

## Summary Handout

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# “Go Ye Into All the World and Preach My Gospel”

Lesson  
**26**  
Summary

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**Scripture Summary:** *Doctrine and Covenants 112:19–22; 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. 16—20, Those who receive the First Presidency receive the Lord; 21—29, Darkness covers the earth, and only those who believe and are baptized shall be saved.*

*Doctrine and Covenants 42:6; Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 9, 1831. HC 1: 148—154. It 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 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.*

*Doctrine and Covenants 88:81; Revelation given through Joseph Smith the Prophet at Kirtland, Ohio, December 27, 1832. HC 1: 302—312. It was designated by the Prophet as the “olive leaf . . . from the Tree of Paradise, the Lord’s message of peace to us.” It appears from the historical records that portions of this revelation were received on December 27 and 28, 1832, and January 3, 1833. 81—85, Every man who hath been warned should warn his neighbor.*

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**Supplemental Holy Land and Jewish insights:** **The Word of the Lord Is for All People:** Although the Jews think there are fewer laws for the Gentiles, the Book of Mormon teaches that the Gentiles will have to learn the Law; then they will depart from it. It will be restored, first to the Gentiles and then to the Jews. However, Jews feel there are different laws for Gentiles and Jews. “Seven laws which were supposed by the rabbis to have been binding on all mankind even before the revelation at Sinai. They are referred to as ‘Noachide’ because of their universality, since the whole human race was supposed to be descended from the three sons of Noah, who alone survived the flood. Exegetically derived from statements made by God to Adam and to Noah, six of them are negative.” (*Encyclopedia Judaica Jr.*)

**Noachide Laws for Gentiles:** “*Not To:* 1) worship idols; 2) blaspheme the name of God; 3) kill; 4) commit adultery; 5) rob; 6) eat flesh that had been cut from a living animal. *Must Do:* 1) to establish courts of justice. These seven laws are binding on all non-Jews even today. Whoever observes them is considered to be among the ‘Righteous Gentiles.’” (*Encyclopedia Judaica Jr.*)

**The Messiah, for Whom?** Likewise, the Jews consider the Messiah as coming to redeem *them*. The Book of Mormon teaches that the Messiah is for ALL people. “The Hebrew word for Messiah, *mashi’ah*, means ‘anointed’ and indicates that the Messiah has been chosen by God. The coming of the Messiah therefore has come to mean the redemption of the Jewish people and an end to its suffering and tribulations.” (*Encyclopedia Judaica Jr.*) “And as I spake concerning the convincing of the Jews, that Jesus is the very Christ, it must needs be that the Gentiles be convinced also that Jesus is the Christ, the Eternal God;” (*2 Nephi 26:12*)

**Man’s Time and God’s Time:** From time to time, social norms in gospel living have been updated. This is usually due to the readiness of God’s children to comprehend and adhere to His teachings. Unfortunately, the sense of time or timing for earthly mankind often obscures the heavenly meanings of God’s timing or His eternal clock. “In answer to the question—Is not the reckoning of God’s time, angel’s time, prophet’s time, and man’s time, according to the planet on which they reside? I answer, Yes. But there are no angels who minister to this earth but those who do belong or have belonged to it.” (*Doctrine & Covenants 130:4-5*)

**Times of Jews, Times of Gentiles:** In New Testament times, the transition from “the times of the Jews” to include “the times of the Gentiles” was socially difficult for many members at that time, even though as Jesus had chosen His disciples, He sent them to teach; first the Jews, and then the Gentiles. To this day, Jews feel that the Torah (law) was for them and that Gentiles had a different standard (the Noahic laws). The true doctrine of salvation for all was lost.

**New Testament Jews, the “People:”** Sometimes, the term used for the Jews or Children of Israel was “the people” and non-Jews (Israelites) were referred to as “the Gentiles.” “Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and

judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.” (*Acts 13:46*) “Delivering thee from the people, and from the Gentiles, unto whom I send thee,” (*Acts 26:17*) “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 26:23*)

**First Shall be Last, Last Shall be First:** “Taking the dispensation of the meridian of time as a starting point, the gospel was preached first to the Jews and thereafter to the Gentiles. Then dropping down to the dispensation of the fulness of times we find the gospel message going first to the Gentiles, with a promise that it will hereafter go to the Jews. Thus the first shall be last and the last first.” (*Bruce R. McConkie, Mormon Doctrine, Pg. 721*) “And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last.” (*1 Nephi 13:42*)

**No Israeli Law Against Proselytizing:** In a matter of dissent about a “mission against the Jews” and subsequent success is when the State of Israel’s government had approved the building of the “Mormon” center on Mount Scopus where the BYU Study program is currently located. The building was well under way when a small Orthodox Jewish group (dedicated to crushing Christian activities) started a twofold campaign. First was discrediting the government (which they did not support anyway) for allowing the BYU facilities to continue. Secondly, striking a chord of antisemitism, they called the center a “missionary activity.” (There are three kinds of antisemitism to the Jews; 1) kill the Jews, 2) let someone else kill the Jews, and 3) convert the Jews.) This same Orthodox group has attempted to pass a law against proselytizing in Israel and have failed. There is NO Israeli statute prohibiting missionary activity. Let it be known, however, missionary activity is deemed highly insensitive and frankly, antisemitic.

**Real Reason for Not Proselytizing:** They did manage to pass a law that prohibits any type of bribe or payment to induce Jews to change their religion. (Mormons do not pay people to become members—they charge them!) BYU did sign a statement announcing they had no intention of doing missionary activities. President Howard W. Hunter also signed a statement to the same effect with the statement added, “. . . so long as such activity is prohibited by the government of Israel.” The real reason Latter-day Saints are not proselytizing in Israel is because it is the Lord’s will. Israeli government leaders kept their commitment to allow the building. This Orthodox group did not manage to convince the government to stop the BYU project. No legal precedent was established that might affect the Latter-day Saints or for that manner, any other church.

**Religious Rights in Israel:** To many Jews, Christian missionary work among the Jews is considered blasphemy and even anti-Semitic. There is a certain Rabbi Goldstein in Jerusalem who counteracts this activity by conducting seminars and lectures to refute missionaries and Christian polemics. There are, however, religious rights in Israel. There are two legal systems, secular and religious so that religious people of some major religions in Israel can take disputes or legal processes to their own judges. The British set up this system before the State of Israel was formed. There are several different religious courts throughout Israel. They include the Orthodox Jews, Moslems, Greek Orthodox, Armenians, Catholics, Syrian Orthodox and the Bahais. The Bahai religious courts are the only ones established after the State of Israel was recognized.

**Christian Missionaries in Israel:** Although there are Christian missionaries in Israel, the Church of Jesus Christ of Latter-day Saints does not engage in any proselytizing in Israel. It is their choice. The agreement signed by President Howard W. Hunter and added as an addendum to the lease of property where the BYU Jerusalem Center stands, clearly states that the Church would not engage in missionary activity if it were against the laws of Israel. That commitment supports the twelfth Article of Faith. “We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.” (*Articles of Faith 12*)

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](http://www.HolyLandsRevealed.com). (Just click “LDS SUPPLEMENTS”)

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