

Summary Handout

“I Will Tell You in Your Mind and in Your Heart, by the Holy Ghost”

Lesson

6

Summary

Scripture Summary: *Doctrine and Covenants 6; Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 32—35. 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, Witness of truth comes by the power of the Spirit; 28—37, Look unto Christ, and do good continually.*

Doctrine and Covenants 8; Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 36—37. 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, Mysteries of God and the power to translate ancient records come by faith.

Doctrine and Covenants 9; Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 37—38. 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.

Doctrine and Covenants 11; Revelation given through Joseph Smith the Prophet to his brother Hyrum Smith, at Harmony, Pennsylvania, May 1829. HC 1: 39—46. This revelation was received through the Urim and Thummim in answer to Joseph’s supplication and inquiry. “History of the Church” 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 Holy Land and Jewish insights: **Clearer Understanding of the Holy Ghost:** 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. One of my favorite scriptures is the vision of dry bones. “. . . the bones came together . . . 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 . . . breathe upon these slain, that they may live . . . And shall put my spirit in you . . .” (*Ezekiel 37:7-14*)

Breath and Bones: Ezekiel spoke of breath and of wind bringing life into a dead skeleton. As the sticks (ETZ-emot) 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.

God’s Spirit in Prophecy and Good Deeds: “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 to Recognize the Messiah: 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. “. . . Would God that all the LORD’S people were prophets, and that the LORD would put his spirit upon them!” (*Numbers 11:29*)

God’s Spirit is a Gift, Pentecost: 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. 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.

Jewish Confirmations on “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 (scriptures).” (*Encyclopedia Judaica Jr.*)

LDS Confirmations: 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 Holy Ghost . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (*John 14:26*)

Tool of the Spirit, 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 . . .” (*Encyclopedia Judaica Jr.*)

Symbols with a Quest for Meaning: Symbols in modern Judaism are also known by non-Jews as The Star 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. In spite of 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 . . .” (*Encyclopedia Judaica Jr.*)

What Do Urim and Thummim Look Like? 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. According to Joseph Smith, the Urim and Thummim were two triangular stones connected by a silver bow. One pointed up and the other pointed down. Superimposed, they make a fascinating Magen David! According to a John Tvedtnes, now 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). As simple as the most complicated computer, heavenly answers, if we are ready, will be yes or no. “. . . study it out in your mind; then you must ask me . . .” (*Doctrine & Covenants 9:8*)

Sometimes Answers Don’t Come When Expected: A parable about a rock wall includes the imagery of a farmer who dragged stones from his field in a row around his property. Later, a worker changes the loose stones into a rock wall each stone 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 gap and continued constructing. At the end he had leftover stones that filled the gap! “. . . line upon line, precept upon precept . . .” (*Doctrine and Covenants 98:12*) “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.*)

Rock Terrace Walls Support the Land: “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.*)

Imagery of Stone 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.

Daniel Rona, born in Israel and living in Jerusalem has authored Old & New Testament, Book of Mormon and Doctrine and Covenants and Church History Supplement Study Materials to be used in conjunction with the weekly LDS Gospel Doctrine Lesson study. NOTE: Three versions of the supplemental study materials are available FREE at www.HolyLandsRevealed.com. (Just click “LDS SUPPLEMENTS”)

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