Lesson 2
Verses from Doctrine and Covenants 18; 19; 58; 76; 88; and 93

Doctrine and Covenants 18

**Verse 9:** The Lord says, “I speak to you two; for I command all to repent.” Suppose we switched the clauses but retained the meaning. The Lord would say, “Since I command everyone to repent, I’m speaking to you.” What point is he making to Oliver Cowdery and David Whitmer?

In a parallel clause, the Lord says to them, “I’m speaking to you in the way I spoke to Paul.” How does the parallel between this and the previous clause affect how we understand the previous clause?

Given the things said in this verse, what do you think the Lord intended Cowdery and Whitmer to understand by the comparison of them to Paul?

**Verses 10–11:** In what ways do we remember what verse 10 teaches? In what ways might we forget that fact?

Verse 11 begins with the word *for*, as if what follows explains what was said in the previous verse. Does verse 11 explain verse 10, or does verse 10 explain verse 11? Either way, how is the content of each of these verses related to that of the other verse?

Why is Jesus called by his title Redeemer in verse 11?
Why does verse 11 say, “suffered death in the flesh” rather than “suffered death”? Does “suffered the pain of all men” mean “suffered all the pain of each person” or does it mean “suffered the pains that all men suffer”? How would you justify your answer? Is your justification based on scripture or another kind of revelation, or is it based on something else?

Does Christ’s behavior when he suffered in the garden and on the cross give us a type for what our relation to our fellow human beings should be? If no, why not? If yes, can you give concrete examples of what it should mean for our behavior?

**Verse 12:** We often speak of the Lord’s resurrection making both the general resurrection and our personal resurrection possible. Here, however, we are taught that the resurrection makes our return to the Savior possible. What is the connection between these two teachings?

Does the necessity of resurrection tell us anything about why ministering to the poor and the afflicted is so important in the gospel?

**Doctrine and Covenants 19**

**Verses 16–19:** This is one long sentence. The first part of this sentence, verse 16, holds out a promise. The next part, verse 17, contains a warning of what will happen if the promise isn’t accepted: those who don’t repent must suffer as the Savior suffered. Verses 18 and 19 expand on verse 17 by telling us about his suffering. Through verse 18, the message is relatively straightforward (though see the following questions). But verse 19 is more difficult. How does the phrase “glory be to the Father” work? What does it tell
us in that verse? What does “preparations unto the children of men” mean?

Verse 16: Why does this verse begin “I, God”? Why does he remind us in this context that he is God?

Verse 17: Christ says that those who do not repent must suffer “even as I.” Does he mean by that merely that they too must suffer, or does he mean that they must suffer the same kind of suffering, even if not to the same degree? Or does he mean that they must suffer exactly as he did, in kind and degree? Why do you answer the way you do? Is your answer based on scripture or another kind of revelation, or is it based on something else?

Verses 18–19: What does the description of Christ’s suffering in verse 18 tell us? What is the point of the graphic description of his suffering?

Verse 19 begins nevertheless. Nevertheless with regard to what?

Verse 20: Wherefore means something like “because of this.” Because of what?

The verse says that feeling the Spirit withdraw is a small taste of what eternal punishment is like. Think back in your own life. Have you ever experienced the withdrawal of the Spirit? What was it like? What might that foretaste tell us?

Doctrine and Covenants 58

Verse 42: What does it mean to say that the Lord remembers our sins no more? What does remember mean in this context? In the sacrament prayers, we eat in remembrance
of Christ’s body. Does the kind of remembrance that we exercise there (which must be more than merely recalling him to our consciousness) say anything about the kind of remembrance meant in this verse?

Doctrine and Covenants 76

**Verse 62:** To whom does the word *these* refer?

Why would we want to dwell in the presence of God forever? What is there about being in his presence, rather than someplace else, that is desirable?

Does being in the presence of God mean standing before his throne perpetually? Why do you think what you do in answer to that question? If it doesn’t mean that, what does it mean?

Why does this verse speak of “his Christ”? Is there another Messiah?

**Verse 63:** What event does this verse describe? When will it occur?

**Verse 64 (and 54):** Why is the “church of the Firstborn” (Christ) also called the “church of Enoch” (verse 67)? Aren’t we commanded not to call the church after the name of someone other than the Savior (3 Nephi 27:7–8)? (See also D&C 45:54 and 63:18.)

**Verse 65:** Who are “the just”? Compare John 5:29, Mosiah 15:24, and 3 Nephi 26:5, as well as Luke 14:14 and Acts 24:15. Why is being just so important to our salvation? How is being just related to being righteous?
Verse 66: What is “Mount Zion”? Why do the scriptures use that particular metaphor?

Why is the kingdom of God thought of as a city? How might that phrase have been particularly significant to the Saints at the time of this revelation? (Compare D&C 45:64–71 and 57:2–3.)

Why compare the kingdom to both a mountain and a city at the same time? In other words, why are these two metaphors mixed here?

Verse 67: What does “come to an innumerable company of angels” mean?

Who are the “innumerable company of angels”? Why are they innumerable?

Why are “general assembly” and “church” parallel to each other? Why are “church of Enoch” and “church of the First-born” parallel? What does each description teach us?

Verse 68: This verse tells us that the names of those who are members of the church of the Firstborn are “written in heaven” and that God and Christ—who make no mistakes—make all the judgments in that church. What is this verse teaching? What is the significance of the names being written in heaven rather than, presumably, on earth? What is the significance of telling us that perfect judges do the judging?

Verse 69: What does it mean to be a just person? What level of glory do the just inherit?

What does it mean to be “made perfect”? Who makes us perfect? How? What does the phrase “just [persons] made
perfect through Jesus” suggest about the things we do to perfect ourselves?

What does it mean to say that Christ is the mediator of the new covenant? What does a mediator do? What does a mediator do in ordinary cases? How does that apply to what Christ does for us? How does someone mediate a covenant?

We sometimes speak of Christ paying for our sins. Though the scriptures speak of him suffering for sin and of him manumitting us from slavery to sin—and they use other metaphors—they don’t use the metaphor of payment to describe what his atonement does for us. If we use scriptural language rather than other kinds of language, how would we explain the Atonement?

_Verse 70:_ What does the word _glory_ mean? What does it mean to have a celestial rather than a terrestrial or celestial body?

**Doctrine and Covenants 88**

_Verse 14:_ What does _redemption_ mean in this verse? Redemption from what?

How does redemption make resurrection come to pass?

_Verse 15:_ This is an important doctrine, for with some other religions, traditional Christianity has sometimes (though not usually) denigrated the body, seeing it as a hindrance to our spiritual lives. Many in our culture still look on the body as a hindrance (or, in backlash, they think of the body as the only thing). The privilege and
acclaim we sometimes give supposedly intellectual professions over more physical professions is one of the remnants of this misunderstanding of the body and the spirit. In what other ways do we sometimes forget this necessary unity of spirit and body?

Note: though the soul is defined here as the unity of the spirit and body, it isn’t always or even often used that way in other scriptures. This definition is one that seems to have been saved for the latter days. Therefore, when you read the word soul in scripture, you must ask yourself whether the writer meant spirit, or soul as it is used here.

**Verse 16:** How is the resurrection of the dead the redemption of the soul (spirit and body)? If everyone is guaranteed resurrection, does it follow that everyone is guaranteed redemption of the soul? Why wouldn’t that contradict the doctrine that only some will receive an inheritance in the celestial kingdom?

**Verse 17:** What does it mean to say that Christ quickens all things? In what sense does he quicken all things?

Why does he here insert a reminder of his decree that the poor and the meek will inherit the earth? How is that particular decree relevant to this particular discussion of the resurrection and of the redemption of the soul?

**Verse 18:** To what does the word it refer at the beginning of this verse? How is it to be sanctified?

What does sanctified mean here?

Why does sanctification (as it is used here) only prepare us for celestial glory? Why isn’t it the same as celestial glory?
Verse 33: What does it mean to say “man is spirit”? Among the word spirit’s meanings are “the principle in a living being that makes it alive,” “that about a person which is immaterial,” “the part of a person which survives death,” “the active power of some emotion or frame of mind” (as in “the spirit of the party”), “a tendency, impulse, or inclination,” and “a person’s character.” How is the word spirit being used in this verse?

To what does the word elements refer?

Why would spirit and element need to be connected inseparably in order to “receive a fulness of joy”?