

Summary Handout**Continuing Revelation to Latter-day Prophets**Lesson
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Summary**Scripture Summary:**

Doctrine and Covenants 1:38; Revelation given through Joseph Smith the Prophet, during a special conference of elders of the Church, held at Hiram, Ohio, November 1, 1831. HC 1: 221—224. Many revelations had been received from the Lord prior to this time, and the compilation of these for publication in book form was one of the principal subjects passed upon at the conference. This section constitutes the Lord's Preface to the doctrines, covenants, and commandments given in this dispensation. 37—39, Search these commandments.

Doctrine and Covenants 68:1—4; Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 1831, at the request of Orson Hyde, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin. HC 1: 227—229. Although this revelation was given in response to supplication that the mind of the Lord be made known concerning the elders named, much of the content pertains to the whole Church. 1—5, Words of elders when moved upon by the Holy Ghost are scripture.

Doctrine and Covenants 84:109—110; Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, September 22 and 23, 1832. HC 1: 286—295. During the month of September, elders had begun to return from their missions in the eastern states and to make reports of their labors. It was while they were together in this season of joy that the following communication was received. The Prophet designates it a revelation on priesthood. 103—110, Let every man stand in his own office and labor in his own calling.

Doctrine and Covenants 107:25, 34, 93—98; Revelation on priesthood, given through Joseph Smith the Prophet, at Kirtland, Ohio, dated March 28, 1835. HC 2: 209—217. On the date named the Twelve met in council, confessing their individual weaknesses and shortcomings, expressing repentance, and seeking the further guidance of the Lord. They were about to separate on missions to districts assigned. Although portions of this section were received on the date named, the historical records affirm that various parts were received at sundry times, some as early as November 1831. 21—38, The First Presidency, the Twelve, and the Seventy constitute the presiding quorums, whose decisions are to be made in unity and righteousness; 85—100, Priesthood presidents govern their respective quorums.

Doctrine and Covenants 132:8; Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant, as also plurality of wives. HC 5: 501—507. Although the revelation was recorded in 1843, it is evident from the historical records that the doctrines and principles involved in this revelation had been known by the Prophet since 1831. 7—14, The terms and conditions of that covenant are set forth.

Doctrine and Covenants – Official Declaration 2; On September 30, 1978, at the 148th Semiannual General Conference of The Church of Jesus Christ of Latter-day Saints, the following was presented by President N. Eldon Tanner, First Counselor in the First Presidency of the Church: In early June of this year, the First Presidency announced that a revelation had been received by President Spencer W. Kimball extending priesthood and temple blessings to all worthy male members of the Church. President Kimball has asked that I advise the conference that after he had received this revelation, which came to him after extended meditation and prayer in the sacred rooms of the holy temple, he presented it to his counselors, who accepted it and approved it. It was then presented to the Quorum of the Twelve Apostles, who unanimously approved it, and was subsequently presented to all other General Authorities, who likewise approved it unanimously.

**Supplemental
Holy Land and
Jewish
insights:**

Without Present-day Revelation: The Jews have turned to revere the scripture scrolls. These scriptures, the words of God, are so special they must never touch the ground. Many use a pointer to read the words rather than touch the scrolls with their fingers. The scroll cabinet, the “Ark,” is said to contain the “presence of God,” meaning the word of God.

Torah Ark: “The Torah scroll, for example, has inspired much ritual art. In the synagogue, the Torah is placed in a specially built Ark covered by a decorated curtain (*parokhet*), in front of which the eternal light (*ner tamid*) burns continuously in a decorative lampshade.” (*Encyclopedia Judaica Jr.*)

Oldest Technology for Recording Texts: As more space was needed on scrolls for added texts, additional leather was sewn on. The Isaiah Dead Sea Scroll is about twenty-seven feet long! These scrolls are usually fastened to a stick at each end for better handling, rolling open and shut and for stability in storage. Since the Dead Sea Scrolls, a particular manner of copying scripture scrolls came into use. Each scroll has the same positioning of every page, line and letter. A scribe, called sofer, even preserved oddities because they might mean something that might be understood better at a later time.

Reading Scriptures, a Part of Jewish Life: There are three days a week when the first five books of the Bible, the “Torah,” the Law, are read. Every congregation, Orthodox, Conservative or Reform reads the same section on Mondays, Thursdays and Sabbaths (Saturdays). There are additional readings on High Days such as Yom Kippur, Passover, Sukkoth, Rosh Hannah, Shavuot, etc. In addition to reading the Torah segments, additional readings from the “Neviim,” the Prophets, and the “Ketuvim,” their writings, are added. Over the years, these additional readings have been added to assist in explaining the Torah portion being read.

Visions Contain Pictures, Sounds, Conveying Vital Information: Reading the past scriptural event of Peter's Vision of the Sheet in New Testament times, can help us understand the value of present day revelation. Simon Peter apparently was praying (religious Jews pray three times a day, covering their heads and using a special prayer cloth, a *talith*, over their shoulders). During his prayers, Peter saw a sheet with knitted or knotted corners—maybe like the typical Jewish prayer shawl, a *talith* with its knotted corners—filled with all sorts of common or unclean (unkosher) foods. An angel commanded Peter to eat of those foods, contrary to Jewish dietary law. The vision was a contrast in symbolism: The *talith* used in the temple as a holy garment, its 613 knots and strings symbolizing the laws given by Moses, was now filled with foods forbidden by the Law of Moses.

Connecting Peter's Vision with Cornelius' Vision: Cornelius' invitation to Peter arrived just as Peter was contemplating the meaning of the unusual vision of “unkosher” foods he had just been commanded to eat. When Peter arrived in Caesarea to visit the house of Roman Cornelius, again contrary to Jewish law and custom, he related that God had updated or changed the food laws of Israel (showing Israel's singularity), and then taught that not just Israelites, but all peoples were able to become children of the covenant.

Revelation In Modern Times: Gentiles being able to become full covenant members at the time of the Apostle and Prophet Peter was similar to “all worthy people” receiving the priesthood (or to be blessed by priesthood functions) at the time of President and Prophet Spencer W. Kimball. “. . . We are under the dictates of our Heavenly Father, and this is not my policy or the Church's policy. It is the policy of the Lord who has established it . . . we are subject to revelations of the Lord in case he should ever wish to make a change.” (*Teachings of Spencer W. Kimball, Pages 448*)

Vision with Contrast: Then came the marvelous proclamation that Priesthood blessings were available for all worthy members. “. . . extend to every worthy member of the Church all of the privileges and blessings which the gospel affords. Aware of the promises made by the prophets and presidents of the Church who have preceded us that at some time, in God's eternal plan, all of our brethren who are worthy may receive the priesthood, and witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of these, our faithful brethren, spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance . . . including the blessings of the temple . . . We declare with soberness that the Lord has now made known his will for the blessing of all his children throughout the earth who will hearken to the voice of his authorized servants, and prepare themselves to receive every blessing of the gospel. (*Doctrine & Covenants -- Official Declaration 2*)

Following the Revelations of God: Just as in Peter's time, there are those who find change, even prompted from the Lord, difficult to understand. Through various visual travel experiences that the ensuing chapters in the New Testament teach the same “sound doctrine” that salvation is for all, to the ends of the earth. Adjustments in the Word of Wisdom and the social acceptance of non-Israelites into the House of Israel actually amplify the responsibility of those who were first to share their blessings with everyone, as they are fulfilling a sign of the times.

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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