Lesson 39

1 Peter 4:6; Doctrine and Covenants 2; 110:13–16; Joseph Smith—History 1:38–39

1 Peter 4

*Verse 6:* Why is the first clause of this verse in the past tense?

To what preaching is Peter referring? Are the dead referred to in this verse the same as “the spirits in prison” mentioned in 1 Peter 3:19? How do you know?

To what does “judged according to men in the flesh” refer? Is it talking about the judgments that came upon these people while they were alive? If not, why not?

What could it mean to “live according to God in the spirit”?

Malachi 4; Doctrine and Covenants 2; 110; and Joseph Smith—History 1

These scriptures are all are variations of each other. To think about those, look at this side-by-side comparison of the four scriptures. Then consider some of the questions that follow.
**Malachi 4:5–6**

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

**Joseph Smith—History 1:38–39**

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

**Doctrine and Covenants 2:1–3**

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to the fathers.

If it were not so, the whole earth would be utterly wasted at his coming.

**Doctrine and Covenants 110:14–15**

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.
The Hebrew word translated “curse” means “an order to set something aside to be destroyed.” For example, one can imagine a mother saying, “Throw that banana peel in the compost can.” Using the word curse as it is used in Malachi 4:6, we could say that she had uttered a curse on it, ordering that it be set aside to be destroyed in the compost heap. Does that meaning shed any further light on how we can understand D&C 110:15?

**Joseph Smith—History 1**

**Verses 38–39:** Moroni gives a different version of Malachi here. Why do you think that might be so? Does the pronoun I in this verse refer to Moroni or is he speaking as the Lord? How would you decide?

What does the verb plant suggest about what Elijah will do and how what he does will affect us?

What promises were made to the fathers? By whom? Where do we find those promises? Why would having those promises in their hearts turn the children toward their fathers? Is Moroni talking about ancient covenants here? If so, which one or ones?

Why is this promise made in conjunction with the promise that the priesthood will be revealed, as if the two were expressions of the same thing? Is Moroni making a direct connection between the turning of the children’s hearts to the fathers and the revelation of the priesthood? What is that connection? Is it any more than that we must have the priesthood in order to carry out proxy ordinances for the dead?
In what ways will the day when the Lord comes be great? In what ways will it be dreadful? Webster’s 1828 dictionary gives two definitions of *dreadful*, “impressing great fear” and “awful; venerable.” Which do you think is intended in this verse?

When the speaker says, “If it were not so,” to what does it refer: to the revelation of the priesthood or to planting the promises to the fathers in the hearts of the children? How would you decide?

**Doctrine and Covenants 110**

**Verses 13–15:** Is it significant that Elijah speaks verses 14–16?

All the variations of this quotation in modern scripture follow this pattern—namely, that the hearts (plural) of the fathers will be turned to the hearts (plural) of the children. In Malachi, however, we are told that the heart (singular) of each will be turned to the other. Does Malachi teach us something different by using the singular?

What might the curse be that would occur were the fathers’ and children’s hearts not to be turned to one another?

**Verse 16:** What does *therefore* mean in this verse? It cannot mean that this verse states the logical outcome of what is said in verses 14 and 15. Perhaps, instead, it means “because of that.” What is the connection between Elijah’s coming and the turning of the hearts of fathers to children and children to fathers, on the one hand, and receiving the keys of this dispensation on the other? Are they the same thing?

Why doesn’t this revelation of Elijah speak directly of the priesthood?