSTBORN** (Col 1:15) **Before all things**  
**FORGIVENESS** (Eph 1:7) **Riches of His Grace**  
**FOUNDATION** (Isa 28:16) **Represented by the Twelve**  
**FOUNTAIN** (Jer 2:13) **Fountain of Living Waters**  
**GLORY** (John 1:14, Heb 1:3) **Glory to your people, Israel**  
**GOD** (Gen 1:1, 5:1; Isa 40:28; Matt 4:7) **Everlasting God**  
**GOOD SHEPHERD** (John 10:11) **He protects me**  
**GOODNESS** (Psalm 144:2) **My goodness, my deliverer**  
**GRACIOUS** (Psalm 116:5) **Giving, merciful**  
**GREAT** (1 Samuel 12:22) **My all**  
**GREATEST** (Matt 23:11) **Serves us all**  
**HEAD** (1 Chronicles 29:11) **Head above all**  
**HELP** (Psalm 124:8, 115:9-11, 46:1; Jacob 2:5) **My assistance**  
**HIDING PLACE** (Psalm 32:7; 119:114) **He protects me**  
**HIGH TOWER** (2 Sam 22:3; Psalm 144:2) **He protects me**  
**HOLY ONE** (Job 6:10; Psalm 16:10; 89:18; Isa 5:24) **Savior**  
**I AM** (Ex 3:14; Matt 22:32; John 8:58) **Jehovah**  
**JEHOVAH** (Ex 6:3; Psalm 83:18; Isa 26:4) **He is “I am”**  
**JOY** (Psalm 43:4) **Happiness**  
**JUDGE** (Gen 18:25; Isa 33:22) **Justice and Mercy**  
**JUST** (Deut 32:4; Zach 9:9; Acts 7:52, 22:14) **Fair and merciful**  
**KEY** (Isa 22:22) **Eternal sealing**  
**KING** (Heb 7:1-3; Rev 19:16; Matt. 2:2, 21:5, 27:11, 42; Mark 15:9, 12, 18, 26; 32; John 1:49, 12:13, 15; Luke 23:3, 38; John 18:33, 39; 19:3, 14, 19, 21) **King of Kings**  
**LAMB** (Gen 22:8; John 1:29, 36; Rev 7:17) **Sacrificial Lamb**  
**LAW GIVER** (Isa 33:22) **Keep my commandments**  
**LAW** (Gen 49:10; Matt 5:7) **Keep My statutes, My laws**  
**LAWYER** (1John 2:1) **My advocate with the Father**  
**LEAST** (Matt 25:40) **Who has done it unto the least, has done it unto Me**  
**LEAVEN** (Amos 4:5; Matt 13:33; 1 Cor 5:8) **Raises all from death**  
**LIFTER** (Psalm 3:3) **Raises all from death**  
**LIGHT** (John 8:12, 9:5, 12:46; D&C 11:11) **Light of the world**  
**LIVING WATER** (Song Sol 4:15; Jer 2:13; John 4:10, 7:38) **Baptism by immersion**  
**LORD** (Gen 2:4; Matt. 28:6; Mark 16:19–20; Luke 2:11; 22:61; 24:3, 34; John 11:2; 20:2, 18, 20, 25; Acts 2:36; 8:24–25, 39; 9:5–6, 10–11, 15, 17, 31, 35, 42; 10:48; 11:21, 23; 13:12, 48–49; 14:3, 23; 15:35; 16:10, 32; 18:8–9, 25; 20:19; 21:20; 22:10, 16; 23:11) **Master**  
**LORD OF THE SABBATH** **Sabbath, Lord’s day**  
**MASTER** (Matt 8:19, 12:38, 19:16, 22:16, 23:10) **Lord or Ruler**  
**MERCIFUL** (Psalm 116:5; Jer 3:12; Heb 8:12) **Mercy and forgiveness**  
**MERCY** (Psalm 85:7) **Ancient temple’s mercy seat**  
**MESSENGER** (Mal 3:1; Matt 11:10; Dan 9:25; John 4:25) **Messenger of covenant**  
**MESSIAH** **He is the Anointed One**

**MIGHTY GOD** (Isa 9:6, 60:16) **So strong**  
**MORNING STAR** (Rev 22:16) **Bethlehem**  
**NAZARENE** (Matt 2:23) **Lived in Nazareth**  
**NEW WINE** (Joel 1:5, 10, 3:18; Isa 24:7) **New covenant, sacrament in “remembrance”**  
**OLD WINE** (Matt 9:17) **Old covenant, sacrament in “anticipation”**  
**ONLY BEGOTTEN** (John 1:14, 18) **Born of the Father**  
**PRINCE** (Acts 3:15, 31) **God’s Son**  
**PROPHET** (Deut 18:15-16; Mat 21:11; John 4:19,7:40) **Proclaims God’s word**  
**RABBI** (John 1:38, 49; 3:2, 26; 6:25) **He is my teacher**  
**RABBONI** (John20:16) **My teacher**  
**REDEEMER** (Job 19:25; Isa. 59:20; 60:16) **Salvation**  
**REFUGE** (Psalm 48:3) **He protects me**  
**RESURRECTION** (John 11:25) **He Lives!**  
**RIVER** (Job 28:10; Prov 21:1; Isa 48:18; John 7:38; Rev 22:1) **Living water**  
**ROCK** (Num 20:8; Deut 32:4; Matt 16:18; 1 Cor 10:4) **Rock of Salvation**  
**ROD** (Ex 4:20; Ez 7:10; 1Nephi 11:25) **Hold on the iron rod**  
**SALVATION** (Gen 49:18; 2 Tim 2:10; Heb 2:10; 5:9; 9:23) **He Saves**  
**SAVIOR** (Acts 13:23; Matt 1:21; John 4:42) **Pulls me from danger**  
**SERVANT** (Isa 42:1; 52 13-15; Zech 3:8) **Labors for me**  
**SHADE, SHADOW** (Psalm 91:1; 2 Nephi 14:6) **He covers me**  
**SHEPHERD** (Psalm 23; John 10:11, 14; Heb 13:20; 1 Pet 5:4) **My protector**  
**SHIELD** (Psalm 35:2; 119:114) **He is my protector**  
**SHILOH** (Gen. 49:10) **Temple Location**  
**SIGHT** (Deut 12:28; Isa 43:4; Pro 3:4) **He opens my eyes**  
**SON** (Matt 1:1; 3:17; 16:16; Mark 5:7) **He is the Son of God**  
**SON OF DAVID** (Matt 1:1; Luke 18:38-39) **Of a Royal line**  
**SON OF GOD** (Matt 3:17; Mark 5:7) **Heavenly Father’s son**  
**SON OF MAN** (Matt 8:20, 9:6, 12:40; Mark 2:28) **Adopted me, became my father**  
**SPRING** (Psalm 85:11; Matt 24:32) **His first deliverance was fruit of the spring**  
**STEM** (Isa 11:1; D & C 113:1) **Descends from Jesse**  
**STONE** (Gen 49:24; Matt 21:42; 1 Pet. 2:4, 7) **Rock of Salvation, Chief Cornerstone**  
**STRENGTH** (Psalm 18:1-2, 19:14, 28:8; 59:17) **Almighty**  
**SUN** (Psalm 84:11, 89:36; 1 Cor 15:40-41) **Celestial**  
**TRIED (CORNER) STONE** (Isa 28:16; Matt 21:42) **Rejected, became our rock**  
**TRUTH** (Psalm 119:142; John 14:6; 1 John 5:6) **Everlasting**  
**WATER** (Jer 2:13, 17:13) **righteousness**  
**WINE** (Gen 14:18; 49:11; Joel 1:5; John 2:1-11) **Baptism**  
**WORD** (John 1:1, 14) **Sacrament**  
**The word of God**

MARCH 1-7, 2021

# Doctrine and Covenants 20–22

“THE RISE OF THE CHURCH OF CHRIST”

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## Summary:

*Doctrine and Covenants 20. Revelation on Church organization and government, given through Joseph Smith the Prophet, at or near Fayette, New York. Portions of this revelation may have been given as early as summer 1829. The complete revelation, known at the time as the Articles and Covenants, was likely recorded soon after April 6, 1830 (the day the Church was organized). The Prophet wrote, “We obtained of Him [Jesus Christ] the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to His will and commandment, we should proceed to organize His Church once more here upon the earth.” 1–16, The Book of Mormon proves the divinity of the latter-day work; 17–28, The doctrines of creation, fall, atonement, and baptism are affirmed; 29–37, Laws governing repentance, justification, sanctification, and baptism are set forth; 38–67, Duties of elders, priests, teachers, and deacons are summarized; 68–74, Duties of members, blessing of children, and the mode of baptism are revealed; 75–84, Sacramental prayers and regulations governing Church membership are given.*

*Doctrine and Covenants 21. Revelation given to Joseph Smith the Prophet, at Fayette, New York, April 6, 1830. This revelation was given at the organization of the Church, on the date named, in the home of Peter Whitmer Sr. Six men, who had previously been baptized, participated. By unanimous vote these persons expressed their desire and determination to organize, according to the commandment of God (see section 20). They also voted to accept and sustain Joseph Smith Jr. and Oliver Cowdery as the presiding officers of the Church. With the laying on of hands, Joseph then ordained Oliver an elder of the Church, and Oliver similarly ordained Joseph. After administration of the sacrament, Joseph and Oliver laid hands upon the participants individually for the bestowal of the Holy Ghost and for the confirmation of each as a member of the Church. 1–3, Joseph Smith is called to be a seer, translator, prophet, apostle, and elder; 4–8, His word will guide the cause of Zion; 9–12, The Saints will believe his words as he speaks by the Comforter.*

*Doctrine and Covenants 22. Revelation given through Joseph Smith the Prophet, at Manchester, New York, April 16, 1830. This revelation was given to the Church in consequence of some who had previously been baptized desiring to unite with the Church without rebaptism. 1, Baptism is a new and everlasting covenant; 2–4, Authoritative baptism is required.*

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## Supplemental Jewish and Holy Land Insights

### What could be a reason that the restoration was at Passover?

According to

revelation, the Savior was born on the same day as the Church of Jesus Christ of Latter-day Saints was organized, April 6, 1830. Using the biblical and Jewish calendar, that day was during Passover week in 1830. That means that the Son of God was born to Mary during Passover. The Redeemer was born on the holiday representing the redemption and

restoration of Israel. It is also the holiday that anticipates an even greater redemption of Israel in the future that includes restored temple activity and the advent of the Messiah.

### What priestly power is represented by an organization structure including a prophet?

The modern-day restoration included the priestly powers in an organizational structure. The necessity of this organization was established in the past. Probably the most repeated verse of

Amos is the Lord's instruction that He needs his prophets to reveal His word and will. "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets." (**Amos 3:7**) Since the Biblical Hebrew has such a small vocabulary, it is fascinating to know that words with related meanings are placed in precise order for a rainbow of meanings. Secrets, counsel, advice and insight are all related in meaning! "Amos, the shepherd, was called from following his flock to become a prophet of Israel. His prophecies began two years before the great earthquake in the days of Uzziah, king of Judah, and Jeroboam, king of Israel, in the eighth century B.C.E." "The third of the twelve Minor Prophets, Amos, preached a powerful message that sounds as relevant in the Western world of the twentieth century as it did in *Erez Israel* in Amos' own day." (**Encyclopedia Judaica Jr.**)

### **Who else believes that the priesthood must be restored with Prophets, Seers, and Revelators?**

The restoration of the priesthood has been a hope of Jews since it began to be corrupted even before Jesus' time. This is reflected in the Dead Sea Scrolls. A well preserved Qumran scrolls is called *The Manual of Discipline*, a sort of doctrines and covenants of religious people who left Jerusalem prior to Jesus' coming. It describes their organization including a Teacher of Righteousness and two assistants. There was also a council of twelve overseers. Their priestly system included two castes: One of a higher authority that connected with an order of the *Melech Zedek* (righteous king), and another of lesser authority that seemed to be connected with the Levitical, or order of Aaron. Some people suggest that this governing system was copied by Jesus, and that he may have studied with this sect. It seems highly unlikely that this is the case. However, Jesus did use the

same system of government that was previously given to Moses, a system that partially continued to exist in other Jewish traditions up to and at the time of Jesus. "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles . . ." (**Luke 6:13**) "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place . . ." (**Luke 10:1**) "And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel . . ." (**Exodus 24:1**)

### **What attempts at a restoration occurred in New Testament times?**

The Qumran community did not follow the Mosaic governmental pattern completely. Jesus did. For example, Moses had a governing leadership of three persons, Moses and his two assistants, Aaron and Hur. "And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have matters to do, let him come unto them." (**Exodus 24:14**) Moses had a governing body of twelve elders, one from each tribe. This order was continued after Moses as well. "These are those that were numbered . . . and the princes of Israel, being twelve men: each one was for the house of his fathers." (**Numbers 1:44**) "Now therefore take you twelve men . . . out of every tribe a man." (**Joshua 3:12**) In Jesus' time, the size of the multitude who truly believed in the restoration of ancient covenants, as preached and administered by His Twelve and the Seventy, grew and expanded well beyond the borders of Israel. Many non-Jews also felt the true spirit and believed. Their conversions bothered some of the Jews, because the Jews wanted to hold on to past customs and social traditions. Soon, the growth of the Church became an even greater threat for the Jewish community

leaders. It seems that the restoration in modern times, in a Christian society, has gone through a similar pattern.

### **What represents the Old Covenant vs the New covenant**

Each Sabbath meal is started with *Kiddush* and *Motzi*, wine is poured, blessed, sipped (first by the father) and then bread is broken, blessed and eaten (first by the father). The only time Jews will break, bless and eat a piece of bread first, followed by pouring, blessing and sipping wine last is when children at the traditional Passover meal (*Seder*) find the “hidden piece of bread” (*Afikommen*). It was that piece of bread that Jesus was referring to as he blessed bread and wine, giving a new meaning to an old ordinance . . . hence, the New Wine. “And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.” (1 Corinthians 11:24-25) “. . . took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.” (Luke 22:19) “And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.” (Matthew 26:27) “For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins.” (Matthew 26:24 JST)

### **What Jewish practice seems to anticipate a restoration of a new covenant?**

There is no Jewish explanation as to the meaning of the reversed order. A prominent rabbi in Israel recently suggested that even the wine should be “unleavened” or unfermented. This could

be considered as “new wine.” The ancient metaphor of new wine was also used to anticipate the Deliverer. Ancient prophets said, “Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine.” (Joel 1:5) “And it shall come to pass in that day, that the mountains shall drop down new wine.”

(Joel 3:18) “No man also having drunk old wine straightway desireth new: for he saith, The old is better.” (Luke 5:39) A complete Passover (*Seder*) meal is eaten with a door left open for Elijah who, by Jewish tradition, would announce the coming Messiah. After the meal, children search for the hidden piece of bread (*afikommen*) that is often wrapped in a red cloth. When found, the children receive a gift. This piece of bread is then blessed, broken, and eaten. Some traditions use this last piece of bread, the *afikommen*, to dip in the very sweet mixture of fruit and nuts, the *Charoseth*. After the *afikommen* is found the fourth cup of wine is poured and blessed. The master of the house then says, “Drink all of it.” The prayer spoken then invokes a hope for the Temple and Jerusalem to be rebuilt and anticipates a greater deliverance in the future.

### **What symbolism reflects the true Godhead?**

The *seder's* messianic symbolism can be further visualized in the three pieces of unleavened bread that could represent God, His Son, and the Holy Ghost. The three pieces are usually layered top, center, and bottom. Another chiasmus can be recognized as first it is “wine and bread” then, after the “hidden” center piece is found, it is “bread and wine.” (and the children receive a prize) The Atonement is the center focus. A common tradition to place the hidden piece above something may also connote the second coming of the Messiah. The first time he

came in lowly circumstances, in a manger, likely under the house of relatives whose “*kalima*” (guest chamber or inn) was filled with other family members. The second time he comes dressed in red and in great glory from above. It is the later generations (the children’s children) that find Him and “great shall be their reward.”

### Who is the Holy Ghost?

“How are we to know the voice of the Good Shepherd from the voice of a stranger? Can any person answer this question? I can. It is very easy. To every philosopher upon the earth, I say, your eye can be deceived, so can mine; your ear can be deceived, so can mine; the touch of your hand can be deceived, so can mine; but the Spirit of God filling the creature with revelation and the light of eternity, cannot be mistaken—the revelation which comes from God is never mistaken. When an individual, filled with the Spirit of God, declares the truth of heaven, the sheep hear that, the Spirit of the Lord pierces their inmost souls and sinks deep into their hearts; by the testimony of the Holy Ghost light springs up within them, and they see and understand for themselves. This is the way the Gospel should be preached by every Elder in Israel . . .” (*Discourses of Brigham Young, Pg.431*) The concept of the “Holy Ghost” is unclear for Jews, yet the Hebrew term “*Ruach Elohim*” means the Spirit of God. The Hebrew word for breath and wind is closely related to spirit. There are several Biblical verses using these words. One of my favorites is in the vision of dry bones.

### How is the Holy Ghost like the “breath of God?”

“So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And

when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.” (*Ezekiel 37:7-14*) Ezekiel spoke of breath and of wind bringing life into a dead skeleton. As the sticks (*ETZ-emoṯ*) of the body are clothed again with flesh and come alive again, so shall the stick (*ETZ*) of Judah, the dead skeleton of a once true and living religion come together with the stick of Joseph. This symbolizes the true religion and with the “breath” of the Lord (His spirit), a resurrection and a new life begins. “Flesh is the term used in the Bible to distinguish mortal man from God. The Hebrew word for flesh, *basar*, is contrasted with the Divine Spirit, *ru’ah*, with which man is temporarily endowed. Thus: ‘My spirit shall not abide in man forever, for that he is also flesh; therefore shall his days be a hundred and twenty years’ (*Genesis 6:3*). The *Talmud* and *Midrash* refer to man as *basar va-dam* (‘flesh and blood’) to indicate his mortality as against the eternity of God. “*Ruah ha-Kodesh* [holy spirit] is often used as a synonym for prophecy. However, according to some rabbis, unlike prophecy, there are some types of *ruah ha-kodesh* which also can be attained by doing good deeds.” (*Encyclopedia Judaica Jr.*)

### How can I know that biblical purification also means baptism by immersion?

“A convert to Judaism is considered a new-born child, and, from the *halakhic* (biblical law) point of view, he has no father or mother. Thus, if a whole family converts, the children and the parents start their lives as Jews with no legal relationship. Because of this state of affairs, converts are always named as though they were the sons of Abraham, the first Jew. A husband and wife who convert must also have another wedding ceremony in order to be married under Jewish law. “A potential convert (or proselyte) is first questioned by a court (*bet din*) of three rabbis. They usually begin by trying to persuade him to give up the idea of joining a nation which has been, and today still is, severely persecuted. If the candidate still affirms sincerely that he is ready to ‘accept the yoke of the commandments,’ he or she must undergo a period of instruction in Judaism, in its laws and practices. After thorough study, when he understands the *mitzvot* [laws and commandments] and is ready to begin his life as a Jew, the candidate is ready for the rituals of conversion. For both males and females the *bet din* oversees their immersion in a ritual bath (*mikveh*).” (**Encyclopedia Judaica Jr.**) Jewish thought requires that the *Bet Din* should always have the presence of Levites. They will witness the total immersion of the person. New Testament John (the Baptist), a Levite, was administering immersions in a classic Jewish environment. The water source came from springs (living water), it flowed freely (Jordan River), it exceeded the minimum amount of water needed, and it was a natural setting. Jewish tradition also includes a requirement that the mikveh should be below ground level. The Jordan River, where John the Baptist was immersing people, is at the lowest place

on the face of the earth, near the Dead Sea. Nowadays, for religious Jews, immersions are favored below ground level in flowing water that emanates from bedrock the “Rock of Salvation.” Consider that the lowest spot on the face of the earth where water “that originated in bedrock” flows 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.

### How does “restoration” infer that there was an “original?”

The restored practice of immersion (baptism by authority) has similarities to customs the religious Jews still do. 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, east from Moab in the promised land, west. Although religious Jews have various manners of washing and immersions, they do not claim an immersion for forgiveness of sins. Yet, there are specific instructions for a Jew to reconcile him or herself and go through a repentance before immersion. There is a statement in the Bible that suggests a “washing” [immersion] for purification for sins. In **Numbers 19:1-9**, the Red Heifer ritual was for forgiveness of sins. Jumping forward in time, this was made possible through the “red” atonement of the Lord on the Mount of Olives. Jews have a tradition that this red calf offering had to be made high on the Mount of Olives, above the Temple itself and opposite the Gate Beautiful. Those who have had the experience of sitting on the upper part of the Mount of Olives opposite of the present-day remains of the Gate Beautiful

can attest to the spirit of Gethsemane (higher than the Temple Mount, and well above the traditional Church of Gethsemane on the lower part of the mount).

### **How does water and sins have a connection with repentance in Jewish traditions:**

"A potential convert (or proselyte) is first questioned by a court (*bet din*) of three rabbis. They usually begin by trying to persuade him to give up the idea of joining a nation which has been, and today still is, severely persecuted. If the candidate still affirms sincerely that he is ready to 'accept the yoke of the commandments,' he or she must undergo a period of instruction in Judaism, in its laws and practices. After thorough study, when he understands the *mitzvot* and is ready to begin his life as a Jew, the candidate is ready for the rituals of conversion. For both males and females the *bet din* oversees their immersion in a ritual bath (*mikveh*)."**(Encyclopedia Judaica Jr.)** Jewish thought requires that the *bet din* should always have the presence of Levites. They will witness the total immersion of the person. That symbolism begins with Adam. His immersion was an act of being born again. "As an everlasting covenant, baptism began on this earth with Adam **(Moses 6:64-67)** and has continued ever since whenever the Lord has had a people on earth. **(D. & C. 20:23-28; 84:26-28)** It was not a new rite introduced by John the Baptist and adopted by Christ and his followers. The Jews were baptizing their proselytes long before John, as is well attested from secular sources. The Inspired Version of the Bible, the Book of Moses being a part thereof contains ample evidence of the practice of baptism in Old Testament times. The part of the Book of Mormon of the pre-Christian Era contains some of the best information we have relative to this eternal law." **(Bruce R. McConkie, Mormon**

**Doctrine, Pg.71)** "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." **(Romans 6:4)**

### **How do Jews repeat washing sins away?**

"On the afternoon of the first day (of Rosh Hashana), it is customary to walk to the nearest body of running water and there symbolically 'cast' one's sins into the water. The ceremony may be based on a verse in the biblical book of Micah: 'And Thou (referring to God) shall cast all their sins into the depths of the seas' (waters). **(Micah 7:19)**. This practice, to which there is no reference in the *Talmud*, is generally called *Tashlikh*, probably after the Hebrew word meaning 'cast' (*vataashlikh*) in the verse from Micah. "It is a particularly important religious duty to wash the hands before eating bread and this washing must be performed by pouring water over the hands from a utensil with a wide mouth, the lip of which must be undamaged. Prior to this ritual washing, the hands must be clean and without any foreign object (such as a ring) to intervene between hand and the water."**(Encyclopedia Judaica Jr.)**

### **How is authority to act in God's name reflected throughout the scriptures?**

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.**) In modern Judaism, there is a powerful cultural and legendary history of Joseph and his future role. Some of the above excerpts can give “modern Joseph”

a little insight to what the Jews are still anticipating, and that member of the Church of Jesus Christ of Latter-day Saints joyfully proclaim.

MARCH 8-14, 2021

# Doctrine and Covenants 23–26

“STRENGTHEN THE CHURCH”

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**Summary:**

*Doctrine and Covenants 23. A series of five revelations given through Joseph Smith the Prophet, at Manchester, New York, April 1830, to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith Sr., and Joseph Knight Sr. As the result of earnest desire on the part of the five persons named to know of their respective duties, the Prophet inquired of the Lord and received a revelation for each person. 1–7, These early disciples are called to preach, exhort, and strengthen the Church.*

*Doctrine and Covenants 24. Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, July 1830. Though less than four months had elapsed since the Church was organized, persecution had become intense, and the leaders had to seek safety in partial seclusion. The following three revelations were given at this time to strengthen, encourage, and instruct them. 1–9, Joseph Smith is called to translate, preach, and expound scriptures; 10–12, Oliver Cowdery is called to preach the gospel; 13–19, The law is revealed relative to miracles, cursings, casting off the dust of one’s feet, and going without purse or scrip.*

*Doctrine and Covenants 25. Revelation given through Joseph Smith the Prophet, at Harmony, Pennsylvania, July 1830 (see the heading to section 24). This revelation manifests the will of the Lord to Emma Smith, the Prophet’s wife. 1–6, Emma Smith, an elect lady, is called to aid and comfort her husband; 7–11, She is also called to write, to expound scriptures, and to select hymns; 12–14, The song of the righteous is a prayer unto the Lord; 15–16, Principles of obedience in this revelation are applicable to all.*

*Doctrine and Covenants 26. Revelation given to Joseph Smith the Prophet, Oliver Cowdery, and John Whitmer, at Harmony, Pennsylvania, July 1830 (see the heading to section 24). 1, They are instructed to study the scriptures and to preach; 2, The law of common consent is affirmed.*

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**Supplemental  
Jewish and  
Holy Land  
Insights**

**What value do I  
receive in  
remembering  
persecutions?**

There is a mistaken idea that if one truly repents and truly forgives, he will forget. The scriptural verses about remembrance indicate that the Lord is the one who will forget our mistakes. Apparently, we need to have memory, because it is from our memory of good and bad that we learn. As we remember our sins and the sins of our forefathers, we can prevent ourselves from repeating the same mistakes. “But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts;

and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”

**(Jeremiah 31:33-34)** There is great value in being reconciled with God through the process of remembering. It leads us to seek forgiveness and imbues us with a sense of forgiving. “It is natural for someone who has endured a terrible disaster to want to bury his painful memories along with the dead and forget the past. But the Jews, being only a tiny minority in the world and having a long history of persecution, cannot afford to

forget that Nazism brutally murdered six million of their people. Thus in 1953 the Knesset, Israel's parliament, established *Yad Vashem*, the Martyrs' and Heroes' Remembrance Authority, to perpetuate their memory.” (*Encyclopedia Judaica Jr.*) Alma teaches, as prophets taught in the past and as they teach today, to look forward to the past! In other words, our memory must be “before” us so that we can learn from the past. At the same time, our future is before us as well. In that way we have the advantage of a “wide screen” view of life. “. . . again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember . . .” (*Alma 13:1*)

### **How can persecutions bring me closer to the Lord?**

Due to the persecution the early saints were subject to, the Prophet Joseph Smith instructed the saints to seek legal redress. Both the United States and the State of Israel have a few things in common. Both are established on a rule of law. Although Israel is basically a religiously “Jewish” nation and the United States is basically a religiously “Christian” nation, both allow freedoms including worship and enterprise, again, based on law. Both legal system’s laws are based on a system that includes punishments for breaking the law. However, biblical law prescribed punishments based on breaking the law. The modern legal system in the USA is similar to the Roman system, much more slanted to the punishment of people . . . breaking the law. Joseph Smith’s martyrdom must be seen through the records of past prophets. Their persecutions and martyrdoms only reflected the future or the past and teach us something about the ultimate sacrifice of the Lord. These prophets were models of their Master, the Savior, who would prophesy against the

corrupt part of the Jewish government and the people who followed their wickedness. “And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth. Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father.” (*Mosiah 15:6-7*)

### **How can miracles teach me about God?**

“Aaron was clearly given a lesser role than Moses. Aaron experienced revelations from God and, being an eloquent speaker, acted as prophet and miracle-worker before Pharaoh in the matter of the Plagues of Egypt. However, it is significant that even where he plays an active role in performing the miracles, it is not a result of his own ability or initiative, but solely by divine command given through Moses.” (*Encyclopedia Judaica Jr.*) The greatest saving 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.*)

### **How important is music in the process of bearing-in-mind – the redemption?**

“In the days of the Temple, each day during the last six *hol ha-mo'ed* days (preceeding days of Passover and

Sukkot) of the festival (though not on the Sabbath), the priests used to fill a golden flagon with water drawn from the beautiful spring of Siloam in the valley to the south of the Temple Mount, and carry it up the hill for a ceremony at the altar. This ceremony was called *Simhat Bet ha-Sho'evah* (the joy of the water drawing). According to the *Mishnah*, whoever failed to witness this ceremony in his lifetime 'never witnessed real joy.' Golden candlesticks, 50 cubits high, were lit with wicks made out of worn-out garments of the priests, and the light emitted was so bright that 'there was not a courtyard in Jerusalem that did not reflect the light of the *Bet ha-Sho'evah*.' Men of piety and good deeds used to dance before the candlesticks with burning torches in their hands, singing songs and praises. And countless Levites played on harps, lyres, cymbals, trumpets and other musical instruments, on the 15 steps leading from the Court of the Israelites to the Court of the Women. "From all corners of the Land of Israel throngs of pilgrims used to make their way up to Jerusalem carrying the gaily decorated baskets of fruit and grain which they brought to the Temple as a thanksgiving offering. At the gates of the city the townsfolk greeted them with music. The pilgrims then ascended the broad marble staircase that led from the City of David to the summit of the Temple Mount, where they would present their offerings to the Priests. "Levites were entitled to serve at the sanctuary as assistants to the priests. Their duties included serving as custodians of the sanctuary, as musicians, judges, scribes and teachers." (*Encyclopedia Judaica, Jr.*)

### **How have songs and hymns enhanced praise to the Lord?**

The following quote give a wonderful background on the Psalms. They are original singing and musical praises to the Lord still used among many religious

people. "Psalms - the first book of the *Ketuvim* (writings of the Prophets) section of the Bible, constituting an anthology of lyric poems universally recognized as the foremost collection of Hebrew religious poetry. The English name 'Psalms' is derived from the Greek word for a 'song sung to a stringed instrument' while the Hebrew name, *Tehillim*, is derived from the root meaning praise and glorification. The Hebrew title characterizes the book in terms of its essential contents—a collection of profoundly religious poems of praise to God— while the English title characterizes it in terms of its form: lyric poems designed for elaborate musical accompaniment." "Today, in the synagogue, on the first six days of Sukkot (except Shabbat), a single circuit is made around the bimah [pulpit] by the congregants . . . and chant *hoshanot* [praises to the Lord]. On the seventh day, *Hoshana Rabba* (last day of *Sukkot* week), the procession is repeated seven times. Every adult male in the congregation is honored with carrying a *Torah*, and . . . there is much singing . . ." (*Encyclopedia Judaica, Jr.*) It should be noted that reading scriptures and praying are to be done in a singing or chanting way to differentiate the common everyday sounds of the mouth with the Word of the Lord or words to the Lord. A pattern of singing has developed that puts emphasis on particular syllables and words. When a boy has a Bar Mitzvah, he is accompanied by a person who may prompt him to sing his words correctly while making sure that his clothing, cap, robe, sash, etc. is worn correctly. "Singing is a festive part of many Jewish occasions. Many times, the Eastern Jews (*Sephardic*) and Western Jews (*Ashkenazi*) sing the same lyrics with their own ethnic music and intonation. (*Encyclopedia Judaica, Jr.*) Music inspired the early pioneers of the gathering Jews. That gathering is called "*Aliya*," it means

to go up. “The ideal of freedom has always been cherished by the Jews, for their history has been one of slavery, exile and persecution—slavery in Egypt until the Exodus around the 13th century B.C.E., and exile and oppression since the destruction of the Second Temple in 70 C.E. Throughout the exile, the hope of the return to *Erez Israel* (land of Israel) was kept alive, developing into the Zionist movement in the 19th century, which found its fruition in the creation of the State of Israel in 1948. A fitting symbol of the Jews' desire for their own land, government and defense is the national anthem *Ha-Tikvah* (‘The Hope’).  
([Encyclopedia Judaica, Jr.](#))

### How did we get the “Psalms?”

“Traditionally, authorship of the book of Psalms has been ascribed to King David. 73 of the 150 Psalms begin with the superscription *le-David*, although the precise connotation of this term is uncertain; it could mean ‘concerning David’ or ‘a dedication to David’ and not necessarily ‘by David.’ Furthermore, of the remaining Psalms, many bear superscriptions relating them to ten other figures of early Israelite history, ranging from Adam to Moses. However, the association of King David with Psalms rests on strong, ancient traditions. Moreover, in other books of the Bible David appears as a skillful player on the lyre, as an inventor of musical instruments and as a composer of dirges, and is described in one place as the ‘sweet singer of Israel.’ “Some evidence further suggests that King David organized guilds of Psalm singers in the Tabernacle ([I Chronicles 6:16](#)), which were certainly functioning during the period of the First Temple. The fact that the names of some of these groups (the ‘Korahites’ and the ‘Asaphites’) appear in the superscription of various psalms, indicate their strong involvement in the early public worship of Israel. Bible critics today (unlike those of

100 years ago) almost all agree that the Psalms represent a very early form of Israelite literature, bearing no Hellenistic influences and thus predating, at the very latest, early Second Temple times.”

([Encyclopedia Judaica, Jr.](#))

### How does study help me to return to God?

The Bible is holy to Jews because it represents the Word of God. “This is particularly true of the Torah which is, so to speak, God's direct statement. The *halakhah*, or Jewish law, which is the authoritative guide for a Jew's life, is mainly based on the *Torah* (the “Law”), so, obviously study of the *Torah* as well as the rest of the Bible is one of the prime religious duties.” “The custom of reading the Torah publicly is very, very ancient—originating with Ezra in the fifth-fourth centuries B.C.E. At some later date, a reading from the *Nevi'im* (the “Prophets”) was added; this corresponding passage from the Prophets is known as the *Haftarah*.” ([Encyclopedia Judaica Jr.](#)) The Latter-day Saints' use of the Doctrine and Covenants, Pearl of Great Price and the Book of Mormon is the LDS *Haftarah*. Literally it is the reading of the *Nevi'im*, the “Prophets,” with their explanations and heavenly insights. “On *Shabbat ha-Gadol*, (Sabbath before Passover week) a special *haftarah*, [reading from the Prophets] taken from the Book of Malachi and referring to the day on which Elijah the Prophet will reappear as forerunner of the great day of the Lord, is read.”

([Encyclopedia Judaica Jr.](#))

### What would be a reason for “Common Consent?”

Beyond a traditional sense of “approval,” the principle of common consent in the Church of Jesus Christ of Latter-day Saints shows a member's willingness, acquiescence, and compliance to the will of the Lord — expressed through His servants — and individually confirmed through the power of the Holy Ghost.

MARCH 15-21, 2021

## Doctrine and Covenants 27–28

“ALL THINGS MUST BE DONE IN ORDER”

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### Summary:

*Doctrine and Covenants 27. Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, August 1830. In preparation for a religious service at which the sacrament of bread and wine was to be administered, Joseph set out to procure wine. He was met by a heavenly messenger and received this revelation, a portion of which was written at the time and the remainder in the September following. Water is now used instead of wine in the sacramental services of the Church. 1–4, The emblems to be used in partaking of the sacrament are set forth; 5–14, Christ and His servants from all dispensations are to partake of the sacrament; 15–18, Put on the whole armor of God.*

*Doctrine and Covenants 28. Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Fayette, New York, September 1830. Hiram Page, a member of the Church, had a certain stone and professed to be receiving revelations by its aid concerning the upbuilding of Zion and the order of the Church. Several members had been deceived by these claims, and even Oliver Cowdery was wrongly influenced thereby. Just prior to an appointed conference, the Prophet inquired earnestly of the Lord concerning the matter, and this revelation followed. 1–7, Joseph Smith holds the keys of the mysteries, and only he receives revelations for the Church; 8–10, Oliver Cowdery is to preach to the Lamanites; 11–16, Satan deceived Hiram Page and gave him false revelations.*

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### Supplemental Jewish and Holy Land Insights

#### When is water used instead of wine for the Jews?

Various Rabbis have expressed that using

“living” water when wine is not available or cannot be used is appropriate for the *Kiddush* before bread (*Motzi*), before Sabbath meals and at the Passover *Seder*. As previously mentioned, The present Jewish Passover feast is in fact an annual event to remember Israel’s deliverance. In a religious Jewish home, a weekly reminder of the first Passover is done with a “*Kiddush*.” The master of the house always pours the wine with an appropriate blessing, sips first, followed by everyone else sipping the wine. He breaks a piece of bread and after the appropriate blessing, eats the first piece with everyone following his example. The prayers said include a promise that in the future another deliverance would occur greater than the first Passover.” Weekly,

Latter-day Saints take a “sacrament” that consists of bread that is broken, blessed and the presiding Elder partakes first, then water (nowadays, water instead of wine) is blessed. Again the presiding authority partakes first and then everyone follows. This is done in “remembrance” of the greater deliverance provided by the Savior’s atonement.

#### How does the sacrament remind me of life, death, and resurrection?

There is a certain symbolism to covering the emblems of bread and water with a white sheet in remembrance of His death and resurrection. That is similar to many customs of covering the deceased with a white sheet. The religious Jews empty all containers holding water in symbolism of the life having left the body. The sacrament using water represents the “Fountain of Living Waters,” who lives!

(1 Nephi 11:25)

### How can I appreciate the meaning of the sacrament being an eternal ordinance?

There is a lesson in going back to the “learning of the fathers.” The Hebrew word for “to go back” or “to return” is *la-shuv*, is the same as “repent.” The sacrament is a covenant of repentance. “Say nothing but repentance unto this generation; keep my commandments and assist to bring forth my work, according to my commandments, and you shall be blessed.” (**Doctrine & Covenants 6:9**) The eternal aspect is reflected in the word “everlasting.” “Everlasting is also used to signify the eternal, lasting, and enduring nature of some particular thing. For instance: the ‘everlasting covenant’ (**D&C 1:15**), ‘the everlasting gospel’ (**D&C 36:5**), ‘songs of everlasting joy’ (**D&C 45:71**), ‘an everlasting inheritance’ (**D&C 57:5**), ‘the everlasting hills.’ (**D&C. 133:31.**)” (**Mormon Doctrine, Bruce R. McConkie, Pg.243**) Moreover, combining an understanding of the “Learning of the Jews” and realizing the “mysteries” of the Lord, can help us understand the eternal nature of covenants “For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.” (**Nephi 10:19**)

### How does the term “Armor of God” protect me from head to toes?

The helmet (**Ephesians 6:17; D&C 27:18**) is to protect our brain, the source of our thought process, our memories. The breastplate protects our heart (**2 Nephi 33:1**), and lungs so we can breathe in thought and body. The sash or belt is there to hold our loin cloth, to protect our posterity in purity. The sword (**Hebrews 4:12**), to wield against Satan, the adversary, and the shoes to help us walk in the paths of truth, the walk-with-God.

We should have our “feet shod with the preparation of the gospel of peace” (**Ephesians 6:15; D&C 27:16**). *Shod* means wearing shoes. Your feet . . . represent your goals or objectives in life . . . Preparedness is the way to victory, and ‘eternal vigilance is the price of safety . . . The tide of victory rests with him who is prepared” (**President Harold B. Lee [1899–1973], “Message from the First Presidency,” Ensign, Jan. 1971, 2**). “The scriptures teach us that we are engaged in a conflict against evil and that we can protect ourselves to be victorious (**Ephesians 6:11–17; D&C 27:15–18**). They speak of the “armor of God,” which will fortify us to “stand against the wiles of the devil” (**Ephesians 6:11**). Here are some of the ways this armor protects us, as well as some ways we can secure it. “Examine your armor. Is there an unguarded or unprotected place? Determine now to add whatever part is missing . . . Through the great principle of repentance you can turn your life about and begin now clothing yourself with the armor of God through study, prayer, and a determination to serve God and keep his commandments.” (**President N. Eldon Tanner (1898–1982), First Counselor in the First Presidency, Put on the Whole Armor of God, Ensign May 1979, 46**) “In the Church we can teach about the materials from which a shield of faith is made: reverence, courage, chastity, repentance, forgiveness, compassion. In church we can learn how to assemble and fit them together. But the actual making of and fitting on of the shield of faith belongs in the family circle. Otherwise it may loosen and come off in a crisis.” (**President Boyd K. Packer, President of the Quorum of the Twelve Apostles, “The Shield of Faith,” Ensign, May 1995, 8.**)

### How am I protecting the “Body of Christ” as I care for my mind and body?

Remember, there are two things necessary to understand the scriptures -

the learning of the Jews and the Holy Spirit that reveals the subtleties. One beautiful attribute is His being, His body that he gave for us. Could Isaiah have been suggesting that everything around us can remind us of him, even “body language” refers to him? The Lord was called from the womb, a perfect body with attributes as eyes, ears, mouth, tongue, neck, heart, shoulder, hands, arms, belly, leg, knee, and feet. “Lift up your eyes on high,” (Isaiah 40:26); “To open the blind eyes,” (Isaiah 42:7); “Bring forth the blind people that have eyes, and the deaf that have ears.” (Isaiah 43:8); Seeing many things, but thou observest not; opening the ears, but he heareth not.” (Isaiah 42:20); “thy neck is an iron sinew, and thy brow brass;” (Isaiah 48:4); “for the mouth of the LORD hath spoken it.” (Isaiah 40:5); “the hand of the LORD hath done this.” (Isaiah 41:20); “Hear, ye deaf; and look, ye blind, that ye may see.” (Isaiah 42:18); “for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.” (Isaiah 44:18); “Thou hast heard, see all this.” (Isaiah 48:6); “Kings shall see.” (Isaiah 49:7); “And they shall be made perfect notwithstanding their blindness,” (JST Isaiah 42:20); “formed me from the womb . . . glorious in the eyes of the LORD,” (Isaiah 49:5); “Lift up thine eyes round about,” (Isaiah 49:18); “say again in thine ears,” (Isaiah 49:20); “for the mouth of the LORD hath spoken it.” (Isaiah 40:5); “the word is gone out of my mouth . . . every knee shall bow, every tongue shall swear.” (Isaiah 45:23); “I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them . . . and they came to pass.” (Isaiah 48:3); “my mouth like a sharp sword; in the shadow of his hand hath he hid me,” (Isaiah 49:2); “their tongue faileth.” (Isaiah 41:17); “yet he laid it not to heart.” (Isaiah 42:25); “considereth in his heart.” (Isaiah 44:19); “a deceived heart . . . my right hand.” (Isaiah 44:20); thou didst not lay these things to thy heart,”

(Isaiah 47:7); “Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children,” (Isaiah 49:21); “He hath no hands.” (Isaiah 45:9); “and concerning the work of my hands.” (Isaiah 45:11); “my hands, have stretched out the heavens.” (Isaiah 45:12); “I have graven thee upon the palms of my hands.” (Isaiah 49:16); “make bare the leg, uncover the thigh.” (Isaiah 47:2); “the Lord GOD will come with strong hand, and his arm shall rule for him:” (Isaiah 40:10); “he shall gather the lambs with his arm, and carry them in his bosom.” (Isaiah 40:11); “his arm shall be on the Chaldeans.” (Isaiah 48:14); “with the strength of his arms.” (Isaiah 44:12); “I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.” (Isaiah 49:22); “with his feet.” (Isaiah 41:3); “And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet,” (Isaiah 49:23); “called him to his foot,” (Isaiah 41:2). This constant use of body language can be seen as a metaphor of the “Body of Christ.” “Now ye are the body of Christ, and members in particular.” (1 Corinthians 12:27)

### How have revelatory tools been used in the past?

“On the breastplate were embedded 12 precious stones, one for each of the tribes of Israel, and the Talmud speculates that the oracular message was miraculously spelled out by the protruding of letters out of the tribal names inscribed on the stones.” (Encyclopedia Judaica Jr.) As we studied in a previous section, since the *Urim* and *Thummin* were revelatory tools, it is possible that they represent or operate on a simple principle of revelation, study then ask. The answer, if we are ready, will be yes or no. Think of it

as one answer points up and the other points down. This is as simple as the most complicated computer which works on one and zero, yes and no. "But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right." (**Doctrine & Covenants 9:8**) From the "topical guide" we read, "For millennia, many people throughout the world have accepted the idea that physical objects can be used for sacred purposes. The Bible affirms that God worked through objects such as the rod of Aaron, a brass serpent, and the ark of the covenant. Jesus later healed a blind man by applying spittle to the man's eyes. The Book of Mormon describes a sacred purpose for specially designated stones. In one passage, the brother of Jared asked the Lord to touch 16 small stones, which were "white and clear, even as transparent glass" (**Ether 3:1**). After the Lord's finger touched the stones, they provided light for the Jaredites as they journeyed across the ocean. Another verse speaks of sacred stones that "shall magnify to the eyes of men these things which ye shall write" (**Ether 3:24**). In the Book of Mormon, the functional Liahona led the righteous descendants of Lehi. Its presence was a reminder that the Lord would lead his people. In the Bible, the cloud and pillar (as well as the raised serpent) was a reminder that God would lead Israel through the wilderness. "The Tabernacle stood in the center of the Israelite camp and a cloud rested over it. When the cloud lifted, it was considered a divine signal to move the camp. A silver trumpet was sounded, the Levites dismantled the Tabernacle and transported it to its next resting place." (**Encyclopedia Judaica Jr.**) "To typify Christ and point attention to the salvation which would come because he would be lifted up on the cross, Moses (as commanded by the Lord) made a brazen serpent and

lifted it up on a pole. Then those of the children of Israel who were bitten by poisonous serpents were healed by looking upon the serpent, while those who refused to look died of the poisonous bites. (**Num. 21:4-9**) This performance was a ceremony in Israel which was intended to show the people that by looking to Christ they would be saved with eternal life, but by refusing to look to him they would die spiritually (**John 3:14-15**; **Alma 33:19-22**); (**Hela. 8:14-15**) The brazen serpent was kept as a symbol in Israel until the time of Hezekiah, who broke it in pieces to keep apostate Israel of his day from burning incense to it. (**2 Kings 18:4**)" (**Bruce R. McConkie, Mormon Doctrine, p.104**)

### **How can I better understand the term "mysteries?"**

The pattern of directional tools is a metaphor to have us turn and "look up" in order to be "lifted up." As with all prophets of God, the message is: improving, changing, and turning toward God ("to turn" is the word "repentance" in Hebrew). Various metaphors were used by various prophets, and Hosea chooses the tender subject of marriage and moral fidelity to emphasize the nurturing and forgiving nature of our Father in Heaven. Nephi wrote, "highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, (**1 Nephi 1:1-2**). Nephi uses a synonym for mysteries as the "subtle understanding" of God's word. This is available through the Gift of the Holy Ghost.

(**1 Nephi 10:19**)

### **How can I discern the differences of revelations for me and for the Church?**

"(There was) often such opposition on the part of the prophet when called on to prophesy? Why, too, such an outpouring of divine encouragement? The prophetic office was not an easy one to bear. The distinction of being chosen by God was

matched by rejection on the part of the people. The prophet was a solitary individual whose life was marked by loneliness and bitterness. The description of the prophet's emotional experience upon receiving a 'stern vision' is at times overwhelming and frightening: his body filled with anguish; his pain is comparable to birth pangs; he is tormented and terror-stricken. "A prime function of the prophet was to defend his people and to act as a mediator on their behalf. He constantly pleaded with Israel to seek God that they might live. He prayed that repentance might have the desired effect of invoking mercy. A prophet was not charged with religious innovation: his function was to clarify the teachings of the Bible. Moses was the 'master of the prophets.' No prophet after him succeeded as he did in penetrating the nature of the Divine."

**(Encyclopedia Judaica Jr.)** "The true Church of Jesus Christ has been restored and is on the earth today. The Church of Jesus Christ of Latter-day Saints has always been led by living prophets and apostles, who receive constant guidance from heaven. That divine pattern was also true anciently. We learn in the Bible: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" **(Amos 3:7)**. ". . . In our day,

living prophets and apostles are authorized to speak, teach, and direct with authority from God the Father and the Lord Jesus Christ. The Savior said to the Prophet, "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same" **(D&C 1:38)**. "The Lord loves every person who might hear His message, and He knows the hearts and circumstances of each one. He knows what correction, what encouragement, and what gospel truth will best help each person to choose his or her way along the path to eternal life." **(Henry B. Eyring, First Counselor in the First Presidency)** "When we convene as a Council of the First Presidency and Quorum of the Twelve, our meeting rooms become rooms of revelation," he said. "The Spirit is palpably present. As we wrestle with complex matters, a thrilling process unfolds as each apostle freely expresses his thoughts and point of view. Though we may differ in our initial perspectives, the love we feel for each other is constant. Our unity helps us to discern the Lord's will for His Church." **(Russell M. Nelson, President, Church of Jesus Christ of Latter-day Saints)**

# Doctrine and Covenants 29

“JESUS CHRIST WILL GATHER HIS PEOPLE”

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## Summary:

*Doctrine and Covenants 29. Revelation given through Joseph Smith the Prophet, in the presence of six elders, at Fayette, New York, September 1830. This revelation was given some days prior to the conference, beginning September 26, 1830. 1–8, Christ gathers His elect; 9–11, His coming ushers in the Millennium; 12–13, The Twelve will judge all Israel; 14–21, Signs, plagues, and desolations will precede the Second Coming; 22–28, The last resurrection and final judgment follow the Millennium; 29–35, All things are spiritual unto the Lord; 36–39, The devil and his hosts were cast out of heaven to tempt man; 40–45, The Fall and Atonement bring salvation; 46–50, Little children are redeemed through the Atonement.*

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## Supplemental Jewish and Holy Land Insights

### What precedent is there for General Conferences?

Biblically, “Holy  
Convocations”

(conferences) here special instructional gatherings. “Speak unto the children of Israel, and say unto them, concerning the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.” (Leviticus 23:2) The biblical festivals were different than the ordinary weekly days because it was not permissible to work. During these biblical holy days people were ‘invited’ to participate in large convocations held at the Temple. As a part of the feast-day events, the *Torah* was read publicly. The two more important High Holy Days or convocations were Passover and Sukkot. Both designated by the first full moon after the spring equinox and the first full moon after the fall equinox. In a modern calendar, usually close the beginning of April and October. Other Biblical holy convocations include Sabbath high days of Pentecost, (Leviticus 23:21); Passover (Exodus 12:16; Leviticus 23:7); and the Feasts of Weeks, Tabernacles, and Trumpets (Numbers 28:26; 29:1; Leviticus 23:35–36; 23:24). The Feast of Unleavened Bread (Passover) called for two high holy days, one on the first and the other on the seventh day of Passover. (Exodus 34:18).

Every year on the tenth day of the seventh Biblical month was the Day of Atonement; Israel was commanded to fast on this day and to gather at the tabernacle or temple.

### How can I see that a Temple is more than just a building?

An image of heavenly living may be in the pattern of living in the “City of our Lord” with our Lord. The imagery of dwelling places such as tents with their poles (stakes) and curtains may represent the organized facilities and order of heaven. “The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.” (Isaiah 60:14) It seems that the temple, the “camp” of Israel was organized in a “City of the Lord” which was likened to the “House of the Lord.” The families were on the outside; the priests (Levites) were next. They surrounded the holiest place (the Ark) where the Lord’s prophet communed with God. It may be likened to the terms telestial, terrestrial and celestial. It is easy to imagine that ancient Israel lived this way as a preparatory exercise of living with God. “. . . it seems, the ancient Israelites were commanded to build a sanctuary so that God may dwell amongst

them (**Exodus 25:8**). The Tabernacle became the place to which sacrifices were brought in times of joy and in times of sadness. It became the place to which Moses retired when he wanted to communicate with God. When the Children of Israel camped in the desert, the Tabernacle was erected at the very center of the camp; when they moved, the Tabernacle was taken apart, and was moved with them. Physically and spiritually it was the central object for the Children of Israel, and it was through the Tabernacle that they felt their connection with God." (**Encyclopedia Judaica Jr.**) "The tabernacle, sometimes called the temple, was a very ornate though portable building, which the children of Israel carried with them in the wilderness. It was to this temple that Hannah went to pray and where Samuel ministered. It was the duty of the Levites to take care of this building and keep it in order. They took it apart, carried it and all that pertained to it from place to place as they journeyed in the wilderness, and then set it up again when a new camp was made." (**Doctrines of Salvation, Joseph Fielding Smith, Vol.3, Pg.112**)

### **How do the Temple and holy convocations relate?**

Even in the Book of Mormon, such an organized camp could be imagined as a place where special holy convocations were held. "And it came to pass that when they came up to the temple, they pitched their tents round about, every man according to his family, consisting of his wife, and his sons, and his daughters, and their sons, and their daughters, from the eldest down to the youngest, every family being separate one from another. And they pitched their tents round about the temple, every man having his tent with the door thereof towards the temple, that thereby they might remain in their tents and hear the words which king Benjamin should speak unto them;" (**Mosiah 2:5-6**)

We can see this also in the Old Testament. "Balaam . . . stood on a lofty summit overlooking the camp of the People of Israel in the plain below . . . Balaam blessed the nation, predicting its victory over Edom and Moab . . . Balaam, seeing Israel's tents arranged in such a way that each family was assured of its privacy, praised the nation he had come to curse, with the words: 'How goodly are thy tents, O Jacob, thy dwelling places, O Israel!'" (**Numbers 24:5**) (**Encyclopedia Judaica Jr.**)

### **How can I internalize the Temple into my neighborhood, my home?**

Is it possible that the areas of responsibility and assigned living were "staked" out, that there were stakes, poles or standards that identified the living areas? "The Lord spoke to Moses and Aaron saying 'The Israelites shall camp each with his standard under the banners of their ancestral house' (Numbers 2:2). The standards borne by the 12 tribes served the same purpose as heraldic devices. Their colors and emblems were: Reuben red; emblem mandrakes. Simeon green; emblem the town of Shechem. Levi white, black and red; emblem the Urim and Thummim (Deuteronomy 33:9). Judah azure; emblem a lion. Issachar black; emblem a strong boned ass or sun and moon. Zebulun white; emblem a ship. Dan sapphire; emblem a tent or a lion. Naphtali rose; emblem a hind. Asher aquamarine; emblem an olive tree. Ephraim and Manasseh black, embroidered with a picture of Egypt; emblem: Ephraim, a bullock and Manasseh, a wild ox. Benjamin 12 colors; emblem a wolf." (**Encyclopedia Judaica Jr.**) In the ancient days, the inner two courtyards were draped or had curtains draped between the stakes or poles and cords so that the sacredness and dignity of the priestly area and the Lord's habitation were maintained. "Look upon Zion, the city of our solemnities: thine

eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.” (Isaiah 33:20) “The Bible uses a variety of Hebrew terms when speaking of the place where God and Israel communed: *Mishkan* - ‘Dwelling’ [God’s dwelling place among the people of Israel]. *Mishkan ha-Edut* - ‘The dwelling place of the Testimony’ [the place where the two tablets containing the Ten Commandments were kept]. *Ohel Mo’ed* - ‘Tent of Meeting’ [where God reveals Himself to Israel]. It should be noted that the words *Mishkan* and *Ohel* are synonyms. In the Bible they are both used to denote the Tabernacle. *Mikdash* - ‘Sanctuary’ or the ‘Holy Place’; and especially *Kodesh ha-Kodashim*, the most holy place within the Tabernacle. Some traditional commentators and many critical scholars believe that these terms may refer to more than one place.”

(Encyclopedia Judaica Jr.) In the latter-days, an organizational unit called “Stakes of Zion” may have the same purpose in reminding us to live in dignity and sacredness and commune with God as a community. “Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion.” (Doctrine & Covenants 101:21)

### What is the eternal significance of the “Twelve?”

Through the discovery of the Dead Sea Scrolls we find the motivation of those many call the Essenes, was to move away from wickedness and establish a singular community of righteousness. Their organization 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. There is a powerful advantage in comparing the Sermon on the Mount given in Israel with the same instructions given in the Book of Mormon lands. In the Galilee, Jesus spoke to the Twelve. “And seeing the multitudes, he went up into a mountain: and when He was set, His disciples came unto Him:” (Matthew 5:1) In Israel, a shepherd has “lead sheep” with bells around their necks to assist in leading the flock. These are older sheep from the previous year. They have more experience and know their shepherd better than the flock. In a possible shepherd’s model, Jesus, the Good Shepherd, gave the Sermon on the Mount, apparently to the twelve disciples. In turn, their mission was to teach the multitudes. In the Book of Mormon lands he spoke to the multitude and the Twelve he choose from them, “. . . (now the number of them who had been called, and received power and authority to baptize, was twelve) and behold, he stretched forth his hand unto the multitude, and cried unto them, saying: Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you.” (3 Nephi 12:1)

### What three truths had to be restored?

Three principles disappear when true religion apostatizes. They are the identity of God, the identity of Satan and the concept of life before and after mortality. The explainable concept of God and Satan have basically disappeared in modern Judaism. That, of course, would be Satan’s main goal. Yet the concepts of good and evil are still basic to Jewish life. First, the anthropomorphic nature of God, which was known to the Jews at the time

of Jesus, because the Old Testament, as well as the Dead Sea Scrolls contain several references to God in 'human terms'. By the time the Crusaders were approaching the Holy Land, a prominent Jewish philosopher, Moses Maimonides, began collecting the writings and interpretations of other Jewish sages to codify and centralize them. In his work "The Guide to the Perplexed," Maimonides included 'Thirteen Articles of Faith'. The first three articles declared that God cannot be explained. That is probably the first published Jewish work that (in most Judaic studies) eliminated reference to the anthropomorphic nature of God. "The great Jewish philosopher Maimonides argued for the existence of God from the idea of motion. Everything in the universe is moving, and since we know that movement is finite, it must have started somewhere; hence the idea of the Prime Mover, i.e., God." "In the final analysis, however, there is no direct positive evidence of the existence of God. It can be argued that if there were such evidence then there would be no virtue in believing in Him. Ultimately it is a question of faith." "Perhaps the most famous of the various formulations of dogmas is the Thirteen Principles of Faith of Maimonides. Originally written in Arabic, this creed is the basis of the *Yigdal* hymn which is part of the daily service and is usually recited at the conclusion of the Friday evening synagogue service." The first three of the thirteen articles of faith are: (1) The existence of God, which is perfect; (2) God is "one" in every sense of the word; (3) God has no body or physical attributes. The last three articles state: (11) God rewards and punishes; (12) the Messiah will ultimately come; and (13) the dead will be resurrected. However, modern Jewish thinking has changed: "Many thinkers who have associated themselves with the Reform and Reconstructionist movements have

suggested changes which should be made in the wording of traditional prayers. They have chosen to eliminate or to reinterpret prayers for the Resurrection of the Dead, the coming of a personal Messiah, the restoration of animal sacrifices." (*Encyclopedia Judaica Jr.*)

### **How were citations about Satan changed?**

References to Satan as a personage have also largely disappeared from Jewish thought. "In the Talmud, Satan is at times identified with the *yezer ha-rah* (the evil inclination), but he also assumes certain aspects of a fully personalized entity. Thus, he is the angel of death, or he is the tempter lying in ambush not only for Job but also for Abraham and all the biblical personalities. Or he is the accuser, *ha-mekatreg*, constantly waiting for man to sin so as to bring down upon him the wrath of God. "Several references to Satan have found their way into the liturgy, for example the plea in the *hashkivenu* prayer of the evening service to 'remove from us the enemy, pestilence . . . and Satan.'" "Neither great personalities nor simple folk are immune to the power of the *yezer ha-ra*, which in rabbinic literature, is usually depicted as the influence of Satan. The function of Satan is to tempt all humanity and to test a person's sincerity. The rabbis taught that one must therefore always be aware of the power of temptation, for the *yezer ha-ra* can grow and become a bad habit. At first it resembles the thread of a spider's web, the wise men tell us—fragile and barely visible. If not controlled it will become as strong as a stout rope. Judaism places a high value on the good that results from man's victory over his evil inclinations. 'Who is mighty?' ask the sages. 'One who subdues his inclinations.'" "In its original application in the Bible, 'Satan' appears not as a proper name, but rather as a common noun denoting an adversary who opposes or

obstructs. Its related verb also has the function of describing the actions of an antagonist in the most general sense. However, in the later books of the Bible (Zechariah and Job), 'The Satan' can be found as the accepted name of a particular angel—a prosecutor in the heavenly court. Thus it is 'The Satan' who asks for and is given permission by God to test Job's piety by inflicting upon him a whole series of personal ordeals. He is, however, definitely subordinate to God and unable to act without divine permission." (*Encyclopedia Judaica Jr.*)

### **What about "Heaven and Hell?"**

The concept of "Heaven and Hell" in most religions is very general and often vague. Even though there is little discussion of after life among the Jews, heaven and hell appear in much Jewish commentary. Again, in context to this lesson, let us review. "The exact nature of this afterlife is the subject of great discussion in classical Jewish sources. All agree that after death the soul continues to live. The souls of the righteous enter paradise, or *Gan Eden* [Garden of Eden] as it is generally called. In that state 'there is no eating or drinking... no envy, hatred or competition but only this: that the righteous sit with crowns on their heads and delight in the splendor of God's presence' (*Talmud*). The souls of the wicked enter hell, or *Gehinnom*, as it is known, where they undergo purification before they too can enter paradise. The general view is that the stay in *Gehinnom* is not longer than 11 months and can only be permanent in the case of exceedingly wicked persons." (*Encyclopedia Judaica Jr.*) "On the subject of temptation and repentance, one of the most important theological doctrines of both the Bible and the Talmud is that if a sinner repents of his bad deeds, God will forgive him." (*Encyclopedia Judaica Jr.*)

### **How does the Lord emphasize the innocence of Children?**

Upon a closer look, the saving nature of Jesus' mission is reflected in his personality. He must have made many friends in the Galilee; after all, thousands followed Him. It is conceivable that the very first ones to gather around Him when He came out or arrived to speak were the little children. He might have had special names or nicknames for them, for he called Simon Bar Jonah, *Peter*, a name denoting rock, "Rocky!" (Maybe Simon's physique was like a rock. Later the "rock" would sink, and Jesus, the Rock of Salvation, would save him.) It was a child of the synagogue leader whom Jesus called "*Talita*," little lamb, as he brought her to life again. The importance of children is emphasized during Passover, likely the best family Jewish holiday. In the Passover manual called the "*Haggadah*" there are artistic creations to capture and anchor a child's memory, bringing our children back to a recollection of the greatest deliverance in our history. The account of baby Moses being saved during an extermination order by the Pharaoh parallels the account of the baby Jesus being saved during an extermination order by King Herod. Moses becomes a "type" of the deliverer. He was raised to deliver Israel from bondage. Jesus of Nazareth raised all people from the bondage of physical and spiritual death. He is the real deliverer. "Lo, children are a heritage of the Lord; the fruit of the womb is a reward." (*Psalms 127:3*). In Jewish tradition, the central purpose of marriage is to have children. Children are considered a great blessing; they are the hope and the promise of continuing life. "Responsibilities of a man, a woman and of children are stated in the scriptures, Talmudic and oral traditions. In many religious Jewish families, the father blesses his wife and children on a weekly

basis. Women and children are to be cherished and blessed. They have different responsibilities, yet they should share an honorable status without preference.” ([Encyclopedia Judaica Jr.](#))

### **What can I learn from Jewish family duties to children?**

“The father's duty is to provide for his children, to give them a proper education, to teach them a trade, and to prepare them for marriage. Some authorities require that the father teach his son to swim. The father is morally accountable for the behavior and the sins of his children until they reach the age of their own responsibility—bat mitzvah at the age of 12 for girls, and bar mitzvah at the age of 13 for boys. The father retains responsibility in legal matters for his son until the age of 20 and for his daughter until she marries.” “Great emphasis is placed on the importance of education and religious training, which should begin early in the home. The mother's role is vital since she is the one who creates the home atmosphere in which basic values are fostered and transmitted. She trains her sons and daughters in *mitzvot* and prepares them for formal education. The rabbis advised parents to be loving but firm in the upbringing of their children, and warned against showing favoritism.

Children are obliged to treat their parents with honor and respect. Children must provide dependent parents with food, clothing and personal attention if it is necessary. This obligation is removed from a daughter when she marries.

“Judaism considers the establishment of a family a holy task. Children are a gift from God and childlessness the greatest misfortune that could befall a marriage.

The virtues of domestic bliss have been frequently extolled by the rabbis, and the close-knit Jewish family, where the home has been the center of religious practice and ceremony, has greatly helped the survival of Judaism and preserved the moral integrity of the Jews.” ([Encyclopedia Judaica Jr.](#))

“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.](#))

March 29-April 4, 2020

# Easter

"I AM HE WHO LIVETH, I AM HE WHO WAS SLAIN"

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**Summary:** *Introduction and Heading to Doctrine and Covenants 70 – In the revelations, the doctrines of the gospel are set forth with explanations about such fundamental matters as the nature of the Godhead, the origin of man, the reality of Satan, the purpose of mortality, the necessity for obedience, the need for repentance, the workings of the Holy Spirit, the ordinances and performances that pertain to salvation, the destiny of the earth, the future conditions of man after the resurrection and the Judgment, the eternity of the marriage relationship, and the eternal nature of the family. Likewise, the gradual unfolding of the administrative structure of the Church is shown with the calling of bishops, the First Presidency, the Council of the Twelve, and the Seventy and the establishment of other presiding offices and quorums. Finally, the testimony that is given of Jesus Christ—His divinity, His majesty, His perfection, His love, and His redeeming power—makes this book of great value to the human family and “worth to the Church the riches of the whole earth”*

*Doctrine and Covenants 20:23 – He was crucified, died, and rose again the third day;*

*Doctrine and Covenants 29:1 – Listen to the voice of Jesus Christ, your Redeemer, the Great I Am, whose arm of mercy hath atoned for your sins;*

*Doctrine and Covenants 45:54 – And then shall the beathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them.*

*Doctrine and Covenants 63:18, 52 – Verily I say, that they shall not have part in the first resurrection.*

*Doctrine and Covenants 76:69 – These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.*

*Doctrine and Covenants 88:14, 16 – Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead.*

*Doctrine and Covenants 128:12 – Herein is glory and honor, and immortality and eternal life—The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other; to be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves; hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead.*

*Doctrine and Covenants 130:18 – Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.*

*Doctrine and Covenants 132:7, 13, 19, 26 – And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are*

conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

*Doctrine and Covenants 133:55 – And from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb.*

*Doctrine and Covenants 138:2 – And reflecting upon the great atoning sacrifice that was made by the Son of God, for the redemption of the world;*

*Doctrine and Covenants 138:4 – That through his atonement, and by obedience to the principles of the gospel, mankind might be saved.*

*Doctrine and Covenants 138:14, 19, 27, 43, 51 – All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ.*

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### **Supplemental Jewish and Holy Land Insights**

#### **What added insight is there of “three-days and three-nights?”**

Many Christians struggle with the

symbolism due to a mainstream Christian tradition of Good Friday as the crucifixion day and Easter Sunday as the resurrection day. That, according to the scriptural way of calculating twenty-four-hour-days, still is only two nights and two days.

#### **What did the Savior say about his death and resurrection?**

“Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.”

**(Matthew 12:38-42)** “The Son of man must be delivered into the hands of sinful men,

and be crucified, and the third day rise again.” “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.” **(Luke 24:7, 46)** “. . . and be raised again the third day.” **(Matthew 16:21; 17:23, Mark 9:31)**

#### **What other prophecies are there about three-days and three-nights?**

To the Nephites, “And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself, according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos, which he spake concerning the three days of darkness, which should be a sign given of his death unto those who should inhabit the isles of the sea, more especially given unto those who are of the house of Israel.” **(1 Nephi 19:10)** “And the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite, yea, for the time that there should be darkness for the space of three days over the face of the

land. **(3 Nephi 8:3-4)** “And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. And it came to pass that it did last for the space of three days that there was no light seen; and there was great mourning and howling and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them.” **(3 Nephi 8:22-23)**

### **How does night-time in Israel coincide with daylight in the Book of Mormon lands?**

“And when the sixth hour (12-noon in today’s time) was come, there was darkness over the whole land until the ninth hour (3:00 pm in today’s time).” **(Mark 15:33-34)** 3:00 pm in Israel is still 6:00 am even in the eastern part of the Book of Mormon lands. That may be understood as, the three days in the Book of Mormon lands – that were blackened – concur with three nights in Israel.

### **What chronology did early Apostles give?**

It will help to remember that since creation, 24-hour periods (days) begin with nightfall. Six days before the Passover that year, Jesus spent the Sabbath eve and day (what we call a *Friday nightfall/Saturday*) with Martha, Mary and Lazarus, “Then Jesus six days before the Passover came to Bethany where Lazarus was which had been dead, whom he raised from the dead.” **(John 12:1)**

### **What is the sequence of “Palm Sunday to the three-nights and three-days and the resurrection?”**

The following day was the Triumphal Entry, **(John 12:12)** Five days before Passover, Palm Sunday, (it was not “Palm

Saturday” because riding or working an animal is not permitted on a Sabbath Day), **(Exodus 23:13)** “Palm Sunday” was the first day of the week (*Saturday nightfall/Sunday*). “. . . When the chief priests saw the wonderful things that he did, and the children crying in the temple and saying, Hosanna to the Son of David; they were sore displeased . . . And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? . . . And he . . . went out of the city into Bethany; and he lodged there.” **(Matthew 21:16-17)**

### **How can the parable of the fig tree help us understand the Savior’s mission?**

Four days before the Passover, the following day, (*Sunday nightfall/Monday*), “Now in the morning as he returned into the city, he hungered.” **(Matthew 21:18)** Jesus cursed a fig tree, it did not have the first-fruit. In Israel, the fig trees produce in the spring and in the fall. If the first fruit failed, how could there be a second fruit (a second coming)? **(Mark 11:12-13)**

### **How may expelling money changers connect to the ancient cleansing of the temple?**

Three days before Passover, according to some tradition, was the annual cleansing of the temple prior to Passover in “purifying of all holy things” as stated in **(1 Chronicles 23:28)** This may have been typified as Jesus whipped out the money changers, Jesus went into the temple, and “. . . cast out them that sold and bought in the temple . . . And would not suffer that any man should carry any vessel through the temple.” **(Mark 11:15-16)** That was likely three days before Passover, (*Monday nightfall/Tuesday*)

### **What plans were unfolding?**

Two days before the Passover, (*Tuesday nightfall/Wednesday*) The plan unfolds to eliminate Jesus. “Ye know that after two days is the feast of the Passover, and the

Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people.” (Matthew 26:1-5)

### **How did the Savior prepare for our salvation?**

One day before the Passover (*Wednesday nightfall/Thursday*) is the preparation day before Passover. The night and day that the Savior prepared the way for us to return to Heavenly Father’s presence. That is the only night and day there are no sacrifices at the temple. Jesus was the sacrifice, alone that night at Gethsemane.

### **What is included in Passover Preparations?**

Since the Passover was the next nightfall and day, preparations for cleaning, removal of all leaven, yeast, or items that might sprout or rise were under way. A tradition still followed in modern Israel is that the leaven must be “sold.” The chief rabbi arranges to sell the entire country’s supply of grain, prepackaged breads, and leavened products to a non-Jew before the Passover begins. In that way whatever leaven is still around does not really belong to the Jews. The deal usually includes that this Gentile will collect all the leaven (or what might rise) when his payment is complete. However, after only a token down payment the non-Jew, a nonbeliever, never really gets around to making the final payment. So, by default ownership is “returned” to the Jews; and it just turns out, meanwhile, that the Passover is completed anyway. With the Passover preparation in mind, the disciples asked, “Where wilt thou that we prepare for thee to eat the Passover?” (Matthew 26:17)

### **What is an Upper Room?**

He instructed them to find a man carrying a water pitcher; this is something women usually would do. They found the man who led them to an upper room. Most people just assume that the upper room was upstairs. Jerusalem had two city parts known as the upper city and the lower city. It is possible that the term *upper room* really refers to a room in the upper part of the city where many prominent priests lived. The disciples said, “The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples.” (Matthew 26:18) From what follows in the scriptural narrative, the preparations may have been ready except for the sacrificial lamb. There are no sacrifices done or eaten during the preparation time until the ninth hour of the day (three hours before Passover begins the following nightfall).

### **What are helpful Passover traditions?**

To better understand Jesus’ “Last Supper,” consideration of other highlights of the Passover will be helpful. In the past the Seder table was set up in a U-shape with the participants sitting on the outside. The U open towards Jerusalem. So, looking inward, the master of the house, usually the oldest male, would sit second from the right end. This kept an empty spot available to his right. Nowadays he will usually select a boy, probably the youngest, to sit at his right hand and assist him in the order (Seder) of the meal and ritual customs. One thing the boy does is sing a song, “Why is this night different from any other night?” Later we will consider three differences of Jesus’ Passover from any other Passover.

### **What is Elijah’s role at the Passover?**

Continuing with the seating arrangement, the last seat on the other end remains empty. It is available for Elijah. His place is opposite of the oldest and the youngest. Incidentally, the imagery and symbolism

are outstanding. The Passover turns the hearts of the youngest to the traditions and deliverance of the past. Elijah's mission is to announce the coming of the "Deliverer." "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers . . ." (Malachi 4:5-6)

### **Who sits at the Masters' Right Hand?**

An event occurring before the Passover two thousand years ago was a discussion of who would sit at the right hand of Jesus, the Master. "Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him . . . Grant that these my two sons may sit, the one on thy right hand, and the other on the left. Jesus answered to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." (Matthew 20:20-23) Jesus taught, "And whosoever will be chief among you, let him be your servant." (Matthew 20:27) Thus, the ancient Passover seating arrangement became quite significant; could the question have been a practical one for that season? Which of the youngest would sit by the Master?

### **What are some food items at the Passover meal?**

Considering the Jewish calendar and the scriptural narrative, Jesus then led a Passover meal with his disciples when they found the upper room. It still was only the beginning of the preparation nightfall/day. (The Passover for everyone else really began on the following evening). Modern-day preparations include bitter herbs that are symbolic of bondage. There is a mixture of chopped fruit, nuts, cinnamon, and honey that represent deliverance. Parsley or watercress is used as a token of gratitude

for the earth's abundant goodness. Salted water represented tears. There are also preparations of a lamb's shank bone, a reminder of past sacrifices. There is an egg, also reminiscent of a new beginning.

### **What symbolism do other foods at Passover represent?**

At Passover, these and other certain foods are eaten, symbolizing the deliverance from Egypt. Wine is prepared, and it will be used four times. A prominent rabbi in Israel recently suggested that even the wine should be "unleavened" or unfermented. This could be considered as "new wine." The ancient metaphor of new wine was also used to anticipate the Deliverer. Ancient prophets said, "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine." (Joel 1:5) "And it shall come to pass in that day, that the mountains shall drop down new wine." (Joel 3:18) "No man also having drunk old wine straightway desireth new: for he saith, The old is better." (Luke 5:39)

### **What does the wine and bread symbolism teach?**

Analyzing the symbolism, one can suggest that when wine is poured before the bread is broken, it is done to remember the first Passover deliverance. However, what is more important, it is done to look forward to a greater deliverance in the future. In the Seder there are three times when the wine is blessed and sipped. Following each wine sip, a piece of unleavened bread is used. Each piece is blessed, broken, and eaten. There is a total of three pieces of bread, but they are used four times. Toward the beginning of the Seder, the middle of three pieces is first broken in two. Half must be hidden away, usually in an upper part of the house. In any case, it must be hidden "above" something—preferable to hiding it "underneath" something. It will be found later by children and it will be used

with a fourth cup of wine. However, in many traditions, this fourth cup of wine is used after the fourth piece of bread, the *Afikomen*.

### **What does the “door left open for Elijah” mean?**

A complete meal is eaten with a door left open for Elijah, who by Jewish tradition would announce the coming Messiah. After the meal, children search for the hidden piece of bread that is often wrapped in a red cloth. When found, the children receive a gift. This piece of bread is then blessed, broken, and eaten. Some traditions use this last piece of bread, the *Afikomen*, to dip in the very sweet mixture of fruit and nuts, the *Charoseth*. As mentioned, it is after the *Afikomen* is found that the fourth cup of wine is poured and blessed. The master of the house then says, “Drink all of it.” The prayer spoken at that time invokes a hope for a greater deliverance in the future.

### **What was Judas’ role at the Last Supper?**

Let us return to the “Last Supper” of Jesus with his disciples. Sometime that evening (Wednesday nightfall/Thursday), Judas had excused himself and left. The other disciples may have thought he was going out to purchase the lamb for the Passover meal. Instead he was leaving to sell the Lamb of God. Looking at the event in another way, one can see that his departure was to make a sale—for thirty pieces of silver he was selling the “Bread of Life” to the corrupt priests.

Metaphorically we can see it as an act of selling the “Leaven, the Bread of Life,” to unbelievers. “And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.” (**Amos 4:5**) “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For

even Christ our Passover is sacrificed for us.” (**1 Corinthians 5:7**)

### **For what reason did Jesus preempt that year’s Passover Meal with his own?**

It seems that Jesus’ supper preceded the normal time for the Passover meal that year by a day. That is the first item that was different that night than any other Passover night. The second thing different about this day was the meaning He gave to the *Afikommen*, the “lost or fourth piece” of bread. The following evening really began the seven-day Passover period, and by that time Jesus was already crucified and in the tomb. This high, holy week always began on the first full moon after the first day of spring. Every year that day becomes an extra Sabbath that week; it is called a High Day. That High Day may occur on any day of the week, including the regular Sabbath. It is also important to remember that the beginning and ending day of the Passover is always treated as an extra High Sabbath day.

### **How are Bread and Wine Explained?**

The second item that makes the “Last Supper” different from any other night is the explanation of the bread taken before the wine. Jesus used this meal to teach his Apostles that he was the Deliverer. He likely showed that the Passover practice of partaking of wine followed by bread (three times) was very likely a symbolic anticipation of a future atonement. It was henceforth changed to bread followed by wine—symbolic of the deliverance he was to carry out within the next four days. “The Savior then, took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.”

(**Luke 22:19**) “And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it . . .” (**Matthew 26:27**) He

also said, "For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins."

(Matthew 26:24 JST)

### **What is the Messianic Symbol of Bread?**

The messianic symbolism can be further visualized in the three pieces of unleavened bread that could represent God, his Son, and the Holy Ghost. The three pieces are usually layered top, center, and bottom. In due course of the meal, the first part of the center piece is blessed (initially) and then broken. The hidden part of the center piece is found later (often wrapped in a red cloth) at the end of the meal by the children (a later generation), and then they receive a reward. That piece is then broken and then blessed, followed by wine. Another chiasmus can be recognized as first it is "wine and bread" then, after the "hidden" piece is found, it is "bread and wine." The Atonement is the center focus. A tradition to place the hidden piece above something may also connote the second coming of the Messiah. The first time he came in lowly circumstances, a manger; and the second time he comes dressed in red and in great glory from above. It is he later generation that finds him and "great shall be their reward."

### **How did Jesus teach about being a Servant?**

The upper room Passover meal concluded with Jesus demonstrating his role as their servant. "After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

(John 13:5) Peter objected, and Jesus responded, "If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head." (John 13:8-9) Always

teaching, the Savior continued, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (John 13:14)

### **What was the New Commandment?**

There was another instruction given during this evening that was different from instruction given any other time. This is the third item that makes this night different than any other night. "A new commandment I give unto you, That ye love one another; as I have loved you . . ."

(John 13:34) From Sinai where the children of Israel compromised themselves to the "lesser law of performance," the old concept was different, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

(Matthew 7:12)

### **How can I better visualize Gethsemane?**

After their Passover meal, Jesus and eleven Apostles went to the Mount of Olives. The following prophetic conversation could have occurred on the way. "And when they had sung an hymn, they went out into the mount of Olives . . . Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder." (Matthew 26:30-36)

### **What does Gethsemane mean?**

Nowadays there are several traditional churches there: Russian Orthodox, Greek Orthodox, and Catholic. The garden of the Catholic Church has had olive trees existing for the better part of twenty centuries. The garden mentioned in the scriptures was Gethsemane, a word that means a winepress or olive press, usually found in a vineyard or orchard.

### **What represented the agony at Gethsemane?**

The agony that Jesus went through became so difficult that he pleaded with the Father for relief, yet submissively said, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done . . . and prayed the third time, saying the same words." (Matthew 26:42, 44) He perspired great drops of blood. "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." (Luke 22:44)

### **How does His red clothing symbolize forgiveness?**

His clothing surely must have been stained red. His "red" (bleeding) may have been symbolized by the ancient biblical practice of sacrificing a red-haired, unblemished firstborn calf on this mount. The ashes of that red-haired calf were used in immersions of those needing a remission of sins. "This is the ordinance of the law which the LORD hath commanded, . . . bring thee a red heifer without spot, wherein is no blemish . . . And one shall burn the heifer in his sight; . . . And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin." (Numbers 19:1-9)

### **What connects the suffering of Jesus and the Red Calf sacrifice?**

In Jewish tradition the place where the red calf was sacrificed was as high as one could get on the Mount of Olives to be above the Temple. It was also in line with the Gate Beautiful and still northward of the Temple altar. It is thus likely that Jesus' Gethsemane experience may have happened at the same location, farther up the mount, rather than in the traditional church places at the bottom of the mount.

### **How can I better understand the suffering of Jesus?**

The suffering of Jesus cannot be explained. He prayed again and again. Even he was astonished at the overwhelming suffering he had to bear. "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: Nevertheless not as I will, but as thou wilt . . . He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done . . . and went away again, and prayed the third time, saying the same words." (Matthew 26:39-45)

### **What does the color red symbolize?**

An additional messianic symbol of that suffering is Isaiah's prophecy of the Messiah's arrival in red clothing on the Mount of Olives. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" (Isaiah 63:1-2) "And it shall be said: Who is this that cometh down from God in heaven with

*dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength? And he shall say: I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat.” (Doctrine & Covenants 133:46-48)*

### **What does this Chiasmus teach me?**

Sacrifices of the red calves were made on the Mount of Olives in the ancient times. The expected arrival of the Messiah, in red, on the Mount of Olives will be in the latter days. The “red” (bleeding) experience of Jesus on the Mount of Olives was in the meridian of time. It is the central lesson of these events. He bled from every pore of His body for all our sins.

### **What was the betrayal?**

“And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him . . . In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest’s palace, and went in, and sat with the servants, to see the end.” (Matthew 26:47-58)

### **When did the mock trial take place?**

Late that night, Jesus was betrayed, arrested, and taken to Caiaphas the High Priest by his soldiers. The incarceration and interrogation were not part of an official trial. Both were illegal under the circumstances. That evening was the beginning of the Preparation Day, a holiday by itself; it was night time and there was no formal charge against Jesus. These and other items precluded any trial to be performed legally.

### **Who was Caiaphas, the High Priest?**

Caiaphas was the High Priest over three councils that made up the grand Sanhedrin assembly. However, Caiaphas apparently was only meeting with one of the three councils and not the entire Sanhedrin (seventy men). The Sanhedrin would have to judge in such a case (if it were a legal trial), yet, never at night.

### **What happened at the house of Caiaphas?**

Caiaphas’s house is now a church built over dungeon rooms, two thousand years old, where prisoners were held. Holes in the rock walls were used to tie and spread out their hands and feet for scourging. This basement prison reminds us that Caiaphas and some powerful elders conspired to trap Jesus by his own words. “But Jesus held his peace . . .”

(Matthew 26:63)

### **What is the punishment for blasphemy?**

The priestly wordsmiths, who would not even utter the name of God, had the practice of substituting words representing God’s name. They used phrases such as, “He that comes in the clouds of Heaven.” They referred to a Messiah as “He that sits on the right hand of Power,” or “Blessed is His name.” In anger, the High Priest challenged Him, in the name of God, “. . . tell us whether thou be the Christ, the son of God.” (Matthew 26:63)

Jesus simply replied, "Thou hast said: nevertheless I say unto you, hereafter shall ye see [this] Son of man sitting at the right hand of power, and coming in the clouds of heaven." (Matthew 26:64) The High Priest, perhaps stung by the realization that he himself had invoked God's name, cried out, "He hath spoken blasphemy. What think ye? They answered and said, He is guilty of death." (Matthew 26:66)

### **How did Peter Deny the Savior?**

The cock had just crowed. In fulfillment of Jesus' prophecy, Peter had just denied the Savior the third time. Then, one can imagine, turning and looking into Jesus' face, Peter turned again and ran out into the break of dawn, weeping bitterly. "Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly." (Matthew 26:74-75)

### **Who carried out the execution for Temple Violations?**

Under the Roman political system, the Jewish priests were not to carry out executions except for temple violations. (Their executions would have been by stoning--throwing the victim over a high cliff and then covering him with stones they threw.) The priests bound him and led him away to Pontius Pilate, the governor. (Mark 15:1)

### **What is the real story behind Pontius Pilate at the Antonia Fortress?**

Today, a site is maintained by a Catholic Order, The Sisters of Zion. The archaeological ruins recently discovered may have been well preserved from Byzantine times. Floor stones and cisterns reveal ancient Roman markings and usage as a fortress. At the Antonia Fortress, Pontius Pilate at first did not

want to be troubled with the case. He may have been bothered by his wife's dream that he should have nothing to do with Jesus. However, he soon realized a potential political gain. Repeatedly, he had Jesus brought forth, beaten, intimidated, and crowned with thorns. He taunted the priests with Jesus' release. He said, "I find in him no fault at all." (John 18:38) Maddened by Pilate's reluctance to favor them with an execution, they cried out, "Away with him, crucify him." (John 19:15) Pilate, probably egging them on and hoping to accomplish something for himself, said, "Shall I crucify your King? The chief priests answered, we have no king but Caesar." (John 19:15) Ah, the political gain was achieved (since the priests publicly acclaimed Caesar to be their king). "Then delivered he him . . . to be crucified" (John 19:16) This may have been the achievement that endeared Pilate to Herod, since he motivated the Jewish priests to acclaim Caesar. "And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves." (Luke 23:12)

### **On what day did the crucifixion and burial really occur?**

It was still the preparation day, the day before Passover, (Wednesday nightfall/Thursday). "The Jews (Jewish Priests) therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." (John 19:31)

### **What were "Feast-days" also "High days" and how are they observed?**

As commanded in the Old Testament, Passover is a high day, an annual Sabbath, (Leviticus 23:4-6). "There are seven annual Sabbaths. They are the first and seventh days of Passover, the first

full moon after the spring equinox, Pentecost, the day Moses gave the commandments, Rosh Hashanah, the Hebrew New Year, Yom Kippur, the day of atonement), and the first and last day of Succoth, the first full moon after the fall equinox. These are extra Sabbaths, times of ancient sacrifices (fasting) and are observed as a regular Sabbath would be. These seven festivals do not necessarily occur on a weekly Sabbath, (seventh-day Sabbath)

### **Where is the Place of a Skull?**

Jesus, bearing His cross (probably just the cross beam, as the upright post was most likely already at the crucifixion place), “. . . went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha.” (John 19:17) A site outside the city wall looks like the described place. It was the Roman practice to crucify along the roadways. A roadway still passes through this ancient, abandoned quarry, known by Jews as a place of execution. Daylight had progressed about six hours. It was close to noon, but, “. . . there was darkness over the whole land until the ninth hour.” (Mark 15:33)

### **Who is Simon from Cyrene?**

On the way, a man named Simon from Cyrene was made to carry the cross beam to the place of execution. (One can imagine that Jesus may have stumbled, although it is not mentioned.) The name Simon is Jewish; the place, Cyrene, is in Africa, close to Ethiopia. The man could have been one of the hundreds of thousands of Jews of various ethnicities gathering in Jerusalem for Passover. He carried the wood for the sacrifice of the Paschal Lamb of God. Nowadays, there are approximately 190,000 Ethiopian Jews of which close to 130,000 have gathered to Israel.

### **How is crucifixion usually a slow death and what were Jesus' last words?**

Crucifixion was a slow, strangling death. Breathing required very painful movements, and speaking was virtually impossible. Yet, during His agonizing physical, mental, and spiritual anguish, He spoke several times. Mostly it was in concern of others. The Bible records seven things that Jesus said while on the cross. **To those who nailed him:** “Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.” (Luke 23:34) **To those who crucified with him:** “. . . for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise [world of spirits].” (Luke 23:41-43) **To His Mother:** “Woman, behold thy son!” (John 19:26) **To John the Beloved:** “Behold thy mother! And from that hour that disciple took her unto his own home.” (John 19:27) **To the Guards:** “I thirst.” (John 19:28) **To His Father:** “*Eli, Eli, lama sabachthani?* That is to say, My God, my God, why hast thou forsaken me?” (Matthew 27:46) “And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.” (Luke 23:46) **To the World:** “When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. (John 19:30)

### **What reason were not His legs broken?**

The Jewish priests did not want the crucified bodies hanging on the cross on Sabbath days (for that evening was the beginning of an extra Sabbath day, a High Day). So, they besought Pilate that the prisoners' legs might be broken. This would hasten their deaths because they

could not press against the nails in their feet to gasp for breath. Once dead, their bodies might be taken away. However, when the soldiers saw that Jesus was dead already “. . . they brake not his legs.” (John 19:33)

### **How does prohibition of mourning or burial on Sabbaths help me better understand the Savior's atonement?**

“Overt mourning on Shabbat and Jewish holidays is generally forbidden.” “. . . According to traditions, burials are not be permitted on Shabbat. In fact, strong mourning is not permitted during the Sabbath.” (<https://www.shiva.com/learning-center/commemorate/jewish-holidays/shabbat>) The Savior arranged to be buried before two Sabbaths, the Passover High day (Thursday nightfall/Friday) and the regular weekly Sabbath, (Friday nightfall Saturday) so that even His closest friends and family would not mourn. He took all mourning upon Himself. The first day of the week He arose, (Saturday nightfall/Sunday).

### **How did disciples help with the Burial?**

After this, Joseph of Arimathea, a member of the Sanhedrin, and “. . . a disciple of Jesus . . . besought Pilate that he might take the body of Jesus: and Pilate gave him leave.” (John 19:38) With the help of Nicodemus, “. . . took they the body of Jesus, and wound it in linen clothes with the spices . . . Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.” (John 19:40-42)

### **What brought about the two Sabbaths in a row?**

The scurrilous events of that day preceded the Passover which was due to begin at any moment. The Passover (a

special Sabbath, an extra Sabbath, a high day) that week preceded the regular Friday-nightfall/Saturday Sabbath. “The Jews [Priests] therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,)” (John 19:31) There were two Sabbaths in a row that year (the Passover Sabbath and the regular seventh day of the week Sabbath). In that sense, Jesus was crucified on what we call a Thursday. This fits in the time reckoning of Palm Sunday being five days before the Passover (John 12:12). Then in fulfillment of prophecy, He really was in the tomb three nights; and on the third day He arose: This was also the only “sign” Jesus gave the Pharisees. (Matthew 12:38-40)

### **Who did some Jews, recently anticipate as a Messiah?**

When the famous Rabbi Schneersohn from Brooklyn died, some of his followers expected him to rise again after three nights and three days. Thousands of posters of the famous rabbi had been distributed, boldly captioned with statements such as “We want Messiah now!” “The 7th Lubavitch leader, Menahem Mendel Schneersohn, born in Russia in 1902 and educated in mathematics and engineering at the Sorbonne in Paris, led the New York community from 1951 until his death in 1994. He was childless and did not designate a successor. Under his direction, the influence of the Lubavitch community spread far beyond the Hasidic community and penetrated the mainstream of Jewish life in all parts of the world “. . . A campaign hailing Rabbi Schneersohn as a Messiah began in the late 80s and has continued beyond his death in the 1990s. The messianism gripped a large part of the Lubavitch community and has created a huge debate in the ultra-Orthodox communities in the Diaspora and Israel.” “To some,

Messianism undermines the first line of defense against Christian missionizing which has always been that Judaism cannot accept a Messiah who dies in the midst of his redemptive mission. To others, Rabbi Schneersohn is the one who will be resurrected to complete a process of redemption for the Jewish people.” (*Encyclopedia Judaica Jr.*)

### **What other part of the family sets a day aside about the atonement?**

The atonement has been the central issue of true religion from the beginning of man’s mortal sojourn through eternity. In Judaism, a special day was established as a Yom Kippur, the Day of Atonement. “The tenth of the Hebrew month of *Tishrei* is *Yom Kippur*, a day of fasting and prayer for all Israel, a day which has been significant to Jews throughout the ages. The Day of Atonement is the last of the Ten Days of Penitence which begin with *Rosh Ha-Shanah* and is the climax of the repentance and soul-searching incumbent on every Jew during this period.” “The essence of the day and the reasons for its special prayers and ceremony are

expressed in the *Torah*: “For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord.” (*Leviticus 16:30*)

“So important is Yom Kippur that it is the only fast day which may be observed on the Sabbath and is never postponed until the next day. Moreover, the *Torah* describes the holiness of *Yom Kippur* by calling it the “Sabbath of Sabbaths.” The season of this Jewish celebration is at the first full moon after the Fall Equinox, a sequel to Passover celebrated at the first full moon after the Spring Equinox.

### **How will you bear witness of the true Messiah?**

The scriptures bear witness, the spirit bears witness of an empty tomb: “He is not here.” They teach us that color, calendar, clock, people, places and experiences were used to foreshadow the atonement. With open hearts we may have experiences, meet worthy people, visit holy places, understand God’s timing of calendar events, and see Him and His eternal devotion to His brothers and sisters, children of Father in Heaven.

APRIL 5-11, 2021

## Doctrine and Covenants 30–36

“YOU ARE CALLED TO PREACH MY GOSPEL”

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**Summary:**

*Doctrine and Covenants 30. Revelation given through Joseph Smith the Prophet to David Whitmer, Peter Whitmer Jr., and John Whitmer, at Fayette, New York, September 1830, following the three-day conference at Fayette, but before the elders of the Church had separated. Originally this material was published as three revelations; it was combined into one section by the Prophet for the 1835 edition of the Doctrine and Covenants. 1–4, David Whitmer is chastened for failure to serve diligently; 5–8, Peter Whitmer Jr. is to accompany Oliver Cowdery on a mission to the Lamanites; 9–11, John Whitmer is called to preach the gospel.*

*Doctrine and Covenants 31. Revelation given through Joseph Smith the Prophet to Thomas B. Marsh, September 1830. The occasion was immediately following a conference of the Church (see the heading to section 30). Thomas B. Marsh had been baptized earlier in the month and had been ordained an elder in the Church before this revelation was given. 1–6, Thomas B. Marsh is called to preach the gospel and is assured of his family’s well-being; 7–13, He is counseled to be patient, pray always, and follow the Comforter.*

*Doctrine and Covenants 32. Revelation given through Joseph Smith the Prophet to Parley P. Pratt and Ziba Peterson, in Manchester, New York, early October 1830. Great interest and desires were felt by the elders respecting the Lamanites, of whose predicted blessings the Church had learned from the Book of Mormon. In consequence, supplication was made that the Lord would indicate His will as to whether elders should be sent at that time to the Indian tribes in the West. The revelation followed. 1–3, Parley P. Pratt and Ziba Peterson are called to preach to the Lamanites and to accompany Oliver Cowdery and Peter Whitmer Jr.; 4–5, They are to pray for an understanding of the scriptures.*

*Doctrine and Covenants 33. Revelation given through Joseph Smith the Prophet to Ezra Thayer and Northrop Sweet, at Fayette, New York, October 1830. In introducing this revelation, Joseph Smith’s history affirms that “the Lord ... is ever ready to instruct such as diligently seek in faith.” 1–4, Laborers are called to declare the gospel in the eleventh hour; 5–6, The Church is established, and the elect are to be gathered; 7–10, Repent, for the kingdom of heaven is at hand; 11–15, The Church is built upon the gospel rock; 16–18, Prepare for the coming of the Bridegroom.*

*Doctrine and Covenants 34. Revelation given through Joseph Smith the Prophet to Orson Pratt, at Fayette, New York, November 4, 1830. Brother Pratt was nineteen years old at the time. He had been converted and baptized when he first heard the preaching of the restored gospel by his older brother, Parley P. Pratt, six weeks before. This revelation was received in the Peter Whitmer Sr. home. 1–4, The faithful become the sons of God through the Atonement; 5–9, The preaching of the gospel prepares the way for the Second Coming; 10–12, Prophecy comes by the power of the Holy Ghost.*

*Doctrine and Covenants 35. Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at or near Fayette, New York, December 7, 1830. At this time, the Prophet was engaged almost daily in making a translation of the Bible. The translation was begun as early as June 1830, and both Oliver Cowdery and John Whitmer had served as scribes. Since they had now been called to other duties, Sidney Rigdon was called by divine appointment to serve as the Prophet’s scribe in this work (see verse 20). As a preface to the record of this revelation, Joseph Smith’s history states: “In December Sidney Rigdon came [from Ohio] to inquire of the Lord, and with him came Edward Partridge. ... Shortly after the arrival of these two brethren, thus spake the Lord.” 1–2, How men may become the*

*sons of God; 3–7, Sidney Rigdon is called to baptize and to confer the Holy Ghost; 8–12, Signs and miracles are wrought by faith; 13–16, The Lord’s servants will thresh the nations by the power of the Spirit; 17–19, Joseph Smith holds the keys of the mysteries; 20–21, The elect will abide the day of the Lord’s coming; 22–27, Israel will be saved.*

*Doctrine and Covenants 36. Revelation given through Joseph Smith the Prophet to Edward Partridge, near Fayette, New York, December 9, 1830 (see the heading to section 35). Joseph Smith’s history states that Edward Partridge “was a pattern of piety, and one of the Lord’s great men.” 1–3, The Lord lays His hand upon Edward Partridge by the hand of Sidney Rigdon; 4–8, Every man who receives the gospel and the priesthood is to be called to go forth and preach.*

### Supplemental Jewish and Holy Land Insights

#### What is being patient, praying always, and following the Comforter?

“Then what is religion? James declares: ‘Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.’ This may be interpreted as meaning that a person who is religious is thoughtful to the unfortunate and has an inner spirit that prompts to deeds of kindness and to the leading of a blameless life; who is just, truthful; who does not, as Paul says, think more highly of himself than he ought to think; who is affectionate, patient in tribulation, diligent, cheerful, fervent in spirit, hospitable, merciful; and who abhors evil and cleaves to that which is good. The possession of such a spirit and feeling is a true sign that a person is naturally religious.” (Joseph Fielding Smith, *Gospel Doctrine*, p.121)

“While prophets urged men to be just, the rabbis of the Talmud went into detail about what justice means in commercial life: employer-employee relationships, duties of workers to employers; legitimate prices, fair weight and measure; fair contracts; fair and unfair competition; the spoken word as a binding contract. The laws are infused with fairness in spirit as well as in fact. It is recognized that in a ruthless business world of mixed peoples, honest dealings are difficult, but the Jew

should know and retain his ideals.”  
(*Encyclopedia Judaica Jr.*)

#### What can I learn from some forms of prayer?

When the Jews pray in a synagogue, they form a prayer circle (*Minyan*). It usually consists of at least ten participants. There is a tradition that if there are only nine persons, the prayer circle can be completed with an agreement that the presence of the Lord or the Spirit of the Lord is with them. In addition to group prayer and the prayer circle, it is still essential to have individual prayer. “The rabbis placed great emphasis on the relationship of the individual to the community during prayer. Almost all prayer, for example, was written in the first-person plural – ‘Forgive us,’ ‘Teach us,’ ‘Bring us to our Land.’ Although private prayer was certainly permitted, the individual was urged to join a congregation (*minyan*) when he prays and to incorporate the needs of the *minyan* in his prayers.” “A *minyan* was said to consist of at least ten adult Jewish males. Without the presence of a *minyan* many important prayers—*Kedushah*, *Kaddish*, the *Priestly Benediction*, the reading of the *Torah* and the *Haftarah* and the *hazzan*’s repetition of the *Amidah*—cannot be recited. Recently, the Conservative movement in Judaism has granted its congregations permission to include women in the *minyan*. Reform congregations generally have not insisted on the presence of a *minyan*. When they

have, women have usually been counted.”  
(*Encyclopedia Judaica Jr.*)

### **What are prayers to some people?**

Most prayers in Judaism are pre-written. Many are created from the Psalms. It is common that the prayers were and still are said in the Hebrew language. In fact, the Hebrew language was largely preserved because of prayers and, of course, the scriptures. There is also a recent trend of thought that questions the pre-written structure of prayers. “The rabbis assumed that God understands all languages; therefore they said that prayers may be recited in any language which the worshiper understands. Hebrew, however, was given a special status—it may be used even though the worshiper does not understand it. Over the centuries some widely accepted prayers (*Kaddish*, *Kol Nidrei* for example) have been written in other languages. The Reform movement and, to a lesser extent, the Conservative movement, have encouraged prayer in the language understood by the worshiper. Recently, however, all movements have stressed the significance of Hebrew, not only as the language of prayer which ties the Jew to his past, but also as a means of uniting him with fellow Jews throughout the world.” (*Encyclopedia Judaica Jr.*)

### **To the Jews, how does prayer affect God – and how does prayer affect me?**

“Modern Jewish thinkers, even those with a deep faith in God, have raised many questions about prayer, its effect upon God, and the person who is worshiping. Can the individual pray with real *kavvanah* [holiness] when he is reciting words written by other people who lived in another era and when he is asked to recite these same words at set times every day? Do prayers, written so long ago, reflect the moral and religious ideas of modern Jews? Does God really ‘hear’ prayer; does He, or can He, change the

processes of nature (for example, heal a dying person) in response to prayer? “In light of these and other problems, many thinkers who have associated themselves with the Reform and Reconstructionist movements have suggested changes which should be made in the wording of traditional prayers. They have chosen to eliminate or to reinterpret prayers for the Resurrection of the Dead, the coming of a personal Messiah, the restoration of animal sacrifices . . .” “Some thinkers, who do not believe that God changes the course of nature or favors the prayers of one person more than another have tried to reinterpret those prayers which call upon God to intervene in human affairs. These authors generally stress the belief that the Hebrew word for prayer, *tefillah*, is derived from a root *pil* which (in reflexive form) means to ‘judge oneself’; prayer, therefore, is mainly an act of self-judgment in which the individual examines his life in the light of what God expects of him and of what he, himself, is able to achieve.” (*Encyclopedia Judaica Jr.*)

### **Words or feelings?**

“The *hasidic* movement in Judaism places great emphasis on the necessity for *kavvanah* [holiness] in prayer. According to *hasidic* teaching, man may easily be overcome by “evil thoughts” which deprive him of *kavvanah* and which, eventually, may destroy his moral and spiritual life. Prayer, in part, involves the “annihilation” of evil thoughts; it helps the good, already present in man’s soul, to come forth; it enables man to achieve an intense closeness (*devekut*) to God. Many scholars believe that Hasidism stresses the *devekut* aspect of prayer even more than the literal meaning of the words recited. “In prayer, mention of God’s holiness should stimulate the worshiper to seek holiness in his own religious and moral life. Holiness is acquired by separation from evil, by the performance

of *mitzvot* and by one's willingness to do even more than the law requires, 'You shall be holy, for I the Lord your God, am holy' (**Leviticus 19:2**).” (**Encyclopedia Judaica Jr.**) Kneeling, a common form of prayer among Christians, is shunned by Jews, although scriptural references to kneeling do exist. “And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.” (**1 Kings 8:54**) “O come, let us worship and bow down: let us kneel before the LORD our maker.” (**Psalms 95:6**)

### **How can I better understand the anticipation of the “Coming of the Lord?”**

The greatest saving 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.**) As believers of Jesus the Messiah, we know that in latter days, when the great Deliverer returns, He will announce His names and we will know He came to save. It bears repeating, as stated in the **Numbers 19:1-9**, the Red Heifer ritual was for forgiveness of sins. This was made possible through the “red” atonement of the Lord on the Mount of Olives. Jews have a tradition that this red calf offering had to be high on the Mount of Olives, above the Temple itself and opposite the Gate Beautiful. Those who

have had the experience of sitting on the upper part of the Mount of Olives opposite of the present-day Gate Beautiful can attest to the spirit of Gethsemane (well away from the traditional Church of Gethsemane on the lower part of the mount). In that sense, even the color of blood (red) has stayed symbolic for Jews. “There are Ashkenazim who attempt to protect their toddlers from harm by tying a red ribbon around their wrists.” “The Bible is very specific about the kind of (calf or heifer) to be used. It had to be in perfect physical condition – ‘a red heifer, faultless, containing no blemish and which has never been yoked.’ The rabbis interpreted ‘faultless’ to mean perfect in color also, ruling that even two non-red hairs in its hide were enough to disqualify it. Obviously, such an animal was very rare and apparently the ceremony was performed only a very few times in all of ancient Jewish history.” “Perhaps the strangest feature of the law of the red heifer is that, although the impure were cleansed by its ashes, all those who helped to perform the ceremony were rendered unclean by it and had themselves to be purified afterwards. Thus the red heifer was an agent of both purity and impurity. This paradox has puzzled the rabbis and the law remains one of the few in the Torah for which no rational explanation can be found.” (**Encyclopedia Judaica Jr.**)

### **Considering, the “Day of the Lord to Come,” Where will He appear? What will He wear?**

“For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion.” (**Doctrine & Covenants 133:20**) “I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will

stain all my raiment.” (Isaiah 63:2-3) “Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.” (Doctrine and Covenants 19:18-19) “. . . I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me; And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment.” (Doctrine and Covenants 133:50-51) There will be questions as he appears to those who have waited so long for him. The questions indicate a lack of even knowing who he is: “Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?” (He will answer them.) “I that speak in righteousness, mighty to save.” (They will continue to question.) “Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?” (Isaiah 63:1-2) The old English word “winefat” is from the Hebrew word for a “wine press” or “vineyard,” (*Gat-shemen*) It is from that word we get “Gethsemane,” where the Savior bled from every pore. His stained clothing is reflected in his return to the Mount of Olives in red.

### **How will unbelievers learn who He is?**

The fact that they are asking indicates that they have not been instructed. They just don’t know the account of the Gethsemane suffering and of the crucifixion. “And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God.” (Following their instruction and learning things that we may be so familiar with . . .) “Then shall they weep because of their iniquities; then shall they lament because they persecuted their king.”

(Doctrine & Covenants 45:51-53) It will be a Godly sorrow and, better yet, from the captivity of all the sorrow and persecution they have endured, they will be set free. They will hear him, their king, whom they did not know, say—as Isaiah prophesied, “The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;” (Isaiah 61:1) There will be those who will not abide his presence, those who said they knew him, yet continued in their secret sins even though he has already atoned for them. Their self-serving, selfish lives result in an ungodly sorrow, lamenting because they knowingly persecuted their king.

APRIL 12-18, 2021

# Doctrine and Covenants 37–40

“IF YE ARE NOT ONE YE ARE NOT MINE”

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**Summary:** *Doctrine and Covenants 37. Revelation given to Joseph Smith the Prophet and Sidney Rigdon, near Fayette, New York, December 1830. Herein is given the first commandment concerning a gathering in this dispensation. 1–4, The Saints are called to gather at the Ohio.*

*Doctrine and Covenants 38. Revelation given through Joseph Smith the Prophet, at Fayette, New York, January 2, 1831. The occasion was a conference of the Church. 1–6, Christ created all things; 7–8, He is in the midst of His Saints, who will soon see Him; 9–12, All flesh is corrupted before Him; 13–22, He has reserved a land of promise for His Saints in time and in eternity; 23–27, The Saints are commanded to be one and esteem each other as brethren; 28–29, Wars are predicted; 30–33, The Saints are to be given power from on high and to go forth among all nations; 34–42, The Church is commanded to care for the poor and needy and to seek the riches of eternity.*

*Doctrine and Covenants 39. Revelation given through Joseph Smith the Prophet to James Covel, at Fayette, New York, January 5, 1831. James Covel, who had been a Methodist minister for about forty years, covenanted with the Lord that he would obey any command that the Lord would give to him through Joseph the Prophet. 1–4, The Saints have power to become the sons of God; 5–6, To receive the gospel is to receive Christ; 7–14, James Covel is commanded to be baptized and labor in the Lord’s vineyard; 15–21, The Lord’s servants are to preach the gospel before the Second Coming; 22–24, Those who receive the gospel will be gathered in time and in eternity.*

*Doctrine and Covenants 40. Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Fayette, New York, January 6, 1831. Preceding the record of this revelation, the Prophet’s history states, “As James [Covel] rejected the word of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation” (see section 39). 1–3, Fear of persecution and cares of the world cause rejection of the gospel.*

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## Supplemental Jewish and Holy Land Insights

### What is the significance of “gathering?”

The Jewish tradition  
of a latter-day

“Joseph son of Joseph” is so significant to the “gathering” that it should be repeated. When the Chief Rabbi, Avraham HaKohen Kook was appointed in Palestine in the 1920’s, he was asked if the Jews could now build the Temple (destroyed since year 70 A.D.). His response was that the priestly rights were gone and referred to the great 12<sup>th</sup> century rabbi Moses Maimonides, who said, in effect, “We are waiting for a Messiah Ben-Joseph, to him will be given the keys of the gathering of Israel, he will restore Temple worship.” “Wandering from place

to place, has been one of the major components of Jewish history, for since the time of the Patriarchs the ‘wandering Jew’ has suffered from a lack of territory, government, and defense. Major Jewish migrations in search of favorable living conditions and in flight from harassment, destruction of the Second Temple. The scattering of Jews throughout the Christian and Islamic states, culminating in the expulsion from the Iberian Peninsula in 1492 and their settlement in the New World since the early stages of the European colonization, a process that greatly accelerated in the latter half of the 19th century. Throughout the period of the Diaspora, small numbers of Jews made their way back to Erez Israel, the land promised them in a covenant with their

God.” “Although the ten tribes disappeared, the prophets Isaiah, Jeremiah and Ezekiel promised that the time would come when they would be reunited with the remainder of the Jewish nation. This promise kept alive the hope that the ten tribes still existed and would be found.” “Numerous attempts have been made by travelers and explorers to discover the ten tribes, or to identify them with different people. Almost every nation, including the Japanese, Persians, the Falashas of Ethiopia, Red Indians, and the British, have been suggested as descendants of the lost tribes.”

(Encyclopedia Judaica Jr.)

### **How does one part of the family have clues of the other part of the family?**

In Tel Aviv, the Diaspora Museum displays the supposed travels and dispersion of the tribes of Israel. The museum curators also identify “Mormons” as those claiming to be part of the lost tribes, identifying themselves for the most part as Ephraimites from the Israelite tribe of Joseph. Following the deliverance of Israel from Egypt, the account of Joshua and Caleb as spies or emissaries for Israel introduces some symbolism of two tribes working together. Returning with a good report, they exemplified choosing to serve the Lord faithfully and leading Israel. Joshua was of the tribe of Joseph and Caleb of Judah, two tribes that have always led Israel in the past. Their shared, present-and-future obligations to deliver a good report enjoins them to continue to lead Israel in these latter-days and to perpetuate the faithful examples of choosing to serve the Lord. The two tribes will once again combine as emissaries for the Lord preceding the gathering of the rest of Israel. The symbol of the Israeli Ministry of Tourism is the characterization of the two emissaries (Joshua and Caleb) carrying a clump of grapes between them - bringing good news!

### **How are we reassured that this is the time of the gathering of Israel?**

There must be a gathering going on because when I was born in 1941, there were only a few hundred thousand Jews in what was to become the land of Israel. Now, there are more than 7 million Jews in Israel. In the last decade of the twentieth century, almost a million Russian- speaking Jews have gathered to Israel. There were months when more than twenty thousand Russian immigrants were landing in Israel. Mobile homes were hastily bought and built to accommodate them. Many of those mobile homes were built under the direction of a Latter-day Saint, Fred Huckvale of California (Joseph was blessing Judah!). During that peak arrival period, the brethren in a Jerusalem branch priesthood meeting were discussing Jeremiah’s prophecy, as Russians were coming (from the north): “Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.” (Jeremiah 16:14-15)

### **How did the recent gathering of the Jews get started?**

The subject of the ingathering of the Jews rippled through Europe at the beginning of the twentieth century. Schemes were hatched to “get the Jews out” of Europe or maybe they should gather to Uganda! “In 1903 the Zionist movement was shaken by the introduction of the Uganda Scheme, which proposed that the Jews settle in the East African Protectorate of Uganda rather than the disputed territory of Palestine. Weizmann was among the opponents of this plan, unwilling to agree to Zionism without Zion. By a quirk of fate

this adamant stand gained him an introduction to British leader Arthur James Balfour, who was later to play an important role in the establishment of the Jewish state. Balfour had been puzzled by the Zionist rejection of the Uganda plan and asked Weizmann to explain this step. Weizmann then asked Balfour whether, if he were offered Paris, he would abandon London. Balfour answered, 'No, London is the capital of my country.' Weizmann replied, 'Jerusalem was the capital of our country when London was a marsh'." **(Encyclopedia Judaica Jr.)**

### **What is the background for the Balfour Declaration?**

Subsequently, the Balfour Declaration, calling for the ingathering of the Jews, brought exhilaration to Jews and others who cherished the biblical prophecies of the gathering of the children of Israel. "Lord Balfour, who was a British statesman, first began to take an interest in the Jewish question in 1902–1903, when Theodor Herzl spoke with Joseph Chamberlain, the British colonial secretary and with Lord Lansdowne, the foreign secretary, about a homeland for the Jews. Lord Balfour was prime minister at that time. "He listened sympathetically to both Theodor Herzl and Chaim Weizmann. The latter met Balfour in 1906, and spoke to him about the need to build a Jewish homeland on the soil of what was then Palestine. Lord Balfour's interest in Zionism grew more intense during World War I, when he became foreign secretary. "The meetings with Weizmann eventually led to the Balfour Declaration, which he signed in 1917. This was England's declaration of approval that 'a national home for the Jewish people' be built in Palestine. In 1925 Balfour accepted an invitation to open the Hebrew University on Mount Scopus in Jerusalem. He made the then difficult journey to Jerusalem at the age of 77, in the company of his niece and her husband, who served as Balfour's

private secretary. Another niece, Blanche Dugdale, worked closely with Chaim Weizmann. "News of Balfour's letter brought joy to Jewish communities throughout the world. Copies of the Declaration were showered from airplanes over Jewish townships in Germany, Austria and Poland, and on the shores of the Black Sea. 200,000 Jews rallied at Odessa, Russia, bearing banners inscribed 'Land and Freedom in Erez Israel!' (Their enthusiasm was soon silenced when the Communists came to power in the same year.)

### **How is Balfour compared to Persia's King Cyrus?**

The Balfour Declaration is compared to the Persian King Cyrus' permission to the exiled Jewish captives in the sixth century B.C.E. to return to Jerusalem to rebuild the Temple. "Zerubbabel, leader of a group of Jews returning from Babylonian exile in the sixth century B.C.E. went to rebuild the Temple in Jerusalem. Zerubbabel (whose name means 'scion of Babylon') was a descendant of exiled King Jehoiachin of Judah. He and Joshua, son of Jehozadak the high priest, brought the first group of Jews back to the Holy Land and began the formidable task of reconstructing the Temple. Despite the harassment of neighboring peoples and the depressing barrenness and desolation of Jerusalem, they managed to set up the altar, reinstitute the sacrificial service and celebrate the Feast of Sukkot. In the second year of their return they began laying the foundations of the Temple, but their efforts were soon forced to a halt. Distrustful of the non-Jewish tribes, Zerubbabel refused their offer of help and, in retaliation, these neighboring groups blocked all further construction attempts." "For years the site remained untouched until finally the prophets Haggai and Zechariah began exhorting the Jews to complete the unfinished task. Once more

Zerubbabel and Joshua took up the challenge and this time the Temple was erected." "Zerubbabel is fondly remembered by the Jews for his accomplishment. The Second Temple is often referred to as the Temple of Zerubbabel and in the Hanukkah hymn *Ma'oz Zur*, lauding Israel's past redeemers, the "end of Babylon" is associated with Zerubbabel."

(*Encyclopedia Judaica Jr.*)

### **How is the Messiah's presence in modern days a sign of the gathering?**

"The Talmud teaches that the ingathering of the exiled kingdoms will be part of the coming of the Messiah. The great exile to Babylonia in the sixth century B.C.E. was ended by Cyrus the Great of Persia. However, the rabbis did not consider his proclamation and the return at that time to be the Ingathering of the Exiles since it was incomplete. The day of the ingathering, the rabbis write, will be 'as great as the day on which heaven and earth were created'." (*Encyclopedia Judaica Jr.*) This exodus from the Diaspora, when viewed in its complete scope, will be greater than the exodus from Egypt. The State of Israel has special emissaries assigned throughout the world to assist the Jews in gathering to Israel. This is a frustrating thing to some religious Jews. They feel that the State of Israel should be established by the Lord through a Messiah; hence, the traditions of a latter-day "Messiah ben Joseph, a Joseph, son of Joseph, who would receive the keys of the gathering of Israel and restore Temple worship. Since the appearance of the Lord several times to the Prophet Joseph Smith, a parallel gathering is taking place. Since the keys of the gathering of Israel were restored to the Prophet Joseph Smith Jr. during Passover week in 1846, special emissaries are also assigned throughout the world to find and assist the "Blood of Israel" to gather to the Lord. The scope of

this gathering is the greatest gathering the world has ever known. Calculating for a moment, we see that just before Prophet and President David O. McKay was leading the Lord's work there was one member of the Church for every 100,000 persons on the earth. Now, Prophet and President Russell M. Nelson is leading the Lord's work with one member of the Church of Jesus Christ of Latter-day Saints for almost every 450 persons on the earth! These eye-opening statistics are fruits of the Lord's work. On one hand, the Jews, without knowing the Lord, are also making an exodus from the far-flung reaches of the world and are being gathered home, and their population ratio to the world population is the same as the Latter-day Saints! Jews and Members of the Church have each about 16,000,000 members, combined, just under ½ of 1% of the world population, Yet their combined influence on humanity is extraordinary. It is "*The Mystery of Kinship*" (the name for a TV-documentary being produced by Robert Hatch, Robert Starling and Daniel Rona).

### **What is the purpose of this "gathering?"**

As the Jews are gathering to their homeland, Israel, throughout the world, Latter-day Saints are making an exodus from not knowing the Lord and are being gathered to an eternal home. They are striving to follow the modern prophets who, like the ancient prophets, wanted them to know the Lord. Their response is in being worthy to know the law in their hearts, without having to be told by many commandments, rules and regulations. "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt which my covenant they brake, although I was an husband

unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”

**(Jeremiah 31:31-33)** “The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again the second time to recover the remnants of his people . . . and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See Isaiah 6: Romans 6:25, 26 and 27, and also Jeremiah 31: 31, 32 and 33. This covenant has never (before) been established with the house of Israel, nor with the house of Judah.” **(Teachings of the Prophet Joseph Smith, Section One 1830-34 Pg.14)**

### **How does the earthly gathering have a symbolism of a heavenly gathering?**

Obviously, many descendants of Abraham are still scattered throughout the world. Isaiah spoke numerous times of the scattering as well as the gathering or return of the covenant descendants. That gathering has physical as well as spiritual meanings. Just as we were sent from God to experience life and exercise our God-given attributes, so do we have the opportunity to return to Him.

### **Who believes that we are created in the image of God?**

Latter-day Saints readily accept “two creation stories” as being spiritual, then temporal. One could say that the first is when mankind is created in the image of God and the second when mankind is

physically formed from the materials or elements of the newly created earth, hence from “dust.” The Jewish thought on creation is not as clear anymore. “Two Creation Stories? Students of the Bible have long noted several apparent contradictions between the text of section one (chapters 1–2:4) and that of section two (the remainder of chapter 2). The second account, for example, does not detail the creation of day and night, of the seas, and of the luminaries; it begins with man who is formed (not created) out of dust (not in the image of God), and is placed into a Garden of Eden which is formed after man (not before him). These and many other apparent differences have led some critical scholars to see the two stories as the work of different authors who wrote at different times and reflected different, sometimes conflicting, traditions. Not all scholars accept this theory. Many view the second section as a more detailed supplement to the first.

**(Encyclopedia Judaica Jr.)**

### **What explanation exists for mankind to be created last?**

“In their search for lessons on man's place in God's universe, the rabbis discussed at great length the biblical account of the creation of Adam, which is outlined above. Thus, for example, the Midrash observes that each newly created form of life ruled over what preceded it in the order of creation. Adam and Eve were thus created last in order that they should rule over all creation, and in order that they should be able to enter a banqueting hall that was waiting ready for them. In the words of the Midrash, ‘The matter may be likened to an emperor's building a palace, consecrating it, preparing the feast, and only then inviting the guests.’ On the other hand, the rabbis taught that Adam was created last, so that if he should become conceited, he could be told: ‘The gnat was created before you.’” **(Encyclopedia**

**Judaica Jr.)**

# Doctrine and Covenants 41–44

“MY LAW TO GOVERN MY CHURCH”

## Summary:

*Doctrine and Covenants 41. Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, February 4, 1831. This revelation instructs the Prophet and Church elders to pray to receive God’s “law” (see section 42). Joseph Smith had just arrived in Kirtland from New York, and Leman Copley, a Church member in nearby Thompson, Ohio, “requested Brother Joseph and Sidney [Rigdon] ... live with him and he would furnish them houses and provisions.” The following revelation clarifies where Joseph and Sidney should live and also calls Edward Partridge to be the Church’s first bishop. 1–3, The elders will govern the Church by the spirit of revelation; 4–6, True disciples will receive and keep the Lord’s law; 7–12, Edward Partridge is named as a bishop unto the Church.*

*Doctrine and Covenants 42. Revelation given in two parts through Joseph Smith the Prophet, at Kirtland, Ohio, February 9 and 23, 1831. The first part, consisting of verses 1 through 72, was received in the presence of twelve elders and in fulfillment of the Lord’s promise previously made that the “law” would be given in Ohio (see section 38:32). The second portion consists of verses 73 through 93. The Prophet specifies this revelation as “embracing the law of the Church.” 1–10, The elders are called to preach the gospel, baptize converts, and build up the Church; 11–12, They must be called and ordained and are to teach the principles of the gospel found in the scriptures; 13–17, They are to teach and prophesy by the power of the Spirit; 18–29, The Saints are commanded not to kill, steal, lie, lust, commit adultery, or speak evil against others; 30–39, Laws governing the consecration of properties are set forth; 40–42, Pride and idleness are condemned; 43–52, The sick are to be healed through administrations and by faith; 53–60, The scriptures govern the Church and are to be proclaimed to the world; 61–69, The site of the New Jerusalem and the mysteries of the kingdom will be revealed; 70–73, Consecrated properties are to be used to support Church officers; 74–93, Laws governing fornication, adultery, killing, stealing, and confession of sins are set forth.*

*Doctrine and Covenants 43. Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, in February 1831. At this time some members of the Church were disturbed by people making false claims as revelators. The Prophet inquired of the Lord and received this communication addressed to the elders of the Church. The first part deals with matters of Church polity; the latter part contains a warning that the elders are to give to the nations of the earth. 1–7, Revelations and commandments come only through the one appointed; 8–14, The Saints are sanctified by acting in all holiness before the Lord; 15–22, Elders are sent forth to cry repentance and prepare men for the great day of the Lord; 23–28, The Lord calls upon men by His own voice and through the forces of nature; 29–35, The Millennium and the binding of Satan will come.*

*Doctrine and Covenants 44. Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Kirtland, Ohio, in the latter part of February 1831. In compliance with the requirement herein set forth, the Church appointed a conference to be held early in the month of June following. 1–3, Elders are to assemble in conference; 4–6, They are to organize according to the laws of the land and to care for the poor.*

## Supplemental Jewish and Holy Land Insights

**What happens to the concept of revelation when it is ceases to be recognized?**

Nowadays, in Judaism, “looking to God” and “revelation” have become figurative and in modern times are described as unexplainable. “Revelation, the act by which the hidden, unknown God shows

himself to man. There is no specific term corresponding to “revelation” in the Bible or in rabbinic Hebrew. God is said to “appear” to the patriarchs and prophets, and the appearances are described by a series of anthropomorphic (i.e., human) expressions and concrete images. Sometimes God manifests Himself “in a vision” or “in a dream” or he appears through the mediation of an angel. However, the Bible emphasizes that no direct, sensory perception of God is possible. Thus, various phrases are used when describing appearances of the Divine, for example *kavod* (“glory”) or *shekhinah* (“Divine Presence”) or *davar* (“word” of God). “Any event in which the Divine presence is felt is called a revelation, but the term is applied more particularly to communications of the Divine will as revealed through God’s messengers, the prophets. The Bible itself, and later the rabbis, discerned among the prophets a hierarchy of form and degree, with that of Moses as supreme and unique. At Sinai, the principal revelation of God to man took place. At that time, all the assembled “heard” the Voice of God, and through the mediation of Moses (who, according to the rabbis, functioned there as a scribe), received the complete text of the Torah and its interpretation, the Oral Law.”

(Encyclopedia Judaica Jr.)

### **How helpful would revelation be today?**

“The phenomenon of prophecy is founded on the basic belief that God makes His will known to chosen individuals in successive generations. A prophet is a charismatic individual endowed with the divine gift of both receiving and imparting the message of revelation. A prophet does not choose his profession but is chosen, often against his own will, as in

the case of Jonah, to convey the word of God to the people regardless of whether they wish to hear it. The prophet, although conscious of being overwhelmed by the divine word and of being involved in an encounter with God, is still capable of reacting and responding, and may even engage God in dialogue.” (Encyclopedia Judaica Jr.)

### **What does revelation repeatedly teach us about morality?**

In reflecting on the Old Testament’s high standards and principles, we read once again of the modern Jewish attitude for themselves and others (non-Jews) on sexuality and morality. “Judaism believes that man must serve God with his soul and his body. A person’s soul is that part of him that loves God and His goodness and wants to be like Him, and a person’s body is the physical container of his soul on earth. Nearly all the *mitzvot* which God gave are to be performed with the body. Thus the physical actions of man are sanctified. This applies to all the physical aspects of life: even sex when it is practiced in the proper framework, marriage, is in accordance with the will of God and is a *mitzvah*.” “Like other basic human desires, sex is regarded in a positive light in Jewish teaching, especially as it is the means of fulfilling the first biblical commandment: ‘Be fruitful and multiply.’ Judaism does not encourage the unbridled fulfillment of desire, however, but rather imposes restrictions which raise the act to the level of holiness. “Detailed legislation concerning sexual behavior can be found in the Bible as well as in the Talmud and subsequent rabbinic literature. Celibacy (complete abstinence from all sexual activity) is discouraged as an unnatural state and detrimental to the human personality. The primary restriction of sexual activity in Jewish law is that it should take place within marriage, as an expression of love between husband and

wife as well as out of a desire to fulfill God's commandments." "In general, moderation and self-control in sexual activity are encouraged. Chastity, the goal to be aimed for, does not mean the avoidance of all sex but of illegal sex. This includes adultery, incest, sodomy, rape and seduction. Adultery is defined as sexual relations between a married woman and any man other than her husband. "Judaism encourages modesty as one of the means to chastity. Thus the Jewish woman is enjoined to dress and act modestly at all times. Furthermore, a man is forbidden to be alone with a woman with whom he is not permitted to have sexual relations from considerations of both chastity and modesty."

(*Encyclopedia Judaica Jr.*)

### **How is a view of pride repeated throughout revelations?**

On the subject of pride, Latter-day Saints have been given special counsel. In 1989, President Ezra Taft Benson said, "Pride is ugly." There is no justifiable use of the words pride or proud. Apparently, every mention of pride in the scriptures is negative. As a replacement for the word pride or proud let us consider the highest compliment and honor as stated in the scriptures. "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." (*Matthew 17:5*) "When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (*Joseph Smith History 1:17*) In Hebrew the root meaning for pride is actually "excellence." Who are we to call ourselves, "excellent?" After I had spoken on this subject in a fireside, a couple named Brother and Sister Pride, came to me and said that they were now

considering changing their names to Brother and Sister "Pleased!"

### **What can I learn about babbling pridefully?**

The unfinished Biblical tower, called Babel, was so named because God mixed up (Hebrew *balal*) man's language. They "babbed." "According to some modern commentators, the building of the tower was an example of man's extreme pride in his own ability. The building became such an obsession that, according to the Midrash, when a builder fell off the tower to his death, the other builders paid no attention, but when a brick fell, they would cry: 'When shall another come in its place?' According to this interpretation, every generation has its own Tower of Babel, when it begins to idolize its technology. The moral of the story is thus as applicable today as it was thousands of years ago." (*Encyclopedia Judaica Jr.*) The tower people wanted to 'make a name' for themselves rather than take the 'name of God' upon themselves.

### **How would be the value in reducing how often I say "I AM?"**

In Hebrew, the name of God, "Jehovah," (English spelling) is unmentionable. It means "I AM." That conjugation is not even used in modern Hebrew. Moses asked the Lord's name: "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (*Exodus 3:13-14*) The practice of avoiding the use of "I am" in Hebrew seems to suggest a way to reduce pride. Ancient Joseph overcame his "pride" and served his brothers forgivingly (at first without identifying himself). He thereby established a pattern for a latter-day

Joseph, who for the time being is keeping his identity from Judah and should avoid all forms of pride as he serves his family forgivingly.

### **What can be done by “Faith in the Lord?”**

Anciently, Elisha’s example as a servant of God was shown as he refused payment for healing Syria’s highest-ranking officer in the Land of Israel at that time. The complication was that the Children of Israel strongly objected to the Syrian “occupying” forces. Recalling, the faithful young woman, serving in Naaman’s household, was a believer and prompted the “occupying” Syrian officer to come to the prophet to be blessed. The prophet sent a message to do something simple, bathe in the Jordan River. When he finally “swallowed his pride,” he was blessed! Imagine—the “enemy” was blessed! Fast forward to the Savior’s teaching, “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.”

**(Matthew 5:44)** Back to Elisha, we don’t know for sure if that even resulted in the conversion of Naaman, and it does not matter. The blessing was unconditional at that point. The prophet was teaching the same principle that Jesus would teach, and that has been revealed again in our day: “Then saith he unto them, Render unto Caesar the things that are Caesar’s; and unto God the things that are God’s.”

**(Matthew 22:21)** “We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.” **(Articles of Faith 12)** The lesson for the unbelieving Israelites was repeated by the Savior as he said: “And many lepers were in Israel in the time of (Elisha) the prophet; and none of them was cleansed, saving Naaman the Syrian.” **(Luke 4:27)**

### **How does caring for the poor help us become more like the Messiah?**

“The highest form of charity is not to give alms but to help the poor to rehabilitate themselves by lending them money, taking them into partnership, employing them, or giving them work, for in this way the purpose is achieved without any loss of self-respect at all.” “This last way of helping the poor is known as *gemilut hasadim*, ‘dispensing kindness.’ This term also includes aiding people who need help and encouragement and includes such matters as visiting the sick and looking after them and inviting needy guests to eat at your home. One of the greatest acts of charity is to provide for orphans.” “Throughout History the Jewish community has always been sensitive to the needs of the poor and established institutions to provide them with relief. This was a form of taxation which nobody could refuse if he wanted to be considered a member of the community. During the Middle Ages in some towns ‘meal tickets’ were distributed to the needy entitling them to eat at various homes, and there is hardly a synagogue even today without a charity box. Before festivals, charity is distributed so that the poor will also be able to enjoy the Holy Day; this is especially true of Passover when the charity is given a special name, *ma’ot hittim*, ‘money for wheat’ to make *mazzot*. “Many associations were formed for charitable purposes, particularly to look after the sick and provide proper burial. Some communities set up hospitals; this has its result in modern times in institutions like the Mt. Sinai Hospital in New York which was established by Jews. Often the charitable society would own and maintain a hostel where needy wayfarers could spend the night. “Nowadays many communities integrate all their charitable endeavors into one central agency. In the State of

Israel the needs of the poor are looked after by the Ministry of Welfare, which is a government agency. However, a great deal of private, non-governmental charity work still goes on.” (Encyclopedia Judaica Jr.)

### **How will being merciful bring me closer to the Savior?**

Being like the expected Messiah is reflected in subsequent latter-day Judaism. “The exercise of mercy is an obligation for all Jews. By this it is meant that they must act with compassion and forgiveness towards all mankind, and perform deeds of charity and kindness. This quality is an essential characteristic of God who is known as *Rahum* (‘Merciful’) and, in accordance with the tradition which sets as man’s goal the imitation of God: ‘As He is merciful, so be you merciful.’ Just as God is bound by His covenant of mercy with His people, so is the Jew bound by specific commandments to act mercifully to the oppressed, the alien, the orphan, the widow, and indeed, every living creature. “The Hebrew word for justice is *zedek*, and indicative of Judaism’s attitude is the fact that another form of the same root *zedakah*, means ‘charity.’ For justice must be tempered with mercy and indeed the main attribute of God is His integration of justice and mercy. Yet another Hebrew word derived from the same root is *zaddik*, which means ‘righteous.’ The righteous man is one who is both just and merciful.” “The stress placed upon this quality is evident both in the many charitable institutions existing in Jewish communal life, and in the daily prayers which implore God to deal compassionately even with the undeserving man. Human beings are frail, imperfect creatures constantly open to error, and so they are totally dependent on God’s mercy.” (Encyclopedia Judaica Jr.)

### **Where is ZION?**

The word Zion evokes very strong feeling

among the Jews. As there are two gatherings, one spiritual and another physical, there are also two definitions of Zion, one in the heart and another in a place. What the Jews may not realize is that there are two chosen people that will have more than one Zion headquarters. Presently, centers in the “Tops of the Mountains” should be considered. At the moment, there are two dedicated centers in the two “Zions” in the two “Tops of the Mountains,” Jerusalem and Salt Lake City. The Lord will speak from two Zions. “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 any more. 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 about multiple ZION centers?**

The “Zions” points to unique geographical considerations. In this case, geography lends its testimony of the Lord. In ancient times, the word of the Lord came from the “tops of the mountains,” Jerusalem, where the tribe of Judah and the prophets of Israel lived. These mountains create a backbone of the country of Israel. In fact, the land of Israel has mountains from its northern to its southern borders. It is a mountain range that is “everlasting.” In latter times, the administration, the law, of

the Lord comes from the “tops of the mountains,” Salt Lake City, where the prophets and leadership of the Lord’s kingdom and the tribe of Joseph are presently situated. The Ute Indians used the word Utah to denote the tops of the mountains. It is also the only other range of mountains that extends from the northern to the southern borders of the land. It is also the “land of everlasting hills.” Judah and Utah even sound linguistically similar. There is an Arab village close to Hebron that is called “*Yatta*.” An old synagogue of the first century was found there with characteristics of Levitical use. Some even suggest it to be the wilderness area of Judah where John the Baptist (a Levite) might have lived.

### **How will the blessings of the “everlasting hills” continue to affect all the world?**

“The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.” (**Genesis 49:26**) “And the boundaries of the everlasting hills shall tremble at their presence.” (**Doctrine & Covenants 133:31**) “Everlasting is also used to signify the eternal, lasting, and enduring nature of some particular thing. For instance: the ‘everlasting covenant’ (**D. & C. 1:15**), ‘the everlasting gospel’ (**D. & C. 36:5**), ‘songs of everlasting joy’ (**D. & C. 45:71**), ‘an everlasting inheritance’ (**D. & C. 57:5**), ‘the everlasting hills.’ (**D. & C. 133:31.**)” (**Mormon Doctrine, Bruce R. McConkie, Pg.243**) How beautiful upon the mountains of Judah and Joseph are the feet of Him who brought salvation to all of us! “The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the

LORD, The Zion of the Holy One of Israel.” (**Isaiah 60:14**)

### **What is the probability of more than one “New Jerusalem?”**

The Prophet Joseph Smith said, “Judah must return, Jerusalem must be rebuilt, and the temple, . . . and all this must be done before the Son of Man will make His appearance” (**History of the Church 5:337**). “Jerusalem of old, after the Jews have been cleansed and sanctified from all their sin, shall become a holy city where the Lord shall dwell and from whence he shall send forth his word unto all people. Likewise, on this continent, the city of Zion, New Jerusalem, shall be built and from it the law of God shall also go forth. There will be no conflict, for each city shall be headquarters for the Redeemer of the world, and from each he shall send forth his proclamations as occasion may require. Jerusalem shall be the gathering place of Judah and his fellows of the house of Israel, and Zion shall be the gathering place of Ephraim and his fellows, upon whose heads shall be conferred ‘the richer blessings’.” (**Joseph Fielding Smith Jr., Doctrines of Salvation, Vol.3, p.69 - p.70**) “Isaiah describes a glorious age, the coming of ‘the day of the Lord.’ After the evil are punished, ‘it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people’ (**Isaiah 11:11**). With the coming of the Messiah, Jews will come home to Jerusalem, the everlasting city. “Now many will feel disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent. But you will see, from **Revelation 21:2**, there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband; that after this, the Revelator was caught away in the Spirit, to a great and high mountain, and saw the great and holy city descending out of heaven from

God. Now there are two cities spoken of here. As everything cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent, and also Jerusalem shall be rebuilt on the eastern continent (see Book of Mormon, **Ether 13:1-12**). This may suffice, upon the subject of gathering, until

my next.” (**Teachings of the Prophet Joseph Smith, Section Two 1834-37 p.86**) May we be prepared for His coming. May we learn from our forefathers and benefit from their mistakes. May we ever praise God for sending His Son to pay for all mistakes. May we live with Him, in His house, in His city, in His glory!

# Doctrine and Covenants 45

“THE PROMISES” . . . SHALL BE FULFILLED”

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## Summary:

*Doctrine and Covenants 45. Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, March 7, 1831. Prefacing the record of this revelation, Joseph Smith's history states that “at this age of the Church ... many false reports ... and foolish stories, were published ... and circulated, ... to prevent people from investigating the work, or embracing the faith. ... But to the joy of the Saints, ... I received the following.” 1–5, Christ is our advocate with the Father; 6–10, The gospel is a messenger to prepare the way before the Lord; 11–15, Enoch and his brethren were received by the Lord unto Himself; 16–23, Christ revealed signs of His coming as given on the Mount of Olives; 24–38, The gospel will be restored, the times of the Gentiles will be fulfilled, and a desolating sickness will cover the land; 39–47, Signs, wonders, and the Resurrection are to attend the Second Coming; 48–53, Christ will stand on the Mount of Olives, and the Jews will see the wounds in His hands and feet; 54–59, The Lord will reign during the Millennium; 60–62, The Prophet is instructed to begin the translation of the New Testament, through which important information will be made known; 63–75, The Saints are commanded to gather and build the New Jerusalem, to which people from all nations will come.*

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## Supplemental Jewish and Holy Land Insights

known to the Jews before and at the time of Jesus. The Old Testament, as well as the Dead Sea Scrolls contain several references to God in ‘human terms’. As the true nature of God is seen to diminish in history, true religion fades away. By the time the Crusaders were approaching the Holy Land, a prominent Jewish philosopher, Moses Maimonides (1138–1204), began collecting the writings and interpretations of other Jewish sages to codify and centralize them. In his work “The Guide to the Perplexed,” Maimonides included ‘Thirteen Articles of Faith’. The first three articles declared that God cannot be explained. That is probably the first published Jewish work that (in most Judaic studies) eliminated reference to the anthropomorphic nature of God. “The great Jewish philosopher Maimonides argued for the existence of God from the idea of motion. Everything in the universe is moving, and since we

## What happened to mankind’s knowledge of God?

The anthropomorphic nature of God was

know that movement is finite, it must have started somewhere; hence the idea of the Prime Mover, i.e., God.” “In the final analysis, however, there is no direct positive evidence of the existence of God. It can be argued that if there were such evidence then there would be no virtue in believing in Him. Ultimately it is a question of faith.” “Perhaps the most famous of the various formulations of dogmas is the Thirteen Principles of Faith of Maimonides. Originally written in Arabic, this creed is the basis of the *Yigdal* hymn which is part of the daily service and is usually recited at the conclusion of the Friday evening synagogue service” (*Encyclopedia Judaica Jr.*) The first three of the thirteen fundamentals (Articles of Faith) are: “(1) The existence of God, which is perfect; (2) God is ‘one’ in every sense of the word; (3) God has no body or physical attributes.

## How did Jews replace the concept of “Becoming Like God?”

Since the Jewish concept of God has diminished, it is difficult to find commentary about becoming like Him. At

least the concept of being chosen remains. “‘How odd of God, to choose the Jews.’ W.N. Ewer (1885-1977), who wrote this jingle, could not understand why Israel is God's Chosen People. Moses, in **Deuteronomy 7:7–8**, explains it thus: ‘The Lord did not set His love upon you because you were more in number than any people but because the Lord loved you, and because He would keep the oath which He had sworn to your fathers.’ The rabbis insist that Israel was elected because it voluntarily accepted the Torah whereas other nations would not. Mercy and forgiveness, says the Talmud, are distinguishing characteristics of Abraham and his seed, and these characteristics motivated God to choose Israel as His people.” “The covenant which signifies the special relationship between God and Israel is based on Israel being elected by God. God has chosen the Jews. Israel has also chosen God. ‘You are witnesses against yourselves that you have chosen the Lord for yourselves, to serve Him’ (**Joshua 24:22**). This is the trust of the anonymous retort to the above jingle: ‘Its not so odd, the Jews chose God.’ “Being the Chosen People means receiving God's love and protection, but it also means accepting responsibilities. The prophet Isaiah says that Israel, God's servant, has been chosen for the task of spreading salvation. Israel must convince the other nations of the world that there is only one God, and must spread the true religion, and through it, happiness. “Israel may not take for granted that God will never be angry with them, no matter what they do, just because they are the Chosen People. In fact, the prophet Amos pointed out that it is precisely because Israel is special and has a responsibility towards God that they are often punished for their sins more severely than other nations. However, it is unimaginable that God will ever reject His people completely. ‘And yet, for all that . . . I will not cast them

away... to destroy them utterly and to break My covenant with them, for I am with them, the Lord their God’ (**Leviticus 26:4**).” (**Encyclopedia Judaica Jr.**)

### **What Old Testament indications are there about the Messiah's comings?**

It bears repeating, as stated in the Book of **Numbers (19:1-9)**, the Red Heifer ritual was for forgiveness of sins. We suggest that this was made possible through the "red" atonement of the Lord on the Mount of Olives. Jews have a tradition that this red calf offering had to be high on the Mount of Olives, above the Temple itself and opposite the Gate Beautiful. Those who have had the experience of sitting on the upper part of the Mount of Olives opposite of the present-day Gate Beautiful can attest to the spirit of Gethsemane (well away from the traditional Church of Gethsemane on the lower part of the mount). In that sense, even the color of blood (red) has stayed symbolic for Jews. “There are Ashkenazim who attempt to protect their toddlers from harm by tying a red ribbon around their wrists.” “The Bible is very specific about the kind of (calf or heifer) to be used. It had to be in perfect physical condition— ‘a red heifer, faultless, containing no blemish and which has never been yoked.’ The rabbis interpreted ‘faultless’ to mean perfect in color also, ruling that even two non-red hairs in its hide were enough to disqualify it. Obviously, such an animal was very rare and apparently the ceremony was performed only a very few times in all of ancient Jewish history. “Perhaps the strangest feature of the law of the red heifer is that, although the impure were cleansed by its ashes, all those who helped to perform the ceremony were rendered unclean by it and had themselves to be purified afterwards. Thus the red heifer was an agent of both purity and impurity. This paradox has puzzled the rabbis and the law remains one of the few in the Torah for which no rational explanation can be found.” (**Encyclopedia Judaica Jr.**)

**When the “Day of the Lord” comes, where will He appear, what will He wear?**

“For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion.” (Doctrine & Covenants 133:20) “I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.” (Isaiah 63:2-3) “Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.” (Doctrine and Covenants 19:18-19) “I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me; And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment.” (Doctrine and Covenants 133:50-51)

**What questions are asked as he appears to those who have waited so long for him?**

The questions indicate a lack of even knowing who he is: “Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?” (He will answer them.) “I that speak in righteousness, mighty to save.” (They will continue to question.) “Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?” (Isaiah 63:1-2) The old English word “winefat” is from the Hebrew word for a “wine press” or “vineyard.” It is from that word we get “Gethsemane,”

where the Savior bled from every pore. His stained clothing is reflected in his return to the Mount of Olives in red. The fact that they are asking – indicates that they have not been educated in these matters. They just do not know the account of the Gethsemane suffering and of the crucifixion. “And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God.” (Following their instruction and learning – things that we may be so familiar with) “. . . then shall they weep because of their iniquities; then shall they lament because they persecuted their king.” (Doctrine & Covenants 45:51-53)

**How will I be set free?**

It will be a Godly sorrow and, better yet, from the captivity of all the sorrow and persecution they have endured, they will be set free. They will hear him, their king, whom they did not know, say – as Isaiah prophesied, “The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;” (Isaiah 61:1) There will be those who will not abide his presence, those who said they knew him, yet continued in their secret sins even though he has already atoned for them. Their self- serving, selfish lives result in an ungodly sorrow, lamenting because they knowingly persecuted their king.

**Where can I go to prepare myself?**

Although mentioned previously, let’s consider again the image of heavenly living that is in the pattern of living in the “City of our Lord” with our Lord. The

imagery of dwelling places such as tents with their poles (stakes) and curtains may represent the organized facilities and order of heaven represented in Temples of the Most High. “The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.” **(Isaiah 60:14)** It seems that anciently, the “camp” of Israel was organized in a “City of the Lord” which was likened to the “House of the Lord.” The families were on the outside; the priests (Levites) were next. They surrounded the holiest place (the Ark) where the Lord’s prophet communed with God. It may be likened to the terms telestial, terrestrial and celestial. “. . . it seems, the ancient Israelites were commanded to build a sanctuary so that God may dwell amongst them **(Exodus 25:8)**. The Tabernacle became the place to which sacrifices were brought in times of joy and in times of sadness. It became the place to which Moses retired when he wanted to communicate with God. When the Children of Israel camped in the desert, the Tabernacle was erected at the very center of the camp; when they moved, the Tabernacle was taken apart, and was moved with them. Physically and spiritually it was the central object for the Children of Israel and it was through the Tabernacle that they felt their connection with God.” **(Encyclopedia Judaica Jr.)** “Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.” **(Isaiah 33:20)** “Some traditional commentators and many critical scholars believe that these terms may refer to more than one place;” **(Encyclopedia Judaica Jr.)** The Lord will return to a Jerusalem that will have

the House of the Lord. The entire city will become the City of The Lord. Consider the following verse that adds “cities” and “Stakes” as places for Temple work: “For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.” **(Doctrine and Covenants 124:35)**

### **How will entire cities become “Temples?”**

“And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come--after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel.” **(Ether 13:5)** The Lord will also come to a Zion that will have a House of the Lord. Apparently, it will become a City of the Lord as well. “That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman;” **(Doctrine & Covenants 78:15)** “Adam-ondi-Ahman means the place or land of God where Adam dwelt . . . Apparently the area included was a large one; at least, the revelations speak of the land, the valley, and the mountains of Adam-ondi-Ahman. They tell us that Christ himself ‘established the foundations of Adam-ondi-Ahman’ **(D. & C. 78:15-16)**, and that it included the place now known as Spring Hill, Daviess County, Missouri. **(D. & C. 116.)** Far West, Missouri, also appears to be included in the land of Adam-ondi-Ahman. On April 17, 1838, the Lord commanded his saints to assemble at Far West, which place, he said, was holy ground; and there they were to build a city. **(D. & C. 115)**” **(Bruce R. McConkie, Mormon Doctrine, Page 20)** Going back in

history, turning around and looking at today, I begin to better understand the present and the future of building temples, temple cities and the system of two capital cities, the Lord's cities of new and old Jerusalem. I see the possibility of being the Lord's people, dwelling with him in his city (or cities). We have additional insights from Elder Bruce R. McConkie. "Up to now, through all of earth's long years, there has been one time, one time only, when the Lord's system of capital cities has worked perfectly. Such was in the day of Enoch, the seventh from Adam. In that holy day, so faithful were the saints that the Lord, the Great Jehovah, 'came and dwelt with his people,' even as he will in the millennial era that is to be. In that holy day, the saints 'dwelt in righteousness,' even as they shall when the Lord comes again to dwell among mortals." **(Bruce R. McConkie, The Mortal Messiah, Vol.1, p.84)** "And the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness; and there were no poor among them. And Enoch built a city that was called the City of Holiness, even ZION. And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED." **(Moses 7:16-21, 69)**

### **What is a parallel of old Zion and new Zion?**

Prophecies of one may apply to both. One thing is for sure: The Lord will come and He will dwell in his cities. That means that a degree of sanctity and cleanliness must exist in these cities. It is the same sacredness that any temple building requires. It will require us to be a "temple society." "Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain."

**(Zechariah 8:3)** The Prophet Joseph Smith said, "Judah must return, Jerusalem must be rebuilt, and the temple, . . . and all this must be done before the Son of Man will make His appearance" **(History of the Church 5:337)**. "Jerusalem of old, after the Jews have been cleansed and sanctified from all their sin, shall become a holy city where the Lord shall dwell and from whence he shall send forth his word unto all people. Likewise, on this continent, the city of Zion, New Jerusalem, shall be built and from it the law of God shall also go forth. There will be no conflict, for each city shall be headquarters for the Redeemer of the world, and from each he shall send forth his proclamations as occasion may require. Jerusalem shall be the gathering place of Judah and his fellows of the house of Israel, and Zion shall be the gathering place of Ephraim and his fellows, upon whose heads shall be conferred 'the richer blessings'." **(Joseph Fielding Smith Jr., Doctrines of Salvation, Vol.3, p.69-70)**

### **Which Jerusalem is your gathering place?**

"Isaiah describes a glorious age, the coming of 'the day of the Lord.' After the evil are punished, 'it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people' **(Isaiah 11:11)**. With the coming of the Messiah, Jews will come home to Jerusalem, the everlasting city." "The majority of religious leaders believed that there could be no return to Zion before the coming of the Messiah; and the active Zionists were mostly those who had abandoned their traditional religious roles and replaced them with secular, political activities." **(Encyclopedia Judaica Jr.)** "Now many will feel disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent. But you will see, from **Revelation 21:2**, there was a New Jerusalem coming down from God

out of heaven, adorned as a bride for her husband; that after this, the Revelator was caught away in the Spirit, to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cities spoken of here. As everything cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent, and also Jerusalem shall be

rebuilt on the eastern continent (see Book of Mormon, **Ether 13:1-12**). This may suffice, upon the subject of gathering, until my next." (**Teachings of the Prophet Joseph Smith, Section Two 1834-37 p.86**) May we be prepared for His coming. May we learn from our forefathers and benefit from their mistakes. May we ever praise God for sending His Son to pay for all mistakes. May we live with Him, in His houses, in His Stakes, in His cities, in His glory!

May 3-9, 2021

# Doctrine and Covenants 46–48

“SEEK YE ERNESTLY THE BEST GIFTS”

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**Summary:** *Doctrine and Covenants 46. Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, March 8, 1831. In this early time of the Church, a unified pattern for the conducting of Church services had not yet developed. However, a custom of admitting only members and earnest investigators to the sacrament meetings and other assemblies of the Church had become somewhat general. This revelation expresses the will of the Lord relative to governing and conducting meetings and His direction on seeking and discerning the gifts of the Spirit. 1–2, Elders are to conduct meetings as guided by the Holy Spirit; 3–6, Truth seekers should not be excluded from sacramental services; 7–12, Ask of God and seek the gifts of the Spirit; 13–26, An enumeration of some of these gifts is given; 27–33, Church leaders are given power to discern the gifts of the Spirit.*

*Doctrine and Covenants 47. Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 8, 1831. John Whitmer, who had already served as a clerk to the Prophet, initially hesitated when he was asked to serve as the Church historian and recorder, replacing Oliver Cowdery. He wrote, “I would rather not do it but observed that the will of the Lord be done, and if he desires it, I desire that he would manifest it through Joseph the Seer.” After Joseph Smith received this revelation, John Whitmer accepted and served in his appointed office. 1–4, John Whitmer is designated to keep the history of the Church and to write for the Prophet.*

*Doctrine and Covenants 48. Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 10, 1831. The Prophet had inquired of the Lord as to the mode of procedure in procuring lands for the settlement of the Saints. This was an important matter in view of the migration of members of the Church from the eastern United States, in obedience to the Lord’s command that they should assemble in Ohio (see sections 37:1–3; 45:64). 1–3, The Saints in Ohio are to share their lands with their brethren; 4–6, The Saints are to purchase lands, build a city, and follow the counsel of their presiding officers.*

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## Supplemental Jewish and Holy Land Insights

### personal or family history?

Serving as a Senior Missionaries in the Church History Department, Sister Rona and I have been assigned to create Church historical profiles on several countries including, so far, Singapore, North and South Korea, Indonesia, Austria, Switzerland, Ethiopia, and now Israel. Our reports are about 80 to 100-pages in length. Another team reduces those profiles to about 8-pages. Those smaller summaries are also reduced to a page or two – as a succinct synopsis.

### What guidelines can I learn from the Church Historian that I can use in recording a

Prayerfully, we are guided by the Book of Mormon verses that remind us of the inspired writers who could only write a “hundredth part!” Following are guidelines we felt directing us in recording the histories.

**(1) Testimonies that testify of Christ**, especially in a local context. “And now there cannot be written in this book even a *hundredth part* of the things which **Jesus did truly teach** unto the people;”

**(3 Nephi 26:6)**

**(2) Use the Lord’s spirit to help us choose what to report.** You could consider, even creating several entries, then choose as directed. “Wherefore, **I chose these things**, to finish my record upon them, which remainder of my record I shall take

from the plates of Nephi; and I cannot write the *hundredth part* of the things of my people.” (**Words of Mormon 1:5**)

**3) We also learn from contrasting views.** The “profiles” (80-100 pages) might be compared to the “large plates,” and the “summarized” (phase-2), 8-9 pages) might be compared to the “small plates.” The smaller version could be the future generation’s poignant spiritual understanding and guideline. “And a *hundredth part* of the proceedings of this people, which now began to be numerous, cannot be written upon these plates; but many of their proceedings are written upon the **larger plates**, and their **wars**, and their **contentions**, and the **reigns of their kings**.” (**Jacob 3:13**)

**(4) Reveal the fulfillment of the promises.** “And the Lord spake unto Ether, and said unto him: Go forth. And he went forth, and beheld that the **words of the Lord had all been fulfilled**; and he finished his record; (and the *hundredth part* I have not written) and he hid them in a manner that the people of Limhi did find them.” (**Ether 15:33**)

**(5) Reveal what made the event extraordinary?** I have found that the better histories report on the WHAT, HOW, WHEN, WHERE, and WHO, in such a way that the WHY is revealed. “And there had many things transpired which, **in the eyes of some, would be great and marvelous**; nevertheless, they cannot all be written in this book; yea, this book cannot contain even a *hundredth part* of what was done among so many people in the space of twenty and five years;” (**3 Nephi 5:8**)

### **What assistance has the Lord provided for me to follow leaders and commandments?**

The key to recognizing the Messiah, the true meaning of his life and those who testified of Him is the SPIRIT. The word for spirit in Hebrew is *Ruach Elohim*, the breath, the wind of God. Moses knew that

gift well and desired that everyone would have it. “And Moses said unto him, Enviest thou for my sake? Would God that all the LORD’S people were prophets, and that the LORD would put his spirit upon them!” (**Numbers 11:29**) As previously stated, there are some people who do not have that gift yet, and those that do must exercise patience and love because eventually more will get that gift and be very happy. The gift of belief comes from God. “. . . Phinehas is known to have traveled to redeem captives, and on one journey a river in flood parted for him, so as not to delay his mission. He constructed the famous ‘ladder of saintliness’ in which Caution (against evil) leads through Eagerness (for good), Cleanliness, Purity, Asceticism, Holiness, Humility, Fear of God, Attainment of the Holy Spirit (divine inspiration), ultimately to the Resurrection of the Dead.”

(**Encyclopedia Judaica, Jr.**)

### **Which comes first for me, believing or doing?**

In Judaism, “belief” is superseded by “doing.” Hence, the 613 commandments (365 do not’s and 248 do’s) have preeminence over faith. “The biblical word *emunah* (and its other forms) which is often translated as ‘belief’ really means ‘trust’ or ‘confidence,’ which is something quite different.” “Even prayers and benedictions are prepared to be followed, rather than be spoken from the heart. However, some of these benedictions still carry an admonition to go beyond the ‘do’ to embrace ‘faith’ (*Emunah*) in God.” In Synagogue services there are certain benedictions recited or read. One of them is a request for the gifts of wisdom and knowledge. “The fourth benediction is a request for the gift of wisdom and understanding. It concludes with *Barukh . . . honen ha-da’at* (Blessed be . . . the gracious giver of knowledge.)”

(**Encyclopedia Judaica, Jr.**)

### **How can I improve my opportunities to be inspired?**

In biblical times, men were called as judges or prophets in Israel when they understood the law and had extra abilities and spiritual gifts. “The *shofet*, or judge, had to meet strict qualifications, besides just knowing the law. Among these qualifications were piety, wisdom, humility, gentility, and human understanding. When Moses set up the first courts, he looked for ‘able men such as fear God, men of truth, hating unjust gain’ (**Exodus 18:21**) and ‘wise men, and understanding and full of knowledge.’” “Daniel was a Jewish sage and prophet who lived in Babylonia during the sixth century B.C.E. Because of his great wisdom and ability to interpret dreams, Daniel rose to positions of responsibility and honor in the court of kings Nebuchadnezzar, Belshazzar and Darius. However, as a Jew, he was constantly tormented by his rivals who denounced him for not worshiping the idols of the land. Daniel's piety and faith in God always stood firm and despite all dangers, he continued to pray daily in the traditional Jewish way.” “Potiphar respected Joseph's wisdom and put him in charge of his entire household. When Potiphar's wife fell in love with Joseph and he refused to respond to her, she lied about him to Potiphar, who immediately had him imprisoned. The chief jailer soon put Joseph in charge of all the prisoners. He interpreted the dreams of two important prisoners, saying that one would be freed, and one would die. Although the interpretation came true, the man who was freed forgot him. He remained in prison for two more years, until Pharaoh requested an interpreter for his strange dreams. Joseph was called before Pharaoh to hear them and God gave him the wisdom to understand that the dreams predicted seven years of plenty throughout the kingdom, to be followed by

seven years of famine. He suggested that food be stored and distributed during the years of hunger. Pharaoh realized that Joseph was honest and wise and ordered him to supervise all necessary preparations. Once again Joseph rose to a high position and became Pharaoh's chief minister. (**Encyclopedia Judaica, Jr.**)

### **How may I increase in wisdom and understanding?**

*Ba'al Shem Tov* is a descriptive title which means the “Good Master of the Name.” The “Master of the Good Name”, and the “Name” refers to the name of God. Thus the bearer of the title was a person who was able to invoke the name of God for the purpose of healing the sick or in other worthy causes. “Although the capacity to obtain wisdom might be considered a natural endowment, wisdom itself had to be learned, and could be taught. The two principal methods of teaching were *musar* (instruction or training) and *ezah* (counsel, or persuasion) according to whether the teacher's authority was imposed or freely sought. In general, the teacher's *musar* was an appeal to reason and conscience and to the pupil's own desire for knowledge and understanding. The wisdom was transmitted by a saying or proverb; a rhetorical question; a parable or allegory; and imaginative tales and anecdotes. Despite this great emphasis on teaching and learning, however, wisdom ultimately remained a divine gift rewarding those who desired it enough to submit to its discipline.” (**Encyclopedia Judaica, Jr.**)

### **How can I develop spiritual gifts?**

It is difficult to develop spiritual gifts when you make an effort not to use them. The inspired translation of the following verse makes the lesson of using spiritual gifts easier to understand. “For whosoever receiveth to him shall be given, and he shall have more abundance; but

whosoever continueth not to receive, from him shall be taken even that he hath.”

**(Matthew 13:12 JST)** There is a modern proverb which repeats the message, “If you don’t use it, you’ll lose it.” By exercising the gift, it expands and grows. The parables Jesus used offered learning experiences on the level of those listening

and according to their sense of understanding. Parables are like paintings. They can be studied for more interpretation. Many of Jesus’ parables contained references to nature and human experiences so that more people with differing gifts would be able to understand them.

May 10-16, 2021

# Doctrine and Covenants 49–50

“THAT WHICH IS OF GOD IS LIGHT”

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## Summary:

*Doctrine and Covenants 49. Revelation given through Joseph Smith the Prophet to Sidney Rigdon, Parley P. Pratt, and Leman Copley, at Kirtland, Ohio, May 7, 1831.*

*Leman Copley had embraced the gospel but still held to some of the teachings of the Shakers (United Society of Believers in Christ's Second Appearing), to which he had formerly belonged. Some of the beliefs of the Shakers were that Christ's Second Coming had already occurred and that He had appeared in the form of a woman, Ann Lee. They did not consider baptism by water essential. They rejected marriage and believed in a life of total celibacy. Some Shakers also forbade the eating of meat. In prefacing this revelation, Joseph Smith's history states, "In order to have [a] more perfect understanding on the subject, I inquired of the Lord, and received the following." The revelation refutes some of the basic concepts of the Shaker group. The aforementioned brethren took a copy of the revelation to the Shaker community (near Cleveland, Ohio) and read it to them in its entirety, but it was rejected. 1–7, The day and hour of Christ's coming will remain unknown until He comes; 8–14, Men must repent, believe the gospel, and obey the ordinances to gain salvation; 15–16, Marriage is ordained of God; 17–21, The eating of meat is approved; 22–28, Zion will flourish and the Lamanites blossom as the rose before the Second Coming.*

*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 9, 1831. Joseph Smith's history states that some of the elders did not understand the manifestations of different spirits abroad in the earth and that this revelation was given in response to his special inquiry on the matter. So-called spiritual phenomena were not uncommon among the members, some of whom claimed to be receiving visions and revelations. 1–5, Many false spirits are abroad in the earth; 6–9, Wo unto the hypocrites and those who are cut off from the Church; 10–14, Elders are to preach the gospel by the Spirit; 15–22, Both preachers and hearers need to be enlightened by the Spirit; 23–25, That which doth not edify is not of God; 26–28, The faithful are possessors of all things; 29–36, The prayers of the purified are answered; 37–46, Christ is the Good Shepherd and the Stone of Israel.*

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## Supplemental Jewish and Holy Land Insights

### What is the consistent guideline on celibacy since bible times?

Repeating some material from a previous lesson; “Detailed legislation concerning sexual behavior can be found in the Bible as well as in the Talmud and subsequent rabbinic literature. Celibacy (complete abstinence from all sexual activity) is discouraged as an unnatural state and detrimental to the human personality. The primary restriction of sexual activity in Jewish law is that it should take place within marriage, as an expression of love between husband and wife as well as out of a desire to fulfill God's commandments. An element of holiness is added by the laws of *niddah* (separation during the

period of menstruation) which ensure that the couple does not indulge in sex on impulse but rather directs the act to holiness. “In general, moderation and self-control in sexual activity are encouraged. Chastity, the goal to be aimed for, does not mean the avoidance of all sex but of illegal sex. This includes adultery, incest, sodomy, rape and seduction. Adultery is defined as sexual relations between a married woman and any man other than her husband. “Judaism encourages modesty as one of the means to chastity. Thus the Jewish woman is enjoined to dress and act modestly at all times. Furthermore, a man is forbidden to be alone with a woman with whom he is not permitted to have sexual relations from considerations of both chastity and modesty.” (*Encyclopedia Judaica Jr.*)

## How have God's children been instructed about marriage since creation?

"In Jewish teaching, marriage is considered the ideal human state and a basic social institution established by God at the time of Creation. Both the Bible and the rabbis reject celibacy as unnatural and harmful to the human personality, and insist upon the need for marriage, not only for purposes of procreation, but also for companionship and human self-fulfillment: 'It is not good that man be alone; I will make a help meet for him' (**Genesis 2:15**) and 'He who has no wife is not a proper man; he lives without joy, blessing and goodness.' The successful marriage in the eyes of the prophets and the rabbis was the most perfect symbol of a meaningful and purposeful relationship and was taken by them as the closest approximation to the idealized relationship between God and Israel, and between Israel and the Torah. The laws of marriage and the customs and practices of the marriage ceremony which developed over the generations are numerous and varied, but all take as their goal the glorification of marriage as a sanctified state and the desire to facilitate to the greatest possible extent the maintenance of a successful and harmonious marriage." "The biblical idea of marriage was essentially monogamous, although polygamy was common among the upper classes of society. Among the rabbis, polygamy was almost unknown, but it was not until the 11th century that multiple marriages were legally prohibited. Then an enactment associated with the name of Rabbenu Gershom ben Judah was promulgated which established monogamy as the legal norm for all the Jews living in Europe." (**Encyclopedia Judaica Jr.**)

## How do Jews view eating meat?

In this modern age, there are some Jews who will not eat meat because there are no sacrifices, and the meat cannot be

prepared in the correct way. Others will only eat meat that is kosher, that is, slaughtered in the way sacrifices were done and only eating the parts of the animal as prescribed in the Law of Moses. It may be very enlightening to know the modern explanation of *Kashrut* (Old Testament health law) so, it is included for your reference. We'll review this again, when we discuss the Doctrine and Covenants section on the Word of Wisdom. "The dietary laws affect a Jew every day of his life and aim to insure that the holiness of the Jewish nation will be preserved through the consumption of food which is fit and proper.

**Fruits and Vegetables:** From the point of view of the dietary laws, all fruits and vegetables are permitted. However, there are certain limitations on the drinking of wine, and in *Erez* (land of Israel) Israel there are restrictions applying to agricultural produce, such as the laws of tithes and Sabbatical years. However, the main concern of the dietary laws is which animals, birds and fish are fit to be eaten and how they must be prepared for consumption.

**Animals:** The Bible classifies those animals permitted to be eaten as *tahor* ('pure') and those prohibited as *tamei* ('unclean'). Animals which are permissible must have two characteristics: they must chew the cud and have cloven hooves. Among these are cattle, sheep, goats and deer. Animals which have only one of the required characteristics are prohibited; for example, the camel and rabbit which chew their cud but do not have cloven hooves, and the pig which has cloven hooves but does not chew the cud. Altogether the Bible enumerates 42 unclean animals which are forbidden.

**Birds:** On the basis of the unclean birds mentioned in the Bible, the rabbis of the *Talmud* compiled a list of 24 birds which are forbidden, among them birds of prey such as the vulture, raven, eagle and hawk. Although the Bible does say which

birds are not clean, it does not list the clean birds. The Mishnah, however, states their characteristics: they must have a crop, a gizzard which can be easily peeled off and an extra claw. Among these clean birds are domestic fowl, pigeon and dove. Eggs from unclean birds are regarded as unclean and even the eggs of permitted birds are forbidden if they have been fertilized (usually indicated by the presence of a blood spot).

**Fish:** A fish is considered 'clean' if it has fins and scales, which usually indicate a fish found in freshwater areas. Those without fins and scales usually live in the muddy, swampy areas and are considered unclean. In the category of unclean fish which are forbidden are shellfish such as lobster, clams, shrimp and oysters.

**Insects:** Nearly all insects are considered unclean and may not be eaten. Some species of locusts are permitted as the Talmud gives a detailed description of them. Nowadays, however not enough is known about them and they are all forbidden. It is therefore important to carefully clean and examine vegetables where insects are apt to hide (such as cabbage, cauliflower and romaine lettuce) in order to be sure that the insects will not be eaten with the vegetable. Although the bee is a forbidden insect, its honey is permitted to be eaten.

**Slaughtering:** Dietary laws are more than mere enumerations of which animals, birds and fish may be eaten. Vital to the observance of *kashrut* (biblical health laws) are the laws regarding *shehitah* or ritual slaughter. The many complex and minute regulations about how an animal or bird may be slaughtered make it necessary that a carefully trained and licensed *shohet* perform the slaughter. It is his duty to carry out a careful examination of the animal after it has been slaughtered to make certain that there is no defect in any of its organs. Any

defect that would have led to the animal's death within a year makes the animal considered a *terefah*. It is absolutely prohibited for consumption. An animal which has died a natural death or was killed by any other means than *shehitah* is called a *nevelah* and is forbidden to be eaten. None of the laws of *shehitah* (slaughtering) apply to fish.

**Forbidden Portions:** After an animal has been ritually slaughtered there are certain unclean portions which must be removed before the animal may be prepared for eating. The sciatic nerve and the fatty portions (*helev*) attached to the stomach and intestines of the animal are among these parts which are forbidden to be eaten.

**Koshering:** After the *shehitah* (slaughter) and the removal of forbidden parts, the animal or bird must go through the process of 'koshering.' Based on the prohibition of eating blood, the purpose of koshering meat is to drain the meat and draw out the blood before it is cooked. This is accomplished by either soaking and salting the meat, or by broiling it over an open flame. If the salting-soaking process is used, the meat is soaked in clean cold water for 30 minutes, and then drained on a special grooved slanted board so that the blood may flow down. The meat is then sprinkled with salt (preferably coarse salt) which must be left on for one hour, and then it is rinsed in cold water two or three times. All the utensils for the procedure must be kept separately and used exclusively for the purpose of koshering. Such a procedure is not considered effective enough to kosher the liver which is full of blood. Therefore, liver may only be koshered over an open flame.

**Milk and Meat:** The koshering process completed; the meat is now ready to be cooked. Here too, there are important dietary laws governing the preparation of meat. The Torah commands: 'Thou shalt not cook a kid goat in its mother's milk,' a

command from which three distinct prohibitions are learned: cooking meat and milk together, eating meat and milk together, and deriving any benefit from their mixture. (Milk includes all dairy products such as butter, cheese and cream). In order to ensure that these prohibitions would be properly observed, the rabbis ordained that separate cooking utensils, dishes and cutlery be used for dairy and meat respectively. These must be washed separately and stored separately. According to the *Talmud*, one may not eat milk after meat in the same meal. From this prohibition, various customs about the waiting interval between meat and milk arose in different Jewish communities. The Eastern European Jews observe an interval of six hours between meat and milk, while Western Europeans wait three hours, and the Sephardim and the Dutch one hour. The necessity of a waiting interval between meat and milk is explained by the fact that meat takes longer to digest and has a tendency to become lodged between the teeth. However, owing to the fact that milk products are digested quickly, it is permissible to eat meat directly after dairy, provided the mouth is rinsed thoroughly first. After hard cheese, though, it is customary to wait a longer period, since hard cheese takes longer to digest. Imitation 'milk' derived from coconuts and soybeans may be used with meat. Fruit, vegetables, eggs and fish are all 'neutral' (*parve*) foods which may be eaten with milk or meat dishes.

**Mixtures:** If meat becomes mixed with dairy or if a forbidden food becomes mixed with a permitted food the ruling is as follows: If the quantity of the forbidden food is 1/60 or more of the mixture, it has 'contaminated' the permitted food and the whole mixture is therefore forbidden. If the quantity of forbidden food is less than 1/60, the mixture is permitted provided that the forbidden food was not added

intentionally for the purpose of affecting the taste. Many packaged foods sold on the market today contain such forbidden mixtures and therefore are not kosher. Among these are cookies, cakes and bread which contain animal fats. In accordance with the prohibition of forbidden mixtures, the precaution that the milk of an unclean animal should not become mixed with the milk of a clean animal gave rise to the Jewish custom of drinking *halav Yisrael*, milk obtained and bottled under the supervision of a Jew. This ensures that no forbidden substances will be added to the milk. However, in modern times, since state laws prohibit such mixtures and since 'unclean' milk is more expensive than 'clean' milk and would probably not be mixed, many authorities permit the use of milk which has not been supervised by Jews. Nevertheless, the very pious still observe the custom of using *halav Yisrael*." "The rabbis prohibited eating fish and meat together on the grounds that such a combination is unhealthy."

(*Encyclopedia Judaica Jr.*)

### Who is my "Stone?"

In Hebrew, a statement like, "the Book of Mormon is the keystone of our religion" conjures a picture of one of the stones in an arch angled to wedge the others in place. The center stone is equivalent to the center point. The center point in a chiasma is focusing on the Lord. Stones in a typical five stone Roman archway can be compared to the five "Standard Works (scriptures)" that Latter-day Saints use, the Old Testament, the New Testament, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. Every stone in the arch is necessary to have the advantage of the structure which holds a building in place as well as having the enjoyment of the beauty in something that holds itself together. How then can we connect the terms "cornerstone" and

“capstone?” The Doctrine and Covenants are often called the “capstone” of the restoration in these “last days.” It is interesting to note that the metaphor of a building was used in ancient times to denote the structure and stability of the Lord’s organization in the all the days of th earth. “The stone which the builders refused is become the head stone of the corner.” **(Psalm 118:22)** Think of an Eastern building in Egypt and other countries, where the only chief cornerstone is the top of a pyramid. Realizing that the Twelve Apostles are the foundation representing the Lord, look how true religion is described: “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.” **(Isaiah 28:16)** “Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?” **(Matthew 21:42)** “Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.” **(Ephesians 2:19-22)**

Therefore, picture an eastern building style, a pyramid. Its chief cornerstone is the capstone. It can be removed, and the building is still “fitly framed.” A U.S. one dollar bill has that image with the top, cap or chief cornerstone shown with rays beaming forth from an all-seeing eye. The pyramid also has twelve blocks as its foundation.

### **How does the image of true religion carry over to the family?**

As the children start their own family, the parents are “removed” from their former role yet still maintain a spiritual influence through their previous teaching and subsequent prayers and spiritual influence on their children. The unity of the family could be imaged as “fitly framed.” As with any home, protection from unwarranted outside influence is necessary. Security systems or defensive armor are part of the proper stewardship of the family’s leaders. Sustaining the Lord as the Chief Cornerstone and following His instructions to defend ourselves with His words in these latter days we can protect our families inside or outside of the home. The imagery of stone is used often in the scriptures. One of the reasons is that the Lord is the “Rock of Salvation.” Our testimony of Him comes with repeated experiences from the “still small voice.” Even the strongest stone wall is made from many smaller ones.

May 17-23, 2021

## Doctrine and Covenants 51–57

“A FAITHFUL, A JUST, AND A WISE STEWARD”

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### Summary:

*Doctrine and Covenants 51. Revelation given through Joseph Smith the Prophet, at Thompson, Ohio, May 20, 1831. At this time the Saints migrating from the eastern states began to arrive in Ohio, and it became necessary to make definite arrangements for their settlement. As this undertaking belonged particularly to the bishop’s office, Bishop Edward Partridge sought instruction on the matter, and the Prophet inquired of the Lord. 1–8, Edward Partridge is appointed to regulate stewardships and properties; 9–12, The Saints are to deal honestly and receive alike; 13–15, They are to have a bishop’s storehouse and to organize properties according to the Lord’s law; 16–20, Ohio is to be a temporary gathering place.*

*Doctrine and Covenants 52. Revelation given through Joseph Smith the Prophet to the elders of the Church, at Kirtland, Ohio, June 6, 1831. A conference had been held at Kirtland, beginning on the 3rd and closing on the 6th of June. At this conference the first distinctive ordinations to the office of high priest were made, and certain manifestations of false and deceiving spirits were discerned and rebuked. 1–2, The next conference is designated to be held in Missouri; 3–8, Appointments of certain elders to travel together are made; 9–11, The elders are to teach what the apostles and prophets have written; 12–21, Those enlightened by the Spirit bring forth fruits of praise and wisdom; 22–44, Various elders are appointed to go forth preaching the gospel while traveling to Missouri for the conference.*

*Doctrine and Covenants 53. Revelation given through Joseph Smith the Prophet to Algernon Sidney Gilbert, at Kirtland, Ohio, June 8, 1831. At Sidney Gilbert’s request, the Prophet inquired of the Lord as to Brother Gilbert’s work and appointment in the Church. 1–3, Sidney Gilbert’s calling and election in the Church is to be ordained an elder; 4–7, He is also to serve as a bishop’s agent.*

*Doctrine and Covenants 54. Revelation given through Joseph Smith the Prophet to Newel Knight, at Kirtland, Ohio, June 10, 1831. Members of the Church living in Thompson, Ohio, were divided on questions having to do with the consecration of properties. Selfishness and greed were manifest. Following his mission to the Shakers (see the heading to section 49), Leman Copley had broken his covenant to consecrate his large farm as a place of inheritance for the Saints arriving from Colesville, New York. As a consequence, Newel Knight (leader of the members living in Thompson) and other elders had come to the Prophet asking how to proceed. The Prophet inquired of the Lord and received this revelation, which commands the members in Thompson to leave Leman Copley’s farm and journey to Missouri. 1–6, The Saints must keep the gospel covenant to gain mercy; 7–10, They must be patient in tribulation.*

*Doctrine and Covenants 55. Revelation given through Joseph Smith the Prophet to William W. Phelps, at Kirtland, Ohio, June 14, 1831. William W. Phelps, a printer, and his family had just arrived at Kirtland, and the Prophet sought the Lord for information concerning him. 1–3, William W. Phelps is called and chosen to be baptized, to be ordained an elder, and to preach the gospel; 4, He is also to write books for children in Church schools; 5–6, He is to travel to Missouri, which will be the area of his labors.*

*Doctrine and Covenants 56. Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 15, 1831. This revelation chastises Ezra Thayre for not obeying a former revelation (the “commandment” referred to in verse 8), which Joseph Smith had received for him, instructing Thayre concerning his duties on Frederick G. Williams’ farm, where he lived. The following revelation also revokes Thayre’s call to travel to Missouri with Thomas B. Marsh (see section 52:22). 1–2, The Saints must take up their cross and follow the Lord to gain salvation; 3–13, The Lord*

*commands and revokes, and the disobedient are cast off; 14–17, Wo unto the rich who will not help the poor, and wo unto the poor whose hearts are not broken; 18–20, Blessed are the poor who are pure in heart, for they will inherit the earth.*

*Doctrine and Covenants 57. Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, July 20, 1831. In compliance with the Lord's command to travel to Missouri, where He would reveal "the land of your inheritance" (section 52), the elders had journeyed from Ohio to Missouri's western border. Joseph Smith contemplated the state of the Lamanites and wondered: "When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the last days?" Subsequently he received this revelation. 1–3, Independence, Missouri, is the place for the City of Zion and the temple; 4–7, The Saints are to purchase lands and receive inheritances in that area; 8–16, Sidney Gilbert is to establish a store, William W. Phelps is to be a printer, and Oliver Cowdery is to edit material for publication.*

### Supplemental Jewish and Holy Land Insights

#### How do I view the "lifestyle" reflected in the Law of the Lord?

There is a significant difference between the "United Order" and the "Law of Consecration." The United Order is more like the modern version of the Jewish *kibbutz*. Modern Jewish communities reflect some similar cooperative efforts as was done anciently. One such community structure is called the *kibbutz*. "Zionism in its modern sense began in 1897, when Theodor Herzl founded the World Zionist Organization. Herzl's objective was to 'secure for the Jewish people a publicly recognized, legally secured home in Palestine.' His ambitious efforts captured the imagination of his fellow Jews and soon the initial settlers were joined by new groups of Zionists as the Second *Aliyah* (immigration) (1904) and continuous waves of immigrants after that made their way to Israel. These groups established agricultural settlements all over the country, revived the Hebrew language, and created their own Watchman Society to guard their members from Arab attack. In 1909, on land purchased by the Jewish National Fund, the first *kibbutz*, Deganyah, was established. By 1914, the *yishuv*, as the Jewish community was called, numbered some 85,000. "Kibbutzim with similar ways of thinking

often group together in federations, which save their member-villages money by purchasing for them all in bulk, and arranging from one central office to sell all their crops. In addition, many kibbutzim cooperate with other kibbutzim in the same region, whether they share the same ideas or not, and together they are able to build central silos and arrange heavy transport. Likewise, the kibbutz associations have their own adult education courses, choirs, amateur orchestras, art collections, bulletins, publishing houses, and even their own teachers' training college. Thousands of members of certain older kibbutzim, after completing their three-year army service, volunteer a year's labor—unpaid, of course—in newer *kibbutzim*, in order to help them stand on their own feet."

(Encyclopedia Judaica Jr.)

#### How can I see the echoes of God's true leadership of the restoration?

Just prior to Jesus' time, a legislated, cooperative community arose that used similar governance. The Essenes wrote about their disciplines. The best preserved of these Qumran scrolls is called *The Manual of Discipline*, a sort of doctrines and covenants of these religious people. It describes their organization that included a teacher of righteousness and two assistants. There was also a council of twelve overseers. Their priestly system

included two castes: One of a higher authority that connected with an order of the *Melech Zedek* (righteous king), and another of lesser authority that connected with the Levitical, or order of *Aaron*. They were bound by a strict order of unity. An Essene's membership in a kibbutz-like united order came into effect only after a two-year trial period. The Essenes kept copies of the scriptures, interpretations of the scriptures, and their own scrolls of doctrines and covenants. In the Old Testament we read how the Children of Israel were led by twelve elders, and another council of seventy elders. ““And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel . . .” (Exodus 24:1)

### Do I discuss or argue?

“Within Judaism the polemics, or scholarly arguments, have been almost as bitter. From the *Talmudic* period when the Sadducees and Samaritans were in dispute with traditional Judaism, disputes have been frequent. Purely *halakhic* and rabbinic disputes were usually dealt within question-and-answer and other literary forms. However, battles over *Kabbalah*, ordination of rabbis and Maimonides' *Guide of the Perplexed* were more substantial.” (Encyclopedia Judaica Jr.) Another noteworthy disputation came from the “Satmar Rabbi.” He argued that the *Aliyah* to the Land of Israel was an evil trick and thus against God's will. He felt that the establishment of Israel as a modern nation was wrong.” “Satmar [is the] name of a small, contemporary Hasidic sect, distinguished by its fanatical opposition to Zionism and the State of Israel. It takes its name from the hometown of its leader, Joel Teitelbaum of Satmar (1888–1979), and most of its adherents reside in the Williamsburg section of Brooklyn, New York.” “Teitelbaum was an exceedingly sharp polemicist who combined extreme

fanaticism with a forceful personality . . . he regarded the Holocaust of European Jews as a direct punishment for secular Zionism . . . Teitelbaum opposed the use of Hebrew as a spoken language, since he believed that it secularized and profaned the holy tongue. He forbade the Hasidim living in his community to cooperate with State institutions and he ordered those living in Israel not to take the oath of loyalty to the State, not to take part in elections, and not to make use of its law courts or legal system.”

(Encyclopedia Judaica Jr.) These kinds of disputations have also drawn Jews away from dialogues with believers in Jesus, the Messiah. Disputations require some learning of the other's point of view. Jews know very little about Jesus' restoration of the original order that Father in Heaven gave Adam and his children. However, in the last days, more and more Jews are becoming aware that religious order was restored from time to time throughout history and that there may need for a final restoration that has to happen in these “latter-days.” These restorations consistently review the “beginning to the end,” the plan of salvation, the true original order of God.

### When did children books begin to be part of Jewish life?

Passover week is likely the best family Jewish holiday. There is a manual or booklet called the “*Haggadah*,” it's content is usually followed every year. There are *Haggadah* booklets that have artistic creations to capture and anchor a child's memory. The purpose is to bring Jewish children back to a recollection of the greatest deliverance in their history. As a believing Jew, I see a great amount of symbolism in the redemption story. The account of baby Moses being saved during an extermination order by the Pharaoh parallels the account of the baby Jesus being saved during an

extermination order by King Herod as his family fled to Egypt. Moses becomes a “type” of the deliverer. He was raised to deliver Israel from bondage. Jesus of Nazareth raised all people from the bondage of physical and spiritual death. He is the real deliverer. Most Jewish children books came to be in the mid twentieth-century. Jewish publisher’s say, “It’s important that children have access to stories that contain Jewish characters and explore Jewish issues, to help them grow up to be understanding and compassionate towards people of all cultures and faiths. From picture books to graphic novels, we’ve found books that deal with a variety of Jewish experiences, from forming friendships to fighting injustice.” (<https://www.goodhousekeeping.com/uk/lifestyle/editors-choice-book-reviews/g33573398/books-children-jewish-culture-antisemitism>) Anne Frank’s Diary is likely the most famous of children Holocaust literature. Anne kept her diary as her family hid from Nazis in Amsterdam. Tragically, She was captured in 1944 and died in 1945, Her legacy lives on in her diary; read by older children world-wide.

### **How important are the poor in my life?**

“Nowadays many (Jewish) communities

integrate all their charitable endeavors into one central agency. In the State of Israel the needs of the poor are looked after by the Ministry of Welfare, which is a government agency. However, a great deal of private, non-governmental charity work still goes on.” (*Encyclopedia Judaica Jr.*) In modern times, to the Jews, the principle of tithing has been modified to reflect the charity and alms given. It is a general Jewish understanding that three percent of one’s income should be used for charitable purposes. I have found a few who prefer the tithing amount to be ten percent. In the Islamic religion, charity is one of the basic five pillars or tenants of faith. The charitable contribution is generally considered to be two percent.

### **Where will the next Temple be?**

In previous supplemental information, we have discussed how a desire for a Temple is a central inclusion of Jewish prayers – before and after every meal, and at every gravesite prayer. On the other hand, you can see how the Church of Jesus Christ of Latter-day Saints is planning to have Temples accessible all over the world, and in a sense, live in such a way to have a holy home for the “Lord to be in our midst!”

May 24-30, 2021

## Doctrine and Covenants 58–59

“ANXIOUSLY ENAGED IN A GOOD CAUSE”

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### Summary:

*Doctrine and Covenants 58. Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, August 1, 1831. Earlier, on the first Sabbath after the arrival of the Prophet and his party in Jackson County, Missouri, a religious service had been held, and two members had been received by baptism. During that week, some of the Colesville Saints from the Thompson Branch and others arrived (see section 54). Many were eager to learn the will of the Lord concerning them in the new place of gathering. 1–5, Those who endure tribulation will be crowned with glory; 6–12, The Saints are to prepare for the marriage of the Lamb and the supper of the Lord; 13–18, Bishops are judges in Israel; 19–23, The Saints are to obey the laws of the land; 24–29, Men should use their agency to do good; 30–33, The Lord commands and revokes; 34–43, To repent, men must confess and forsake their sins; 44–58, The Saints are to purchase their inheritance and gather in Missouri; 59–65, The gospel must be preached unto every creature.*

*Doctrine and Covenants 59. Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, August 7, 1831. Preceding this revelation, the land was consecrated, as the Lord had directed, and the site for the future temple was dedicated. On the day this revelation was received, Polly Knight, the wife of Joseph Knight Sr., died, the first Church member to die in Zion. Early members characterized this revelation as “instructing the Saints how to keep the sabbath and how to fast and pray.” 1–4, The faithful Saints in Zion will be blessed; 5–8, They are to love and serve the Lord and keep His commandments; 9–19, By keeping the Lord’s day holy, the Saints are blessed temporally and spiritually; 20–24, The righteous are promised peace in this world and eternal life in the world to come.*

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### Supplemental Jewish and Holy Land Insights

#### How do I view the term Judges in Israel?

The information  
about the Old

Testament Judges of Israel may, at best, be incomplete. Their positions are generally considered local and did not seem to be responsible to or for the entire nation of Israel. Jewish sources identify them more often as local military leaders who were God inspired. “These Judges were not judges in the legal sense, but heroes upon whom “rested the spirit of God” and who led single tribes or groups of tribes in military campaigns to free Israel from periodic foreign oppression. The rule of each judge was temporary and in no case did these leaders receive the allegiance of all the tribes. Only in the case of Deborah is there any hint of a judicial function among the activities of a Judge-savior.” (*Encyclopedia Judaica Jr.*)

The most famous story of Deborah is the conquering of the Canaanites. Barak (‘lightning’ in Hebrew), the military leader of Israel, was hesitant to follow her prophetic instruction to engage the enemy. He acquiesced after she agreed to accompany him. (There may have been fewer wars if presidents and prime ministers had accompanied their young soldiers to battle).

#### How has democracy played a role in ancient Israel?

“From the political point of view, the people of Israel have more often been ruled by monarchies than by democratic forms of government. The Book of Deuteronomy makes provision for the people of Israel to have a king, but insists that the king must rule by law and “that his heart be not lifted up above his brethren.” In biblical times, the Israelites believed that their government had to derive from

God. Thus, when Moses accepted the advice of his father-in-law Jethro to appoint leaders, he first obtained God's permission and then, with God's authority, appointed judges. Later, the people rejected the advice of the prophet Samuel and insisted on having a king --- this led to the reign of Saul, followed by that of David. In spite of this, Jewish law still states that decisions are to be made and conflicts to be resolved according to the principle of majority rule." ". . . the Great Sanhedrin was the name of the unique court consisting of . . . judges which sat in a special part of the Temple in Jerusalem. These judges had to know a great many languages in order to understand the witnesses and the litigants without an interpreter (who might change — ever so slightly the original statement). They never saw the litigants or the accused, in case their judgment might be influenced by their appearance. (**Encyclopedia Judaica Jr.**) The judgement is always made through a curtain.

### **How is judgment to be carried out?**

"Judaism demands of its judges this same balance, and the principle of mercy thus assumes extreme importance in the administration of Jewish law. The prophet **Zechariah (7:9)** put it: ". . . execute the judgment and show mercy and compassion every man to his brother." "Mercy and forgiveness, says the Talmud, are distinguishing characteristics of Abraham and his seed, and these characteristics motivated God to choose Israel as His people." "Throughout the numerous persecutions and oppressions which the Jews suffered, the Jewish attitude toward Christianity was molded. The Jews viewed Christianity as the contradiction between the high ideals it preached (love, mercy and "turning the other cheek") and the violent anti-Semitism and discrimination it practiced." "The prophets cried out against hypocrisy and social injustice, "What does the Lord

require of thee: only to do justice and to love mercy and to walk humbly with thy God" (**Micah 6:8**). This is one of many passages which sum up the ethical principles which are at the heart of Jewish religion and which have influenced later religions." (**Encyclopedia Judaica Jr.**)

### **How significant is it to obey the laws of the land?**

A previous Gospel Doctrine discussion in this series compares the modern Jewish concept that the Law of Moses is for the Jews and the Law of Noah (Noachide Laws) are for the Gentiles. The Apostle Paul explains the proper perception of the same law for everyone as he spoke to King Agrippa at Caesarea. "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." (**Acts 26:22-23**) "At this time gentiles were either natives living in Erez Israel or travelers passing through it. Resident gentiles were protected by traditional hospitality and by contractual agreements made between Israel and the neighboring states. Native gentiles were expected to be loyal to Israel's civil laws in return for protection, but were generally in a humbler position than the Israelite population." "The gentile was not obliged to acknowledge God, but was at least obliged to abandon the worship of false gods. Unlike Jews, Noachides were not required to suffer martyrdom rather than break the law against idolatry; they were, however, required to choose martyrdom rather than shed human blood. In some instances gentiles were also required to observe Sabbath and the festivals, and to fast on the Day of Atonement. Social differences remained, nonetheless . . ." "During the latter part of the Second

Temple period (from the second century B.C.E.) the prohibition against Jews marrying gentiles, limited originally to the seven Canaanite nations --- Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites ("neither shalt thou make marriages with them"

**Deuteronomy 7:3**) --- was extended to include all gentiles, who might lure Jews away from the true God. In order to prevent the possibility of intermarriage the rabbis enacted a series of laws intended to limit social contact between Jew and non-Jew. These included a strict prohibition on the use of gentile wine, originally limited to that used in idolatrous libations, but later extended to cover all non-Jewish produced wine." (**Encyclopedia Judaica Jr.**)

### **What does God prefer, kingship or a system of judges?**

"From the political point of view, the people of Israel have more often been ruled by monarchies than by democratic forms of government. The Book of Deuteronomy makes provision for the people of Israel to have a king, but insists that the king must rule by law and "that his heart be not lifted up above his brethren." In biblical times, the Israelites believed that their government had to derive from God. Thus, when Moses accepted the advice of his father-in-law Jethro to appoint leaders, he first obtained God's permission and then, with God's authority, appointed judges. Later, the people rejected the advice of the prophet Samuel and insisted on having a king --- this led to the reign of Saul, followed by that of David. In spite of this, Jewish law still states that decisions are to be made and conflicts to be resolved according to the principle of majority rule." "In biblical times in the ancient Near East, the monarch was accepted as the sole ruler, with complete authority over his subjects. The status of kings varied from emperor to vassal as the kingdoms varied in size

from a tribe like Midian to a vast empire such as Egypt. But the idea common to all was that the direct relationship between the king and the deity was part of the natural order." "The primary feature of the coronation was the anointing of the king's head with oil by a priest or prophet, the sign of the divine covenant --- that is, he had been chosen as God's anointed."

(**Encyclopedia Judaica Jr.**)

### **What biblical examples show the importance of obeying the laws of the land?**

The prophet Elisha healed Naaman the Syrian. A faithful young woman, probably serving in Naaman's household, was a believer and prompted the "occupying" Syrian officer to come to the prophet to be blessed. Elisha sent a message to do something simple - bath in the Jordan River. When Naaman finally "swallowed his pride," he was blessed! Imagine - the "enemy" was blessed! Elisha's continued theme was that he was a servant of God, even refusing payment from Syria's highest-ranking officer in the Land of Israel at that time. The anomaly is that the children of Israel strongly objected to the Syrian "occupying" forces. The prophet was probably teaching the same principle that Jesus taught and that has been revealed again in our day: "Then saith he unto them, Render unto Caesar the things that are Caesar's; and unto God the things that are God's." (**Matthew 22:21**) "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (**Articles of Faith 11**) "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." (**Matthew 5:44**) We don't know for sure if that even resulted in the conversion of Naaman and it does not matter. The blessing was unconditional on that point. The lesson for the unbelieving Israelites was repeated by

the Savior as he said: "And many lepers were in Israel in the time of (Elisha) the prophet; and none of them was cleansed, saving Naaman the Syrian." ([Luke 4:27](#))

### How can I better understand the Lord's Day?

The prime factor of religious observance for the Jews is keeping the Sabbath day holy. They feel that Sabbath observance identifies them over all other peoples. "The Hebrew name for the Sabbath is *Shabbat*, which derives from a root meaning to cease or desist. It gets this name because the Bible tells us that on the seventh day of Creation, God "*shavat mi-kol melakhto*" --- He "ceased" or "desisted" from all His work (i.e., of Creation). It is from this that the supreme importance of the Sabbath derives; observance of the Sabbath is an act of testimony to the fact that God created the world." ([Encyclopedia Judaica Jr.](#)) On the subject of blessings, it is interesting to note that in some Jewish communities it is customary for the father to bless his children on the Sabbath eve when he returns from the synagogue: "Hands are also significant in the symbolic act of bestowing a blessing. In rabbinic literature the priestly blessing is known as *nesi'at kappayim* ("raising of the hands") and is pronounced with the hands uplifted, and the fingers spread in a special formation. In fact this special formation of the hands is often engraved on the tombstones of *kohanim* (priests)." "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.](#)) "Before the Resurrection of Christ, the members of the Church observed the last day of the week as the Sabbath, as did the Jews. After the Resurrection, the members of the Church, whether Jews or Gentiles, observed the first day of the week (the Lord's day) to remember the Lord's Resurrection. The Church today continues to observe one day each week as a holy sabbath day on which to worship God and rest from the labors of the world." ([Bible Dictionary, Church of Jesus Christ of Latter-day Saints](#))

### What are the seven extra sabbaths in the Old Testament?

There are seven events, "*miqra*" (Sabbath assemblies) that do not necessarily occur on a weekly Sabbath) ([Lev. 23](#)) that are annual Sabbaths observed by Jews. Two of the Sabbath assemblies occur in spring on the first and last day of the Feast of unleavened bread (known as Passover). A third occurs in the summer, this is the Feast of Shavuot. Another four extra Sabbaths occur in the fall in the seventh month, Feast of Trumpets (*Yom Teru'ah*) on the first day of the seventh month; the next is the Day of Atonement (*Yom Kippur*); and two more during the seven days of the Feast of Tabernacles (*Sukkot*) on the first and last day. Sometimes the word *Shabbaton* is used to refer to all seven events. The Gospel of John describes the day beginning following Jesus' death as, "That sabbath day was an high day" ([John 19:31-42](#)). That night began the first day of Passover week an annual *miqra*, an extra annual Sabbath. The King James Version may be the origin of naming the annual rest days as a "High Sabbath" in English. Passover is to remember "rising" quickly and being delivered from Egyptian slavery. It is a symbol of a future "rising" or deliverance that would be even greater than the first Passover. When Jesus was born, there was no calendar with a spring month of April. So, according to the biblical

calendar and because Passover always occurs at the first full moon after the first day of spring, April 6, 1830, the date the Church of Jesus Christ of Latter-day Saints was organized, leads us to look at the biblical date. It was the Passover week that year!

### **How is bread and wine (or water) used on Sabbaths before the meal?**

"From Talmudic times, it was the special duty of the housewife to bake the bread for the Sabbath. This bread, usually prepared from white flour, is also called "*hallah*." Two such loaves are placed on the festive Sabbath table as a symbol for the double portion of manna which the Israelites in the wilderness received every Friday, and because of the Showbread in the Temple, which was displayed each Sabbath." (*Encyclopedia Judaica Jr.*) In a religious Jewish home, every Sabbath Eve begins with an old ritual of a blessing and pouring of a little pure wine (or living [spring] water if wine is not available). This procedure is called "*Kiddush*." It is followed by a blessing, breaking, and eating of a little piece of the "*Hallah*" bread. That is called "*Motzi*." The father or grandfather in the home always partakes first, and then others receive the *Kiddush* and the *Motzi*. "The table is set for the festive meal, with the Sabbath candles glowing in polished holders. The family stands and the father raises the brimming silver cup to say *Kiddush*, the blessing and sanctification over wine. This age-old ceremony is in fulfillment of the biblical command, "Remember the Sabbath day to keep it holy." (*Exodus 20:8*) " *Kiddush* is recited on the evening of the Sabbath, or the festival, before the start of the meal. Nothing may be eaten before *Kiddush*. On Sabbath eve, the first paragraph of *Kiddush* includes a phrase from the end of the first chapter of Genesis and the passage at the beginning of the second which describe God's completion of Creation and His sanctification of the

seventh day as a day of rest. *Kiddush* continues with the benediction for wine, preceded by the word *savri* (Attention!) so that all present, men and women, may fulfill the requirement of *Kiddush* by listening carefully to the recital of the prayer and by responding "Amen" afterwards." (*Encyclopedia Judaica Jr.*)

Another prayer spoken on Sabbath days is, "*ADON OLAM* ("Lord of the world") . . . (it) is a rhymed poem of unknown authorship, which was probably written in Babylon around the tenth century. The present version, as it appears in the Ashkenazi service, consists of ten verses. The first six speak of God the eternal, all-powerful and ever- ruling Creator of the universe. The next four verses are more personal in nature. Here, God is much closer to the individual worshiper, his hopes and his fears. "He is my God, my Redeemer, my Rock in time of trouble." Because the worshiper is confident of God's power and also aware of His personal concern, he closes his song by saying: "*Into His Hand I entrust my soul, Both while I sleep and when I am awake, And with my soul, my body too, The Lord is with me, I shall not fear.*" In many congregations, *Adon Olam* is sung at the conclusion of the *Musaf* service for Sabbath and holidays." (*Encyclopedia Judaica Jr.*) During the days of the ancient Temple, additional offerings were made on high festive days. *Mussaf* is now recited instead of these offerings.

### **How does the Sabbath identify the House of Israel?**

"In the course of time observance of the Sabbath became the identifying mark of the Jew. It set him apart from all other religions. According to the First Book of *Maccabees* (2:31--41), at the beginning of the Hasmonean revolt against Syria, the Jews would not fight on the Sabbath but let themselves be killed. Later they realized that was a mistake and that if danger to life is involved, the Sabbath is

suspended." "The rabbis of the Talmud thought that the Sabbath is the most important of all the laws of the Torah and that by itself it is equal to all the rest. One statement is that "if Israel keeps one Sabbath as it should be kept, the Messiah will come." They saw Shabbat as a special privilege; a gift that God gave His people Israel and as a foretaste of the world-to-come." (**Encyclopedia Judaica Jr.**)

### **How are animals and workers treated on a Sabbath?**

"Other biblical laws repeatedly show concern for the well being of animals. Man must rest on the Sabbath and may not work his animals either. "Thou shalt not do any manner of work, neither thy son . . . nor thy servant . . . nor thy cattle" (**Exodus 20:10**)." "The Sabbath and the festivals are particularly times of joy, and indeed it is a positive commandment, often difficult to observe, to be happy on them. The joy required is not frivolity but, contradictory though it may sound, a serious happiness. The highest level of joy according to the rabbis is the *simhah shel mitzvah*, the joy felt at performing a commandment or doing a good deed." (**Encyclopedia Judaica Jr.**)

### **What are some other Jewish memorable practices of Sabbath?**

"Women usher in the Sabbath each week by lighting candles and blessing God "who sanctified us by His commandments and commanded us to kindle the Sabbath light." On Saturday night, traditional Jewish families light a *havdalah* candle made of several wicks braided together, raise a cup of wine and sniff fragrant spices, thus bidding farewell to the Sabbath peace and beginning a new week. "On the Sabbath, a special bread called *hallah* is used. The *hallah* is baked sweeter than regular bread because the Sabbath is a "sweeter" day. "Funerals may not take place on the Sabbath or on the Day of Atonement." "In some communities it is customary for the father to bless his children on the Sabbath eve when he returns from the synagogue." (**Encyclopedia Judaica Jr.**) Fasting is an integral part of Jewish life, yet never on a Sabbath unless it is Yom Kippur. There is a monthly *Yom Kippur Katan* (lesser), a day before the beginning of every month. It is a fast day, again, never on a Sabbath, because Sabbath should be a joyous event, and fasting may be miserable to some!