Lesson 38


Doctrine and Covenants 38

Verse 30: To what does “these things” refer?

How do we treasure up wisdom in our bosoms? (What is wisdom?) How would the wickedness of men reveal the same things to us that the Lord is revealing here? How would treasuring up wisdom prevent the wickedness of men from revealing these things? What does it mean that the wickedness of men would reveal it with a voice louder than that which will shake the earth? (What voice is it that will shake the earth?)

We are told that if we are prepared, we need not fear. Specifically, what things might we fear and how can we prepare for them? (What things has this section warned us of and what has it recommended? Those are the things we might fear and the things we must do to prepare.)

Doctrine and Covenants 42

Verses 30–31: The word consecrate means “to devote something as sacred,” “to give something to God.” Why is
it important that what we give for the support of the poor be consecrated? How do we consecrate something?

In speaking of consecrating of our substance “with a covenant and a deed which cannot be broken,” verse 30 clearly has reference to the law of consecration, which we do not practice today as it was practiced in the nineteenth century. But does this verse have a meaning for us anyway? If so, in what way? If not, how are we no longer under this obligation?

Doctrine and Covenants 42

Verse 42: The idea of “idle poor” seems to have a relatively recent origin, probably in the twentieth century, because in previous times it was difficult for most poor people to be idle and survive. But if this verse doesn’t refer to class of people whom we might call “the idle poor,” to whom does it refer? In the early nineteenth century and in earlier times, what kinds of people would usually have been idle?

How might we “translate” the meaning of this scripture for our own understanding and circumstances? (To see a warning to the poor, see D&C 56:17.)

Doctrine and Covenants 52

Verse 40: What does the word disciple mean literally? Why does not caring for the poor and the needy and the sick and the afflicted disqualify us as disciples in that sense?
Doctrine and Covenants 56

Verse 16–20: Here are a cursing on the rich and a cursing on the poor—and a blessing on the poor. Why do you think the Lord didn’t include a blessing on the rich?

Verse 16: What does it mean to have a cankered soul? What is the significance of the lament at the end of the verse?

Verse 17: Why are so many more warnings given to the poor than to the rich?

Verse 18: This verse says the fatness of the earth belongs to the poor who are pure in heart, etc. Why to the poor who have those qualities rather than simply to those people who have those qualities, poor or not?

Verses 19–20: As it is used here, what does the word recompense mean? Notice that rather than speaking of the Lord giving recompense, this verse says “his recompense shall be with him.” What things might we infer from that phrasing?

Why does he say the poor will rejoice?

Why will the descendants of the poor inherit the earth?

Doctrine and Covenants 58

Verse 26: We usually think of sloth as laziness, and we don’t usually think of those who do only what they are required to do as lazy. Usually we think of the lazy as those who don’t even do what they are supposed to do. Why is someone who has to be commanded in everything slothful?
Why don’t we receive a reward if we only do what we are commanded to do? Couldn’t we complain, “I did everything I was commanded to do”?

**Verse 27:** What does it mean to be *anxiously* engaged? Why is this singular, “a good cause,” rather than plural, “good causes”?

Does this verse suggest that if we do only what we are commanded, then we do not bring forth much righteousness? Why does bringing forth much righteousness require that we do many things of our own free will? How do we balance the requirement that we do many things on our own, that we go beyond doing what is commanded, with warnings not to look beyond the mark or steady the ark (D&C 85:8)?

**Verse 28:** This verse says that “the power is in them.” What power is in us?

Webster’s 1828 dictionary says that an agent is “one that exerts power, or has the power to act.” How does that help us understand the claim that men “are agents unto themselves”?

**Doctrine and Covenants 88**

**Verses 123–25:** Notice that the specific commandments given in verse 124 are enclosed in commandments to love in verses 123 and 125. Why? How are the commandments given in 124 related to verses 123 and 125?

**Verse 123:** Does this verse imply a connection between love, not being covetous, and learning to give one another what the gospel requires? If so, what might that connection be?
Why does the verse use the word *impart* rather than “give”? Webster’s 1828 dictionary gives these definitions for the word *impart*: “1. To give, grant or communicate; to bestow on another a share or portion of something. . . . 2. To grant; to give; to confer. . . . 3. To communicate the knowledge of something; to make known; to show by words or tokens.” Which of these are most relevant to the meaning of this verse? Are any irrelevant?

**Doctrine and Covenants 104**

**Verses 13–18:** Like the verses in section 42, these verses are about the law of consecration. How is that law relevant to us? What are our stewardships, and how do we account for them?

**Verse 14:** Is it significant that the Lord says that he *built* the earth rather than that he *created* it? If so, does that significance change the meaning of these verses at all?

**Verse 16:** The Lord says that we must provide for the poor in the Lord’s way. What is that way as he describes it here? What does it mean to exalt the poor and make the rich low?

**Verse 17:** If there is enough in the earth to spare, why are so many people impoverished?

How do we decide when we have imparted enough of our portion of the Lord’s abundance to the poor?

**Verse 18:** Can you say in practical terms what this verse warns? Can you say, specifically, how this puts us in danger—and of what?