

April 21-27, 2025

## Doctrine and Covenants 37–40

“IF YE ARE NIT ONE YE ARE NOT MINE”

---

**Summary:** *Doctrine and Covenants 37. Revelation given to Joseph Smith 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 Covell, at Fayette, New York, January 5, 1831. James Covell, 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 Covell 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 through 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 [Covell] 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.*

---

### Supplemental Jewish and Holy Land Insights

we know it was written there were written correspondences between peoples in the Middle East. The oldest known writing may be the Ebla Tablets found in today’s Syria. Approximately eighteen thousand

### What do non-biblical accounts say about the Creation?

Before the Bible as

ceramic plates were found. They even contained a language that had never been known before. Even more astounding was a set of plates that contained a sort of dictionary that translated the ‘unknown’ language into one that scholars had already learned to decipher. Included in the Ebla Tablets were names of people and places that are mentioned in the Bible. They also contain the earliest

written account of the creation. What Latter-day Saints would find interesting is that there are 'two' creations listed. As previously mentioned, this information was written on clay plates before the Bible was written.

### **What does an old extra-Biblical account of creation look like?**

In the discovery of The Dead Sea Scrolls, a so-called 'Genesis Apocryphon' scroll was revealed. It dates back twenty or more centuries and also contains reference to the creation. The text style is similar to the revelatory testimonies of Moses and Abraham. Jewish legends and traditions from a collection called the *Agaddah* (non-biblically written stories and legends) gives the following ideas that relate man and his relationship to the creation surrounding him. "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 . . . for example, the *Midrash* (Jewish interpretation of Biblical texts) 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 banquet 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.*)

### **What is the similarity in the terms "Land of Promise" and the "Promised Land?"**

In Israel's first existence of the delivered, they were promised a future land inheritance. "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 (Children of Israel). In it, he reviewed their history and gave directions 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.**) 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, witnessed by two Levites. This could be a reminder of entering into the gateway of cleanness as the Children of Israel entered into their Promised Land. "I will give unto thee and to thy seed the land of Canaan." (**Genesis. 17:8, 28:13**). Moses specified the borders of the land for Israel in Canaan, (**Numbers 34:1-12, 27:12**).

### **What is the principle that the "Lands of Promise" and "Promised Lands" represent?**

To the Jews, “The idea underlying these commandments is that the nation is not the absolute owner of its land. The Land is God’s, who created it, God makes the Land available to the people so that they may live there justly, without powerful individuals or groups becoming masters of it, lording over all. The land is sanctified by moral possession of it. In addition to these commandments, there are ritual commandments specific to the Land of Israel and Jerusalem. God may be worshiped by bringing sacrifices only to the Temple, which is the symbol that God dwells among His people. God reigns over His people in His land and is their leader; therefore, when the Temple is destroyed and the nation is not in its land, God cannot be worshiped in full nor can there be Jewish kingship. A fanatically exclusive attitude was shaped as a result: A legitimate Jewish kingdom is possible only in the Land of Israel and only when the Temple exists in Jerusalem, and only there and then is it possible to live a fully realized Jewish way of life in keeping with the Torah. For that reason it is said of a Jew who lives among the Gentiles that “he is like one who has no God”

**(Babylonian Talmud, Ketubot 110b)**. Those who live in the land are tempted to take part in the struggle between the powers as a way to aggrandize power for themselves. But the only way to live in the Land peacefully and to bring a vision of peace to the world is by refraining from participation in those pagan power struggles and by living a life of justice and truth in accordance with the *Torah*. In a word, then, the nature and status of this land (Israel) embodies the conditions of the covenant made between the nation and God as expressed in the *Torah*.

**(Contemporary Jewish Religious Thought, edited by Arthur A. Cohen and Paul Mendes-Flohr) (<https://www.myjewishlearning.com/article/the-promise-of-the-promised-land/>)** “It is still customary among Orthodox Jews to set aside tithes from all produce of the

Land of Israel, and the produce marketed by Tnuva, the large agricultural collective, is tithed at source before it is sold. The *terumah* (contribution) part is either destroyed or used as fodder for animals owned by priests; because they are ritually unclean, the *kohanim* themselves cannot eat it. The other tithes are distributed to the poor and needy.”

**(Encyclopedia Judaica Jr.)** To the Latter-day Saints, after the Messiah, Jesus of Nazareth, the Son of God, having atoned for all people’s sins, He appeared in the Western hemisphere. Often in the Book of Mormon, the promised land spoken of is the Americas. “Ye shall be led to a land of promise.” **(1 Nephi 2:20, 5:5)**. “The Lord leadeth away the righteous into precious lands.” **(1 Nephi 17:38)**. “If Lehi’s descendants keep God’s commandments, they will prosper in the land of promise.” **(2 Nephi 1:5–9)**.

### **How may I better understand how to be helpful to the poor?**

Here is an old principle carried to this day among Israelites; “Hospitality is considered by Judaism to be one of the most important virtues that a person can develop. This has been true since the time of ancient Israel, when hospitality was not merely a question of good manners, but a moral institution which grew out of the harsh desert and nomadic existence of the people of Israel. The biblical customs of welcoming the weary traveler and receiving the stranger in one’s midst developed into an important Jewish virtue. Isaiah states that one of the duties of the pious is to “deal thy bread to the hungry” and to “bring the poor that are cast out to thy house.” “In every town where there are Jews they must appoint ‘charity wardens,’ men who are well-known and honest that they should collect money from the people every Sabbath eve and distribute it to the poor . . . We have never seen or heard of a Jewish community which does not have a charity

fund.” (**Encyclopedia Judaica Jr.**) The model of the Messiah includes caring for the poor; “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 brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;” (**Isaiah 61:1**) “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,” (**Luke 4:18**)

### **How has the literal meaning of the Son of God been changed?**

Although the term "Son of God" is used in the Hebrew translation of the Bible, Judaism nowadays uses another way to refer to *Bnei Elohim* (sons of God) as humans who have a special relationship with God. Christians have done the same with the “Trinity” concept. Jews explain that in Exodus, the nation of Israel is called God's firstborn son Solomon is also called "son of God". Angels, just and pious men, and the kings of Israel are all called "sons of God" with a different meaning today to match their misunderstandings of the past. The Prophet Joseph Smith's first vision clarified the Father, the Son and the Holy Ghost as three separate Eternal beings. They have revealed themselves, the Father and the Son with bodies of flesh and bones and the Holy Ghost as a spirit being. “Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal,

that they can no more see corruption.” (**Alma 11:45**)

### **What are antidotes for “cares of the world?”**

First, let's identify what it is. “And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. (**Mark 4:19**) Cares of the world distract you and me from our relationship with God. The cure according to Jewish interpretation is . . . *tikkun olam* (repairing the world) . . . through human actions . . . to change, improve, and fix its earthly surroundings . . . it implies that each person has a hand in working towards the betterment of his or her own existence as well as the lives of future generations. *Tikkun olam* forces people to take ownership of their world. It is them, not God, who will bring the world back to its original state of holiness.” “More simply, it is important for Jews to participate in repairing the world by participating in *tzedakah* (justice and righteousness) and *G'milut hasadim* (acts of loving kindness . . . performing acts of loving kindness; and Jewish communal actions to help the needy.”

(**MyJewishLearning.com**). *Hesed* is defined as an act of kindness. Shimon HaTzaddik (310–291 or 300–273 BCE), also known as Simon the Righteous, stated that the world's continued existence is due to three things including *Torah* Study, *Hashem* (God) worship, and the performance of acts of kindness (*Gemilut Chasidim*) (**Orthodox Union**).

Humanitarianism requires a concern for human. (**American Heritage Dictionary of the English Language**), ([https://www.learningtogive.org/resources/tikkun-olam#:~:text=The%20Hebrew%20phrase%20tikkun%20olam,justice%20\(MyJewishLearning.com](https://www.learningtogive.org/resources/tikkun-olam#:~:text=The%20Hebrew%20phrase%20tikkun%20olam,justice%20(MyJewishLearning.com))

### **What did the modern-day prophet teach about the Hebrew word, *Hesed*?**

The October 2022 Liahona included a message from President Russell M. Nelson (1824-). “Once we make a covenant with God, we leave neutral ground forever. God will not abandon His relationship with those who have forged such a bond with Him. In fact, all those who have made a covenant with God have access to a special kind of love and mercy. In the Hebrew language, that covenantal love is called *Hesed*. *Hesed* has no adequate English equivalent. Translators of the King James Version of the Bible must have struggled with how to render *Hesed* in English. They often chose ‘lovingkindness.’ This captures much but not all the meaning of *hesed*. Other translations were also rendered, such as ‘mercy’ and ‘goodness.’ *Hesed* is a unique term describing a covenant relationship in which both parties are bound to be loyal and faithful to each

other.” “A celestial marriage is such a covenant relationship. A husband and wife make a covenant with God and with each other to be loyal and faithful to each other. “*Hesed* is a special kind of love and mercy that God feels for and extends to those who have made a covenant with Him. And we reciprocate with *Hesed* for Him.” “Once you and I have made a covenant with God, our relationship with Him becomes much closer than before our covenant. Now we are bound together. Because of our covenant with God, He will never tire in His efforts to help us, and we will never exhaust His merciful patience with us. Each of us has a special place in God’s heart. He has high hopes for us.” ([https:// www.lds.org/living.com/have-you-caught-the-hebrew-word-president-nelson-keeps-teaching-about/s/11029](https://www.lds.org/living.com/have-you-caught-the-hebrew-word-president-nelson-keeps-teaching-about/s/11029))