

Summary Handout

“A Mission of Saving”

Lesson

35

Summary

Scripture Summary:

Doctrine and Covenants 4:3–7; Revelation given through Joseph Smith the Prophet to his father, Joseph Smith, Sen., at Harmony, Pennsylvania, February 1829. C 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 18:10–16; Revelation to Joseph Smith the Prophet, Oliver Cowdery, and David Whitmer, given at Fayette, New York, June 1829. HC 1: 60–64. Then 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.

Doctrine and Covenants 52:40; 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. 22–44, Various elders are appointed to go forth preaching the gospel, while traveling to Missouri for the conference.

Doctrine and Covenants 81:5–6; Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 1832. HC 1: 257–258. Frederick G. Williams is called to be a high priest and a counselor in the Presidency of the High Priesthood. The historical records show that when this revelation was received in March 1832, it called Jesse Gause to the office of counselor to Joseph Smith in the Presidency. However, when he failed to continue in a manner consistent with this appointment, the call was subsequently transferred to Frederick G. Williams. The revelation (dated March 1832) should be regarded as a step toward the formal organization of the First Presidency, specifically calling for the office of counselor in that body and explaining the dignity of the appointment. Brother Gause served for a time, but was excommunicated from the Church in December 1832. Brother Williams was ordained to the specified office on March 18, 1833. 3–7, If Frederick G. Williams is faithful in his ministry, he shall have eternal life.

Doctrine and Covenants 138:58; A vision, given to President Joseph F. Smith in Salt Lake City, Utah, on October 3, 1918. In his opening address at the eighty-ninth Semiannual General Conference of the Church, on October 4, 1918, President Smith declared that he had received several divine communications during the previous months. One of these, concerning the Savior’s visit to the spirits of the dead while his body was in the tomb, he had received the previous day. It was written immediately following the close of the conference; on October 31, 1918, it was submitted to the counselors in the First Presidency, the Council of the Twelve, and the Patriarch, and it was unanimously accepted by them. 53–60, The righteous dead of this day continue their labors in the world of spirits.

3 Nephi 18:31-32; Jesus institutes the sacrament among the Nephites—They are commanded to pray always in his name—Those who eat his flesh and drink his blood unworthily are damned—The disciples are given power to confer the Holy Ghost.

Moroni 7:45–48; An invitation to enter into the rest of the Lord—Pray with real intent—The Spirit of Christ enables men to know good from evil—Satan persuades men to deny Christ and do evil—The prophets manifest the coming of Christ—By faith miracles are wrought and angels minister—Men should hope for eternal life and cleave unto charity.

Supplemental Holy Land and Jewish insights:

“Saving” is His Name: Let’s remind ourselves again that Jehovah is His name. Salvation is what He provides. Jehovah means “I Am” - and “I Am” is so sacred that it is not repeated; even modern Hebrew does not have a first person conjugation of “I am.” The shortened version of Jehovah is “Jeho” and connected to the abbreviation of “salvation” it is pronounced Jeho-Shua. By the time Jeho-shua was transliterated into Greek and then into Latin, it became pronounced “Jesus,” and in English, Jesus. He is the “I AM” who “saves.”

Father, Son, Learn about Salvation: The experience of Abraham being saved and subsequently Isaac being saved from sacrifice is one of the most direct symbols of the Savior’s atonement. The remarkable symbolism of time, places, and events seemed to have foreshadowed the Messiah, the Holy One of Israel. Abraham’s life was chiasmic: first to be offered as a human sacrifice and then to be saved, later to be commanded to offer his own son as a sacrifice and then to have him saved. All this was to teach us that God, also on Mount Moriah, was to offer his Son as a sacrifice to save us all.

Suffering Gives Insight to Being Saved: On one occasion, a professor of religion went to the Western (wailing) Wall, microphone in hand, and began asking religious Jews why they were chosen. One responded, “We are chosen to suffer.” Later, in making a point about the Savior’s suffering, he said, “No one is chosen to suffer other than the Lord.” Yet, the difficulties, calamities, and sufferings of the Jews will ultimately bring them closer to the Lord who covenanted to remember and save His people. Sufferings bring us closer to Him and those having the highest responsibilities of serving Him often suffer greatly. They “sink to new heights.”

Sea and Storm Lessons: Their meanings and lessons for us, nowadays, have a common “saving” connection. Noah is saved by the Lord, Enoch was saved by the Lord, Jonah was saved by the Lord, the Apostles on the Sea of Galilee were saved by the Lord. Nephi was saved by the Lord. Apparently, the lesson is, when “sinking,” remember, we will be saved by the Lord. “. . . and Noah only remained alive, and they that were with him in the ark.” (*Genesis 7:23*) “. . . and he did bring them forth again upon the top of the waters gain upon the top of the waters.” (*Ether 6:7*) “. . . Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.” (*Jonah 1:15-17*) “. . . he arose, and rebuked the winds and the sea; and there was a great calm.” (*Matthew 8:24-26*) “. . . and the storm did cease, and there was a great calm.” (*Nephi 18:21*) “He maketh the storm a calm, so that the waves thereof are still.” (*Psalms 107:29*)

Jonah’s Account—about Saving: In reading Jonah’s account, it becomes obvious that he learned a great lesson. His four chapters are an interesting study in contrasts and opposites. His own poetry and literary style are a testimony that has one purpose: It is to witness that the Lord saves. He says that clearly in chapter 2, verse 9, “Salvation is of the Lord.” The Hebrew word for salvation is rendered with the shortened sound “sha” or “shua,” such as in “Elisha” (my God saves).

Words and Names About Saving: The word Hosanna comes from two Hebrew words. The first part “Ho” is a derived, shortened version of the unmentionable name of the Lord, “Jehovah.” The second part refers to salvation. In other words, “Hosanna” is a happy acclaim of “The Lord who saves” or “Salvation is of the Lord!” Hosanna is a praise much like Hallelujah, which literally means “Praise the Lord.” “Hallel” is “praise” and “Ya” is another form of Jehovah.

Joseph’s Life About Saving: Another chiasmus shows that ancient Joseph saved his family, and they did not know who he was. Latter-day Joseph is saving his brothers again, (more foreign aid goes to Israel from the U.S.A., the land of Joseph, than from all other countries combined) and they don’t know that it is “Joseph.” In the meridian of times there was “One” who saved us all - and still most people don’t know it.

Importance of Saving a Life: The principle of saving is so strong that the Jewish Talmud even teaches that some commandments must be broken if it means saving a life. “Sins can be divided into two categories—those of commission and those of omission. The former are more serious insofar as they involve a positive action—doing something which is forbidden. The latter consist of the failure to perform *mitzvot*. As far as the rabbis were concerned, the three most serious sins are murder, idolatry, and adultery or incest. They ruled that rather than commit these, a person must give up his life. In order to save his life, a person is allowed to commit the other sins.” (*Encyclopedia Judaica Jr.*)

“Rock of Salvation” Saves “Rocky:” Upon a closer look, the saving nature of Jesus’ mission is reflected in his personality. It is conceivable that the very first ones to gather around Him when He came out or arrived to speak were the little children. He might have had special names or nicknames for them, for he even called Simon Bar Jonah, *Peter*, a name denoting rock, “Rocky!” (Maybe Simon’s physique was like a rock. Later the “rock” would sink, and Jesus, the Rock of Salvation, would save him.)

Celebration of Being Saved: The greatest saving miracle in Jewish history is the grand exodus from Egypt. The account is repeated every year at Passover, the feast (celebration) of deliverance. A handbook (*Haggadah*) explains the miraculous event. “Since the overriding theme of the *Haggadah* is that God saved the Jewish people from their enemies, Moses’ name is not mentioned in the *Haggadah* (except for one passing instance). This emphasizes that it was God Himself—not an angel and not a messenger—who redeemed Israel. Accordingly, a large part of the *Haggadah* is filled with songs of praise for the great miracles that God performed.” (*Encyclopedia Judaica Jr.*)

Anticipating the Deliverer: When the great Deliverer returns, He will announce His names and we will know He came to save. More dialogue to consider is in Lesson 21, “Looking Forth for the Great Day of the Lord to Come.”

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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