

Summary Handout

“Take upon You My Whole Armor”

Lesson

43

Summary

Scripture Summary:

Doctrine and Covenants 76:25–29; A vision given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, February 16, 1832. HC 1: 245—252. Prefacing his record of this vision the Prophet wrote: “Upon my return from Amherst conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term ‘Heaven’ as intended for the Saints’ eternal home, must include more kingdoms than one. Accordingly, while translating St. John’s Gospel, myself and Elder Rigdon saw the following vision.” It was after the Prophet had translated John 5: 29 that this vision was given. 25—29, An angel of God fell and became the devil.

Moses 4:4; How Satan became the devil—He tempts Eve—Adam and Eve fall and death enters the world.

Doctrine and Covenants 27:15–18; Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, August 1830. HC 1: 106—108. In preparation for a religious service at which the sacrament of bread and wine was to be administered, Joseph set out to procure wine for the occasion. He was met by a heavenly messenger and received this revelation, a portion of which was written at the time, and the remainder in the September following. Water is now used instead of wine in the sacramental services of the Church. 15—18, Put on the whole armor of God.

Doctrine and Covenants 42:21–24; 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.” 18—29, The saints are commanded not to kill, steal, lie, lust, commit adultery, or speak evil against others; 30—39, Laws governing the consecration of properties are set forth; 40—52, The sick are to be healed through administrations and by faith; 53—60, Scriptures govern the Church and are to be proclaimed to the world; 61—69, Site of the New Jerusalem and the mysteries of the kingdom shall be revealed; 70—73, Consecrated properties are to be used to support Church officers; 74—93, Laws governing fornication, adultery, killing, stealing, and confession of sins are set forth.

Doctrine and Covenants 59:6; Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, August 7, 1831. HC 1: 196—201. Preceding his record of this revelation, the Prophet writes descriptively of the land of Zion wherein the people were then assembled. The land was consecrated, as the Lord had directed, and the site for the future temple was dedicated. The Lord makes these commandments especially applicable to the saints in Zion. 5—8, They are to love and serve the Lord and keep his commandments.

Doctrine and Covenants 63:16, 60-62; Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, late in August 1831. HC 1: 206—211. The Prophet, Sidney Rigdon, and Oliver Cowdery had arrived in Kirtland on August 27, from their visit to Missouri. Prefacing his record of this revelation the Prophet wrote: “In these infant days of the Church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as the land of Zion was now the most important temporal object in view, I inquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land, and other matters.” 13—19, The adulterous in heart shall deny the faith and be cast into the lake of fire; 59—66, The Lord’s name is taken in vain by those who use it without authority.

Doctrine and Covenants 136:21, 24; The word and will of the Lord, given through President Brigham Young at the Winter Quarters of the Camp of Israel, Omaha Nation, West Bank of the Missouri River, near Council Bluffs, Iowa. Journal History of the Church, January 14, 1847. 17—27, The saints are commanded to live by numerous gospel standards; 28—33, The saints should sing, dance, pray, and learn wisdom.

Supplemental Holy Land and Jewish insights:

Modern Jewish Attitude on Sexuality and Morality: The modern Jewish attitude for themselves and others (non-Jews) includes that “Judaism believes that man must serve God with his soul and his body. A person’s soul is that part of him that loves God and His goodness and wants to be like Him, and a person’s body is the physical container of his soul on earth. Nearly all the *mitzvot* which God gave are to be performed with the body. Thus the physical actions of man are sanctified. This applies to all the physical aspects of life: even sex when it is practiced in the proper framework, marriage, is in accordance with the will of God and is a *mitzvah*. (*Encyclopedia Judaica* Jr.)

Specific Rules: “The regulations concerning sexual relations between husband and wife (termed *tohorat ha-mishpahah*, literally, “family purity”), constitute another integral component of the laws of purity which still apply today. According to biblical law, a couple must abstain from sexual intercourse while the wife is a *niddah*, i.e., during her period of menstruation. The *halakhab* as it developed over the generations extended the biblical prohibition somewhat, and as it is presently codified, stipulates that sexual intercourse (as well as intimacies which may lead to it) is forbidden from the time the woman expects her menses until seven ‘clean’ days (that is, days on which no blood whatsoever is seen) have elapsed. A minimum of five days is fixed for the menses themselves, so that the

minimum period of separation is 12 days. In the evening of the seventh clean day, the woman immerses herself in a *mikveh* and normal marital relations are resumed until the next menses are expected. (*Encyclopedia Judaica Jr.*)

Sex Regarded in Positive Light: “. . . in Jewish teaching, especially as it is the means of fulfilling the first biblical commandment: ‘Be fruitful and multiply.’ Judaism does not encourage the unbridled fulfillment of desire, however, but rather imposes restrictions which raise the act to the level of holiness. (*Encyclopedia Judaica Jr.*)

In Holiness: “The primary restriction of sexual activity in Jewish law is that it should take place within marriage, as an expression of love between husband and wife as well as out of a desire to fulfill God’s commandments. An element of holiness is added by the laws of *niddah* (separation during the period of menstruation, which ensure that the couple does not indulge in sex on impulse but rather directs the act to holiness.” (*Encyclopedia Judaica Jr.*)

Self Control: “In general, moderation and self-control in sexual activity are encouraged. Chastity, the goal to be aimed for, does not mean the avoidance of all sex but of illegal sex. This includes adultery, incest, sodomy, rape and seduction. Adultery is defined as sexual relations between a married woman and any man other than her husband. “Judaism encourages modesty as one of the means to chastity. Thus the Jewish woman is enjoined to dress and act modestly at all times. Furthermore, a man is forbidden to be alone with a woman with whom he is not permitted to have sexual relations from considerations of both chastity and modesty.” (*Encyclopedia Judaica Jr.*)

Laws of Sexual Purity and Moral Issues Apply to All: Let’s look at the following quote again. “Gentiles were expected to practice at least the seven Noachide Laws. These were considered by rabbinic tradition to be the minimum moral duties enjoined on all men and were derived from divine demands addressed to Adam and Noah. The laws consisted of prohibitions against idolatry, blasphemy, bloodshed, sexual sins, theft (including the taking of booty in war and dishonesty in economic life), and eating flesh from live animals, as well as the command to establish a legal system, presumably to enforce the prohibitions. The gentile was not obliged to acknowledge God, but was at least obliged to abandon the worship of false gods. Unlike Jews, Noachides were not required to suffer martyrdom rather than break the law against idolatry; they were, however, required to choose martyrdom rather than shed human blood. In some instances gentiles were also required to observe Sabbath and the festivals, and to fast on the Day of Atonement. (*Encyclopedia Judaica Jr.*)

Feelings: “. . . hatred, envy, self indulgence, sexual drives, greed are woven into man’s nature as God created him. But these impulses can be redirected by the *yezer ha-tov*, (the good inclination) guided and disciplined by the laws of the Torah, so that instead of destructive forces they become creative powers for good.” (*Encyclopedia Judaica Jr.*) Latter-day Saint doctrine is more definitive in that any sexual contact or activity with any body, including your own body, that leads to improper sexual emotions is simply unwarranted. Obviously, the world’s mass media culture generally disagrees with such a standard.

Spiritual Aspects of Truthfulness: “What is religion? James declares: ‘Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.’ This may be interpreted . . . a person who is . . . thoughtful to the unfortunate, and has an inner spirit that prompts to deeds of kindness and to the leading of a blameless life; who is just, truthful; who does not . . . think more highly of himself than he ought to think; who is affectionate, patient in tribulation, diligent, cheerful, fervent in spirit, hospitable, merciful; and who abhors evil and cleaves to that which is good. The possession of such a spirit and feeling is a true sign that a person is naturally religious.” (*Joseph Fielding Smith, Gospel Doctrine, p.121*)

“Whole-istic:” “While prophets urged men to be just, the rabbis of the Talmud went into detail about what justice means in commercial life: employer-employee relationships, duties of workers to employers; legitimate prices, fair weight and measure; fair contracts; fair and unfair competition; the spoken word as a binding contract. The laws are infused with fairness in spirit as well as in fact. It is recognized that in a ruthless business world of mixed peoples, honest dealings are difficult, but the Jew should know and retain his ideals.” (*Encyclopedia Judaica Jr.*)

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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