

Summary Handout

The Kingdoms of Glory

Lesson

24

Summary

Scripture Summary:

Doctrine and Covenants 26; Revelation given to Joseph Smith the Prophet, Oliver Cowdery, and John Whitmer, at Harmony, Pennsylvania, July 1830. See HC 1: 104; see also heading to Section 24. 1, They are instructed to study the scriptures and to preach; 2, The law of common consent is affirmed.

Doctrine and Covenants 28; Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Fayette, New York, September 1830. HC 1: 109—111. 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 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.

Doctrine and Covenants 43:1—7; Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, in February 1831. HC 1: 154—156. 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.

Doctrine and Covenants 50; Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 1831. HC 1: 170—173. The Prophet 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 bearers 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, Prayers of the purified are answered; 37—46, Christ is the Good Shepherd and the Stone of Israel.

Doctrine and Covenants 52:14—19; Revelation given through Joseph Smith the Prophet, to the elders of the Church, at Kirtland, Ohio, June 7, 1831. HC 1: 175—179. 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. 12—21, Those enlightened by the Spirit bring forth fruits of praise and wisdom.

Doctrine and Covenants 112:2—3; Revelation given through Joseph Smith the Prophet to Thomas B. Marsh, at Kirtland, Ohio, July 23, 1837. HC 2: 499—501. The word of the Lord unto Thomas B. Marsh, concerning the Twelve Apostles of the Lamb. The Prophet records that this revelation was received on the day on which the gospel was first preached in England. Thomas B. Marsh was at this time president of the Quorum of the Twelve Apostles. 1—10, The Twelve are to send the gospel and raise the warning voice to all nations and people.

Doctrine and Covenants 64:8—11; Revelation given through Joseph Smith the Prophet to the elders of the Church, at Kirtland, Ohio, September 11, 1831. HC 1: 211—214. The Prophet was preparing to move to Hiram, Ohio, to renew his work on the translation of the Bible, which had been laid aside while he had been in Missouri. A company of brethren who had been commanded to journey to Zion (Missouri) was earnestly engaged in making preparations to leave in October. At this busy time, the revelation was received. 1—11, The saints are commanded to forgive one another, lest there remain in them the greater sin.

Supplemental Holy Land and Jewish insights:

Building a Security Wall: My father's example of life gave me an understanding illustrated by the phrase, "Never let what you cannot do get in the way of what you can do." I'll add, "Never let what you do not know get in the way of what you do know." Satan would have you become confused and deceived because you may not know the answers to every question. There's no excuse in not holding fast to the truths that have already built part of a solid wall of security.

Gap in the Wall: The late Elder Theodore M. Burton once told me a story which I see around me all the time in Israel. The many natural terraces are constantly being reinforced by rock walls made by the farmers clearing their hillside farms. Elder Burton relates that a farmer was placing the rocks in his "hedge" each one placed on top of or next to another. Somehow they fit and supported themselves until at one location the rocks were just misfit. They were either too large or too small. So the farmers left a gap and continued. At the end of his "hedge" or fence, there were some extra stones left over. The farmer took them back to the gap and made a perfect fit.

The Understanding Gap: It is similar to our gospel study. There are times that we just don't understand . . . so we should continue, leaving a gap. With patience and time there comes a moment in time when we have extra "rocks" that will fill the gap. Is it possible that pride creates some of those gaps in our rock walls of understanding? Here are some interesting thoughts connecting pride and rocks.

Rock ‘Tower of Babel: The unfinished tower, was called Babel, because God mixed up (Hebrew *balal*) man's language. They “babbled.” “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.*)

What’s in a Name? The tower people wanted to ‘make a name’ for themselves rather than take the ‘name of God’ upon themselves. 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: “Thus shalt thou say . . . 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.

Special Counsel on Pride: 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. “This is my beloved Son, in whom I am well pleased . . .” (*Matthew 17:5*)

Study Without Disputations: Study requires the ability to entertain several points of view without creating disputations. The history of disputations or polemics is common in Judaism, both biblically and in more recent times. The arguments, proving and disproving, appeared both positively and negatively, for and against the Jews. It is human nature, yet more so a characteristic of Jewish culture, to have two-sided debates.

Learning of 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 order of God.

Rejoice Being Delivered Without Pride: That plan included the birth of the Deliverer during the season that celebrates the deliverance of Israel from Egypt and an expectation of a greater deliverance. Two deliverances are linked by a journey through time over the course of two millennia. “On the first day of Passover (the first two days in the Diaspora) the *full Hallel* [full praise] prayer is recited. After that, during *hol ha-mo’ed*, and on the last day (or days) only part of *Hallel* [half praise] is recited. The reason given is that freedom was achieved as the result of the death of many Egyptians, and therefore Israel's rejoicing is not complete.” (*Encyclopedia Judaica Jr.*)

Live Together or Live Alone? Consistent study, abandonment of pride, and following a true order of God increase our security from deception and increase our capacity for Godlike love. Through the discovery of the Dead Sea Scrolls, we find that the motivation of those whom many call the Essenes was to move away from wickedness and establish a singular community of righteousness. The Dead Sea sect shunned others and probably evoked one of the Savior’s comments in the Sermon on the Mount.

Kingdom of Glory on Earth: “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 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; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?” (*Matthew 5:43-46*)

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