

Summary Handout

“The Field Is White Already to Harvest”

Lesson

11

Summary

Scripture Summary:

Doctrine and Covenants 4: Revelation given through Joseph Smith the Prophet to his father, Joseph Smith, Sen., at Harmony, Pennsylvania, February 1829. HC 1: 28. 1—4, Valiant service saves the Lord’s ministers; 5—6, Godly attributes qualify them for the ministry; 7, Things of God must be sought after.

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.

Doctrine and Covenants 12: Revelation given through Joseph Smith the Prophet to Joseph Knight, Sen., at Harmony, Pennsylvania, May 1829. HC 1: 47—48. 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.

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 18: Revelation to Joseph Smith the Prophet, Oliver Cowdery, and David Whitmer, given at Fayette, New York, June 1829. HC 1: 60—64. When the Aaronic Priesthood was conferred, the bestowal of the Melchizedek Priesthood was promised. See heading to Section 13. In response to supplication for knowledge on the matter, the Lord gave this revelation. 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 them 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.

Doctrine and Covenants 31: Revelation given through Joseph Smith the Prophet to Thomas B. Marsh, September 1830. HC 1: 115—117. The occasion was immediately following a conference of the Church. See 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 33: Revelation given through Joseph Smith the Prophet to Ezra Thayre and Northrop Sweet, at Fayette, New York, October 1830. HC 1: 126—127. In recording this revelation the Prophet affirmed 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 75: Revelation given through Joseph Smith the Prophet, at Amberst, Ohio, January 25, 1832. HC 1: 242—245. The occasion was that of a conference previously appointed. At this conference Joseph Smith was sustained and ordained President of the High Priesthood. Certain elders, who had encountered difficulty in bringing men to an understanding of their message, desired to learn more in detail as to their immediate duties. This revelation followed. 1—5, Faithful elders who preach the gospel will gain eternal life; 6—12, Pray to receive the Comforter, which teaches all things; 13—22, Elders shall sit in judgment on those who reject their message; 23—36, Families of missionaries are to receive help from the Church.

Supplemental Holy Land and Jewish insights:

Keep it in Mind: Jews have some traditional symbols which “keep God’s word in front of them” at all times by binding leather phylacteries (Tfillin) on the arm and forehead as well as a Mezuzah on all Jewish doorposts. These are the words in the ‘Mezuzah’ and in the ‘Tfillin’ include: “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 . . .

shall be in thine heart . . . teach them diligently unto thy children . . . in thine house . . . when thou walkest . . . liest down, and when thou risest up . . . bind them for a sign upon thine hand . . . frontlets between thine eyes . . . write them upon the posts of thy house, and on thy gates. (*Deuteronomy 6:4-9*)

Returning and Proselytizing: Returning to the Land of Israel is like returning to the Lord. They 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” (return) have a common root. “Repentance in Hebrew is known as teshuvah, which literally means . . . a return to God. “. . . furthermore . . . when a person repents out of love of God (and not just out of fear of divine punishment) . . . sins he had committed are considered to be mitzvot. (*Encyclopedia Judaica Jr.*)

Always Family: The connection to “family” is unending, even if one “goes astray.” “Yet according to Jewish law, . . . being born of a Jewish mother, [a person] never [loses] his Jewish status . . . Indeed, as the Talmud teaches: ‘A Jew, even if he has sinned, remains a Jew.’” (*Encyclopedia Judaica Jr.*) For Latter-day Saints, returning to God’s family is a powerful motivator, prompting family research stretching throughout the world.

The Meaning of White: 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. The emblems of the sacrament are covered with a white sheet in remembrance of His death and resurrection.

Religious Clothing as a Reminder: “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 upper garments the whole 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 (*kitels*).” (*Encyclopedia Judaica Jr.*) The special white garment, the *Kitel*, mentioned above is worn in many Jewish weddings.

Bridal Clothing: “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. For this reason a similar 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.*)

Biblical Religious “Fashion:” “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.” (*Encyclopedia Judaica Jr.*)

White Sabbath Bread: “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 ‘*ballab*.’ 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 Sabbath: 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.

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”)

(1) a short e-mailed WEEKLY REMINDER

(2) a one-page two-sided SUMMARY HANDOUT (plus a “PDF” version for printing)

(3) the COMPLETE SUPPLEMENTAL MANUAL LESSONS. All are available FREE at www.HolyLandsRevealed.com

You may copy and print the information from any of the website versions to distribute to your class members and friends.