Lesson 12

Articles of Faith 1:10; Doctrine and Covenants 29:1–8; 33:3–7; 37; 38:24–41; 52:2–5, 42–43; 57:1–3; and 110:11

Article of Faith 10

What is the gathering? Who is gathered? How does the gathering occur and when did it begin? Why is the gathering important?

Why is the last part of the article of faith—about the renewal of the earth—included in the article of faith concerning the gathering of Israel?

Doctrine and Covenants 29

Verse 1: The word *atone* is an interesting English word, coming into English rather late (late sixteenth century), when it replaced the earlier verb “to one,” in other words, “to join or unite.” (But “to one” is also not particularly old, first showing up in the fourteenth century.) In the King James Version of the Old Testament, the word *atonement* usually translates the Hebrew word *kaphar*, also translated “reconciliation,” “pacification,” “mercy,” “purging,” “cleansing,” and so on. In the New Testament (where the word occurs only once—Romans 5:11) it translates the Greek word *katallage*: “reconciliation,” “exchange.” Do these other
words give you new ways of thinking about the Atonement and what it accomplishes?

Usually the Lord uses the word arm in relation to strength: “strong arm,” as in Psalm 89:10 and Jeremiah 21:25. (See also 1 Kings 8:42, which uses an oft-used phrase, “strong hand . . . stretched out arm.”) What does his use of arm to indicate mercy instead of strength suggest?

**Verse 2:** How does the metaphor of this verse compare to that of the previous verse?

What does it mean, in this context, to call on the Lord in mighty prayer?

**Verse 4:** What does it mean to be chosen “out of the world”? How does that occur?

**Verse 5:** What does it mean to say that Christ is in our midst? How is that related to the gathering?

How is the fact that he is our advocate with the Father relevant here? The Latin roots of advocate are suggestive: ad (“to”) + vocare (“call”). An advocate is one who has been called to speak for someone; it used to mean “defense lawyer,” the one who stands opposed to the prosecutor, the adversary. Why does the Lord describe himself as an advocate?

Is Jesus’s advocacy on our behalf related to the Father’s gift of the kingdom? If so, what does it mean to say that giving us that kingdom is the Father’s good will?

**Verse 6:** Notice how this verse differs from the same idea expressed in many other scriptures by adding “being united in prayer according to my command.” What is the significance
of that addition? Where are we commanded to be united in prayer? What does it mean to be united in prayer?

What do you make of the fact that the Lord’s prayer is in the plural (namely, our Father), but appears to be something intended to be said on one’s own?

**Verse 7:** To whom is this addressed? In other words, who is called to bring to pass the gathering?

Does this verse define what it means to be elect?

**Verse 8:** At the time of this revelation, the gathering was to a particular location. Now it is to any of the stakes. How does that difference change our understanding of what it means to gather together?

The gathering is “to prepare their hearts.” How does the gathering do that? It is also “to . . . be prepared in all things against” the day of tribulation. What is that day? How does the gathering prepare us for it?

**Doctrine and Covenants 33**

**Verses 3–4:** If the field is white, in other words, ripe for harvest (verse 3), how can it also be that the vineyard has become completely corrupted (verse 4)?

Does they refer to the few who do good?

To whom does all refer? Everyone living, all priests, someone or something else?

**Verse 5:** What does it mean to say that the Church has been “called forth out of the wilderness”? The reference seems
to be to the story of Moses and Israel. How is that story relevant? Are Revelation 12:6 and 14 relevant here?

**Doctrine and Covenants 38**

**Verses 24–25:** What does it mean to value (esteem) another as oneself?

What does it mean to practice virtue and holiness? Why does the Lord add “before me” to “practice virtue and holiness”?

**Verse 26:** What is the point of this parable?

**Verse 27:** What does a parable about the equality of God’s mercy and gifts have to do with the need for our unity?

**Verses 29–31:** Of what is the Lord warning in verse 29?

How would “the wickedness of men reveal these things unto you by their wickedness”?

**Verse 38:** What things was the Lord speaking of that needed to be preserved? How might this commandment to preserve all things apply to us today?

What are the things that will be “gathered unto the bosom of the church”?

**Verse 39:** To what riches is the Lord referring here? How would you decide whether those riches are material or spiritual or both?

**Doctrine and Covenants 52**

**Verse 2:** Why is it important that the people of the Church are “a remnant of Jacob”? (See scriptures such as 3 Nephi 21:12 and 22–23.) To what covenant are the remnant heirs?
Verse 43: The Lord said “I . . . will hasten the city in its time.” What does that mean?

Given this promise and similar ones, what do you make of the fact that the city of Zion was not established in Missouri?

What does it mean to be crowned with joy and with rejoicing? What does that crowning have to do with the gathering of Israel and the establishment of the city of Zion?

Doctrine and Covenants 110

Verse 11: Why did Moses have the keys for the gathering of Israel? What does that gathering have to do with his role as the prophet who led the children of Israel from bondage in Egypt, but not into the promised land?