Lesson 6
Doctrine and Covenants 6; 8; 9; and 11

You will find study questions for D&C 6, 8, and 9 in the materials for lesson 5.

Doctrine and Covenants 11

**Verses 1–9:** With slight variations, these are the same as D&C 6:1–9. There is also overlap between them and a number of other verses in other sections, such as D&C 4:4, 12:1–6, and 14:1–5. How do you explain those repetitions?

**Verses 1–2:** Why does the Lord announce himself? What does it mean to give heed to his word? What does it mean that his word is like a sword? What point is he making when he says his word divides joint and marrow? Why this violent imagery?

**Verses 3–5:** Except for in Alma 26:5, we find this harvest image exclusively in the Doctrine and Covenants. Why is this image particularly appropriate to the last days?

Here and in each of the sections that repeat this image, 4, 6, and 12, there is a close connection between the call to take part in the harvest and the admonition to ask and to knock if we wish to receive. What is the connection between those two ideas?
Verse 6: Do we know what Joseph asked that prompted this revelation? (The heading gives a clue, as do verses 8, 15–17, and 20–22.)

How would those first receiving this revelation have understood the word Zion, not yet having the Book of Moses or revelations about the city that is to be built?

Now that we have further revelation, how do we understand Zion? What is the cause of Zion? How can we bring its cause forth? How can we establish its cause?

Verse 7: Why do you think the Lord gives this instruction to Hyrum? Does this suggest that perhaps Hyrum was tempted by the desire for riches, or is there a better explanation? Is the Smith family history relevant here?

How does this admonition apply to us? Don’t we seek for riches when we choose a career and take into important account what it will pay?

Verse 8: Does this have anything to do with D&C 4:3?

Verse 9: Here is another often-repeated admonition (Mosiah 18:20 and D&C 19:21, as well as the already mentioned D&C 6:9, for example). What does it mean to preach only repentance?

The Lord admonishes Hyrum to keep the commandments, including that to bring forth his work, immediately after telling him only to preach repentance. Can you explain the connection between those admonitions?

Verses 10–11: Notice that these verses are one sentence. What is Hyrum’s gift? What has having a gift to do with verse 11?
**Verses 12–14:** Can you decide what the word *spirit* refers to each time it is used here? Does it refer to the same thing each time?

**Verse 15:** Hyrum is told that he cannot preach until he is called. But section 4 (verse 3) says that we are called if we have desires. How do you reconcile these two verses?

**Verse 19:** Concretely, what does it mean to cleave to the Lord? What does the word *cleave* suggest (compare Genesis 2:24)?

**Verses 21–22:** This instruction is given to Hyrum in the context of telling him that he must wait until the translation is finished to preach. (See verse 19.) How do these verses relate to that admonition? What word had gone forth among the children of men? What is the Lord commanding Hyrum to study?

If we desire to teach, we must obtain his word. How do we do that?

**Verse 25:** Against what is the Lord warning Hyrum? How might one deny the spirit of revelation? What is the difference between the spirit of revelation and the spirit of prophecy?

**Verse 26:** The verb phrase “treasure up” doesn’t have an object. What do you think that object is?

**Verses 28–29:** Why is the testimony here important to Hyrum? Consider each element of this testimony: Christ is the Son of God; he was rejected by his own. Why do you think the Savior chose to use those two particular points as his testimony to Hyrum? How might they be significant to Hyrum in particular?
Verse 30: How do we receive Christ? What does it mean to become one of his children? If we are already the children of God, how do we become his children? (Another look at King Benjamin’s sermon may be helpful here, especially Mosiah 5.)