

# Doctrine and Covenants and Church History

S E M I N A R Y



STUDENT STUDY GUIDE

# **Doctrine and Covenants and Church History Student Study Guide**

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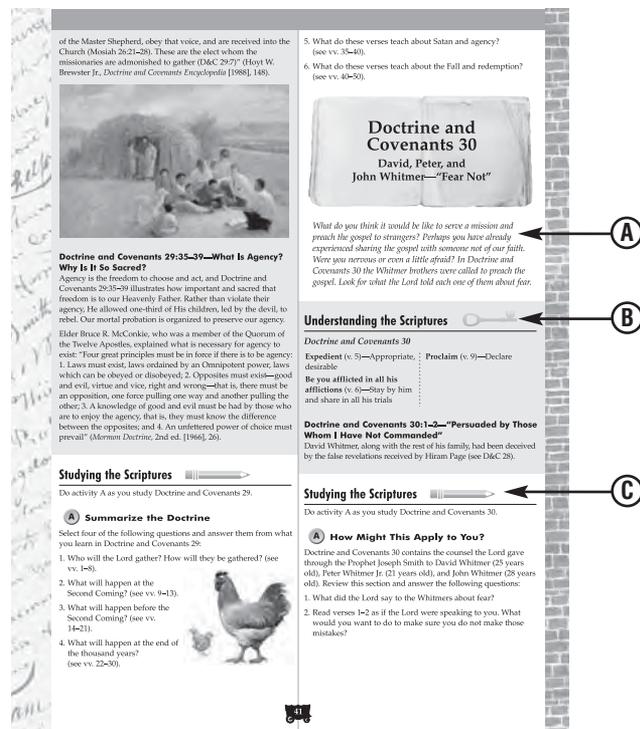
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# How to Use This Manual

As the title of this manual suggests, this is a guide to your study of the scriptures. It contains several sections to help increase your understanding of what you read.



## A Introduction

Beneath the headings, which are printed on pictures of an open book, are introductions to the chapters or sections of scripture you are assigned to read. These introductory sections contain the following kinds of information:

- The historical setting
- An explanation of how the scripture block relates to chapters or sections before or after it
- Questions and ideas to think about before or during your reading that will help you concentrate on the message of the block

## B Understanding the Scriptures

The “Understanding the Scriptures” section provides help for difficult words and phrases and commentary to help you understand ideas and concepts contained in the scriptures. The commentary often includes statements by General Authorities of the Church.

## C Studying the Scriptures

The “Studying the Scriptures” section contains questions and activities to help you discover, think about, and apply the principles of the gospel found in the scriptures. There is not room to write in the manual, so you will need to do these activities in a notebook or on your own paper.

The following steps will help you as you study the scriptures:

- Begin with prayer.
- Read the introduction to the chapter or section you will be studying, and consider other “Before Reading” study skills (see pp. 3–4).
- Read the assigned chapter or section, referring to the appropriate “Understanding the Scriptures” section for help. Use “During Reading” study skills (see pp. 4–5). Write notes and questions in your notebook. Also write about feelings or impressions that are important to you.
- Do the activities in the “Studying the Scriptures” section for the chapter or section you are studying. Sometimes you will get to choose which activities to complete. If you want to learn more, complete all of the activities.

## Home-Study Seminary Program

If you are in a home-study seminary program, the reading chart on page 7 shows you what you should read each week of seminary. Remember that seminary is a daily religious education program, that prayerfully reading your scriptures should be a daily practice, and that you will need to work on your seminary assignments each school day even though you will not attend seminary each day. If you have more or less than 36 weeks in your seminary year, your teacher will tell you which chapters or sections you should read in a week and which assignments to complete. Reading the scriptures and using this study guide should take 30 to 40 minutes each school day you do not attend seminary class.

Each week you should give your teacher the pages from your notebook that contain your thoughts about the scriptures and the study guide activities you completed for that week. Your teacher will read and respond to them and return your notebook to you. You might choose to have two notebooks and use them every other week. You could also write in a loose-leaf binder and turn in the pages you did that week. When your teacher returns the pages, put them back into the notebook.

## Daily Seminary Program

If you are in a daily seminary program, you will use this study guide as instructed by your teacher.

# Studying the Scriptures

This study guide has been prepared to help you read, study, and understand the scriptures. Since most of your study time will be spent reading and thinking about the scriptures, this section has been included to help you make it more effective.

Elder Howard W. Hunter, then a member of the Quorum of the Twelve Apostles, gave Church members valuable counsel on scripture study, which is summarized below. You may want to write his ideas on a card and put the card in a place where you can see it while you study.

- Read carefully to understand the scriptures.
- Study every day.
- Set a regular time every day when you will study.
- Study in a place where you can concentrate without distractions or interruptions.
- Study for a period of time rather than reading a certain number of chapters or pages.
- Have a study plan.  
(See Conference Report, Oct. 1979, pp. 91–93; or *Ensign*, Nov. 1979, pp. 64–65.)

Using the study helps found in the Latter-day Saint editions of the scriptures, along with good study skills, will benefit your scripture study.

## Study Helps in the Latter-day Saint Editions of the Scriptures

### Cross-References

A cross-reference is a scripture reference that will lead you to additional information and insight on the topic you are studying.

34 These <sup>a</sup>words are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man;  
35 For it is my <sup>b</sup>voice which speaketh them unto you, for they are given by my Spirit unto you, and by my power you can read them one to another; and <sup>c</sup>save it were by my power you could not have them;  
36 Wherefore, you can <sup>d</sup>testify that you have <sup>e</sup>heard my voice, and know my words.  
37 And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the Twelve, who shall have the desires of which I have spoken;  
38 And by their <sup>f</sup>desires and their <sup>g</sup>works you shall know them.  
39 And when you have found them you shall show these things unto them.  
40 And you shall fall down and <sup>h</sup>worship the Father in my <sup>i</sup>name.  
41 And you must preach unto the world, saying: You must <sup>j</sup>repent and be baptized, in the name of Jesus Christ;  
42 For all men must repent and be baptized, and not only men, but women, and <sup>k</sup>children who have arrived at the years of <sup>l</sup>accountability.  
43 And now, after that you have received this, you must keep my <sup>m</sup>commandments in all things;  
44 And by your hands I will work <sup>n</sup>a <sup>o</sup>marvelous work among the child-

For example, read Doctrine and Covenants 18:34–35 and notice footnote 35a. By finding and reading the scripture referred to in the footnotes, what additional insights do you gain about how the Lord’s voice can be heard?

D&C 20: 38.	36a <sup>tc</sup> Testimony.
30a 1 Ne 11: 22 (22–28);	b Ex. 19: 9 (7–13).
D&C 20: 72 (72–74).	36a <sup>tc</sup> Motivations.
b D&C 18: 3 (3–4).	b <sup>tc</sup> Good Works.
31a D&C 107: 23 (23–39).	40a <sup>tc</sup> Worship.
32a <sup>tc</sup> Miso. 3: 4 (1–4); D&C	b 1 Kes. 8: 29.
20: 39 (39, 60); 107:	<sup>tc</sup> Name.
39 <sup>tc</sup> Priesthood.	41a <sup>tc</sup> Baptism, Essential;
Ordination.	Repentance.
b <sup>tc</sup> Priest.	42a <sup>tc</sup> Children; Family;
c 1 Pet. 1: 21; D&C 68:	Children, Duties of.
3 (3–4).	b D&C 20: 71: 26; 47;
d D&C 20: 27.	48: 25 (25–27).
34a <sup>tc</sup> Scriptures, Value	43a <sup>tc</sup> Commandments of
of.	God.
35a D&C 1: 26.	44a Isa. 29: 14; D&C 4: 1;
<sup>tc</sup> Revelation.	6: 1.

## Topical Guide and Bible Dictionary References

The Topical Guide (TG) contains an alphabetical list of hundreds of topics with scripture references in all four standard works of the Church. The Bible Dictionary (BD) gives definitions and explanations for many biblical names and subjects. Although not referenced in the footnotes, you may want to check the index for the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price for additional references.

39 And it shall come to pass that he that feareth me shall be <sup>a</sup>looking forth for the great <sup>b</sup>day of the Lord to <sup>c</sup>come, even for the <sup>d</sup>signs of the coming of the <sup>e</sup>Son of Man.

32b Job 2: 9; Rev. 16: 11, 21.	e D&C 68
33a D&C 43: 18; 84: 118; 88: 87 (87, 90).	f TG Jesus Man.
b D&C 63: 33.	40a Joel 2: 3
35a Matt. 24: 6.	41a Joel 1: 1
36a Matt. 24: 27; D&C 45: 28.	D&C 29 (25–26).
37a Mark 13: 28; Luke 21: 29 (29–31); D&C 35: 16.	b Gen. 19: 11; 3 Ne (13–14); (29–30).
39a Job 1: 1; D&C 10: 56 (55–56). <sup>tc</sup> Reverence.	42a Joel 2: 1
b 2 Pet. 3: 12 (10–13); D&C 35: 15 (15–16); 49: 23; Moses 7: 62.	D&C 88
c <sup>tc</sup> Day of the Lord.	43a TG Israel of; Israe of.
d TG Jesus Christ, Second Coming.	44a Ex. 19: 1
	b TG Glory of

For example, read Doctrine and Covenants 45:39. As you do, you may wonder about the word *feareth* in the phrase “he that feareth me.” Does this mean that the Lord wants us to be afraid of Him? Notice the footnote that refers you to the Topical Guide and the subject “reverence.” Find a scripture reference that clearly teaches the need to show reverence to the Lord. Look in the Bible Dictionary under “*fear*”

(p. 672) to find a further explanation of two different scriptural uses of the word *fear*.

## Help with Words and Phrases

Some words and phrases are labeled with the following notations:

- HEB: An alternate (substitute) translation from the Hebrew (the original language of the Old Testament).
- GR: An alternate translation from the Greek (the original language of the New Testament).
- IE: An explanation of idioms (words or phrases used in a specific way when the scriptures were written but not commonly used today) and difficult constructions.
- OR: A clarification of the meaning of archaic (old) expressions.

22a 1 Pet. 2: 8 (4–8).	28a D&C 52: 11.
23a <sup>tc</sup> Treasure.	29a HEB hosts.
b <sup>tc</sup> Celestial Glory;	b GR posterity.
God, Glory of.	30a <sup>tc</sup> Righteousness.
25a IE Hosea.	31a <sup>tc</sup> Apostasy, of Israel.
b Hosea 2: 23; Zech. 13: 9.	32a GR Why.
26a GR sons. <sup>tc</sup> Sons and Daughters of God.	b Isa. 8: 14 (13–15); Matt. 21: 44 (43–45); Luke 2: 34.
27a IE Isaiah.	33a <sup>tc</sup> Cornerstone; Jesus Christ, Prophecies about.
b Isa. 10: 22.	
c <sup>tc</sup> Israel, Blessing of.	
d <sup>tc</sup> Israel, Remnant of.	

What insight do you gain from knowing the meaning of the Hebrew word for “Sabbath” in Romans 9:29?

12 But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

13 And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

14 Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

15 And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

16 Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbth upon the trees and walketh upon the earth;

'gladden th  
19 Yea, fo  
for taste a  
then the b  
soul.

20 And i  
hath giver  
man; for t  
made to be  
to excess.

21 And  
offend. Go  
'wrath 'ki  
'confess ne  
and 'obey

22 Behold  
law and I  
trouble me  
matter.

23 But tea  
'works of 'ri  
his 'precar  
'world, and  
to come.

24 I, the S  
the Spirit

9b To Assembly for  
Worship; Prayer.  
c D&C 42: 4  
To Sacrament.  
d Lev. 23: 3; 23: 3;  
Alma 5: 26 (26-27);  
D&C 48: 29.  
To Sabbath.  
10a Ex. 31: 2; Lev. 23: 25;  
To Bapt. Worship.  
11a To Commitment; Vows.  
12a Neh. 8: 10; Rev. 1: 10.  
b In offerings, whether  
of time, talents, or  
money, in service of  
God and fellowman.  
c To Sacrifice.  
e To Confession.  
13a To hungering and  
thirsting after

righteousness; cf.  
Matt. 5: 6; 3 Ne. 12: 6.  
To Fasting.  
b To Joy.  
15a To Thanksgiving.  
b Ex. 25: 21-71; 35: 5;  
D&C 64: 22 (22, 34);  
97: 8; To Cheerfulness.  
c Prov. 17: 22.  
d 1 Pet. 4: 3; D&C 88: 69.  
e To Laughter.  
16a To Abundant Life.  
17a Gen. 1: 31; Moses 7:  
12; Moses 2: 31.  
b D&C 70: 16 (15-16).  
18a To Earth. Purpose of;  
Meat.  
b Gen. 1: 29; 9: 3 (3-4).  
c To Happiness.

How does the footnote help you understand the meaning of the word *oblations* in Doctrine and Covenants 59:12? What kind of oblations could you offer on the Sabbath? In addition to going without food, what else does *fasting* mean?

## The Joseph Smith Translation of the Bible

The Lord commanded the Prophet Joseph Smith to study the Bible and seek revelation to obtain a more complete and true biblical translation (see D&C 45:60). Consequently, the Prophet Joseph Smith restored many important truths and made many significant changes in Bible passages that were possibly mistranslated, unclear, or incomplete (see Articles of Faith 1:8). This version with the inspired changes is called the “Joseph Smith Translation.” The translation is abbreviated in the footnotes as “JST.” Some Joseph Smith Translation changes are in the footnotes, while others are found in an appendix entitled “Joseph Smith Translation,” which begins on page 797 of the Latter-day Saint edition of the King James Version of the Bible.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written,

Read Matthew 4:2–6. What important help does the Joseph Smith Translation provide for these verses?

2a Mosiah 3: 7, to Fasting.  
b Ex. 24: 18.  
2c JST Matt. 4: 2... and  
had communed with God,  
he was afterwards an  
hungred, and was left  
to be tempted of the devil.  
3a To Devil.  
b To Bread.  
4a Deut. 8: 3; D&C 84: 44  
(43-44).  
b To Mortality.  
c To Bread.  
d To Revelation.  
e To God, Body of (Cor-  
poral Nature).  
5a JST Matt. 4: 5 Then  
Jesus was taken up into  
the holy city, and the  
Spirit setteth him on  
the pinnacle of the  
temple.  
b Neh. 11: 1.  
6a JST Matt. 4: 6 Then the  
devil came unto him and  
said, If...  
b Matt. 27: 40; D&C 20:  
22.

7a D&C 10:  
(13-14), T  
Christ, Te  
Test, Try,  
Ba JST Matt.  
gain, Jesu  
Spirit, em-  
him...  
b D&C 10:  
Earthly.  
9a JST Matt.  
devil came  
again, and  
10a To Devil.  
b To Wash  
11a JST Matt.  
now Jesu  
John was  
prison, an  
angels, an  
they came  
tered unt

## Bible Maps and Photographs

The Bible maps and photographs found in the appendix of the Latter-day Saint edition of the Bible are helpful in finding places referred to in the scriptures.

## Church History Chronology, Maps, and Photographs

In 1999 the Church added new maps and photographs to the triple combination. These features are similar to the corresponding ones in the Latter-day Saint edition of the King James Bible. This section also includes a chronology of Church history events. Turn to this section and find what year and month the Prophet Joseph Smith completed his translation of the Book of Mormon. Turn to map 2 and locate the Joseph Smith Sr. log home. What important event occurred there? (see note 1).

## Chapter Headings, Section Headings, and Verse Summaries

Chapter and section headings and verse summaries explain or give important background information to help you understand what you read. For example, what helpful information do you get by reading the section heading to Doctrine and Covenants 89?

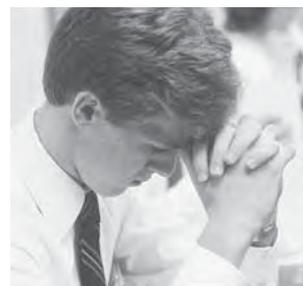
Having the study helps found in Latter-day Saint editions of the scriptures is similar to having a small collection of reference books available to you—all in one place!

## Scripture Study Tools

Nephi said we ought to “feast upon the words of Christ” (2 Nephi 32:3), and Jesus commanded the Nephites to “search [the scriptures] diligently” (3 Nephi 23:1). This kind of study involves more than just quickly reading through the scriptures. The following ideas and tools will help you learn more when you study. They are divided into three different categories: before reading, during reading, and after reading.

### Before Reading

#### Prayer



The scriptures were written by inspiration. Consequently, they are best understood when we have the companionship of the Holy Ghost. In the Old Testament we learn about the priest Ezra who “prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel” (Ezra 7:10). Prepare

your heart to read the scriptures by obeying the commandments and humbly praying each time you read.

#### Understand the Setting

Understanding the historical background of the scriptures will help you gain greater insights as you read. The section headings in the Doctrine and Covenants provide a brief explanation of the historical background of the revelations. The index at the back of the triple combination also contains useful information. If you have time, you may also refer to other Church-produced books and manuals that have background on the scripture you are reading.

## Read the Section Headings and Verse Summaries



Section headings provide a brief and helpful historical background to the contents of each section of the Doctrine and Covenants. Verse summaries are simple overviews of the main ideas in the section. Reading the section heading and verse summary before you begin to study a section is not only a good study habit but will also help you prepare yourself to ask questions and look for answers as you read.

### Ask Questions

Before you read, it is helpful to ask yourself questions like “Who wrote these verses?” “To whom?” “Why is this teaching included in the scriptures?” “What do I want to know or learn as I read today?” and “What would the Lord want me to learn from these scriptures?” As you read the scriptures, look for answers to your questions. Remember that you can also use the study helps in the Latter-day Saint editions of the scriptures or look for answers in Church manuals and publications.

## During Reading

### Don't Be Afraid to Stop

Most nuggets of gold are not found on the surface of the ground—you must dig for them. Your scripture study will be much more valuable if you will slow down or stop and do some of the activities that follow.

### Ask Questions



Continue to ask questions, as you were instructed to do in the “Before Reading” section. As you read, rephrase questions you asked before reading or come up with completely different questions. Seeking answers to questions is one of the most important ways we gain greater understanding from our

scripture study. One of the most important questions to ask is “Why might the Lord have inspired the writer to include this in the scriptures?” Look for the obvious clues writers sometimes leave when they say something like “and thus we see.”

### Answer Questions Given in the Scriptures

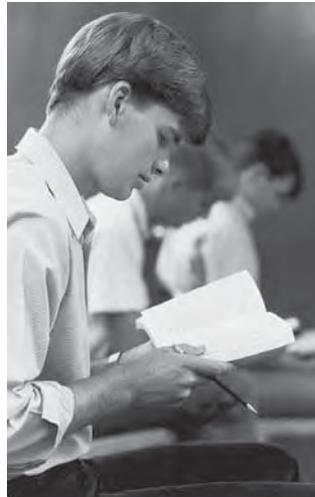
Many times the Lord asks and then answers a question. He asked some of the elders of the Church, “Unto what were ye ordained?” (D&C 50:13). Then He answered, “To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth” (v. 14).

On other occasions questions are asked but no answers are given—generally because the answer may be obvious. Sometimes the scriptures do not give an answer because the question asked may require some thinking and the answer may not be immediate. For example, read Alma 5:14–33 and answer the questions in those verses as if you were there.

## Use the Study Helps in the Latter-day Saint Editions of the Scriptures

See the section “Study Helps in the Latter-day Saint Editions of the Scriptures” on pages 2–3.

### Understand the Words



Use a dictionary. Sometimes looking up a word you think you already know can give you additional insight. The “Understanding the Scriptures” sections of this manual will help you understand many difficult words and phrases.

Be aware that sometimes the Lord has inspired His prophets to include explanations in their writings that help us know the meaning of words and phrases. For example, read Doctrine and Covenants 41:5 and find out what the Lord said it meant to be His disciple.

### Insert Your Name

Using your own name in a verse helps make scriptural teachings more personal. For example, what difference does it make to use your own name in place of “David” as you read Doctrine and Covenants 30:1–2?

### Visualize

Picture in your mind what is taking place. For example, when you read Joseph Smith—History 1:27–47, try to imagine how you



might feel if an angel appeared to you in your bedroom three times and gave you an important message.

At times, the scriptures tell us to visualize. Read Alma 5:15–18 and stop to do as Alma suggests. Take some time to write about how you felt as you visualized those verses.

### Look for Connecting Words

Connecting words include *and*, *but*, *because*, *therefore*, and *nevertheless*. As you read these words, notice what they help you understand about two or more ideas. Sometimes they show how two or more things are similar or different.

For example, if you think about what the word *because* indicates in Doctrine and Covenants 84:54–55, you can learn an important truth about the importance of the Book of Mormon.

54 And your “minds in times past have been ‘darkened because of ‘unbelief, and because you have treated ‘lightly the things you have received—  
55 Which ‘vanity and unbelief have brought the whole church under condemnation.

*Because* indicates a cause-and-effect relationship between the Saints’ belief and gratitude for the Book of Mormon and their ability to receive revelation and the Lord’s blessings.

Read Doctrine and Covenants 45:30–32 and note how the word *but* shows a contrast between the conditions of the wicked and the righteous in the latter days.

30 And in that generation shall the times of the Gentiles be fulfilled.  
31 And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land.  
32 But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.

Emphasizing the word *but* can give us assurance that the righteous will be spared some of the destructions before the Second Coming.

### Look for Patterns



In Doctrine and Covenants 52:14, the Lord declared He would give a pattern whereby we may avoid deception from Satan. Then, in verse 19, He referred to this pattern. Knowing that

between verses 14 and 19 there is help from the Lord on how to recognize good or evil spirits, we should read and study these verses to understand the pattern.

Another example of finding patterns is to look for the Lord's explanation of cause and effect by watching for His use of the words *if* and *then*. In Doctrine and Covenants 5, Martin Harris was told what he must do to receive a specific gift from the Lord. Read verse 24 and find the *if-then* pattern. Look for what he was told he must do to receive the blessing he was seeking.

The repetition of a word, phrase, or idea is another pattern to look for. For example, compare the content of the first five verses of Doctrine and Covenants 11; 12; and 14. Each of these revelations were given to Church members who were beginning to labor in the Lord's kingdom. Notice the similar message the Lord had for each of His servants.

### Look for Lists



Lists help you understand more clearly what the Lord and His prophets teach. The Ten Commandments are a list (see Exodus 20). The Beatitudes in 3 Nephi 12:3–11 are easily seen as a list. Finding other lists may require a little more effort. For example, make a list from Doctrine and Covenants 68:25–31 of

what the Lord said parents are required to teach their children.

### Look for Types and Symbols



Prophets often use symbols and imagery (types) to more powerfully communicate their messages. For example, parables are a way of telling a message simply and in a way that has a much deeper meaning. The story in a parable makes the lesson taught more memorable and meaningful.

The following suggestions may help you understand symbols in the scriptures:

1. Look for comparisons between persons, places, and things. Sometimes words such as *like*, *as*, or *likened unto* help identify symbols.

2. Look for an interpretation in the scriptures or the study helps. For example, many elements of the parable of the wheat and the tares from Matthew 13 are explained in Doctrine and Covenants 86:1–7 and 101:64–66. Sometimes an interpretation can be found by using a cross-reference in the footnotes.

3. Think about the nature or characteristics of the symbol and what the symbol teaches you. You might ask, "Why was this symbol used?" Alma used this skill in explaining the Liahona to his son Helaman (see Alma 37:38–47).

4. See if the symbol teaches you something about the Savior. The Lord told Adam that "all things bear record of [Him]" (Moses 6:63). For example, in Doctrine and Covenants 101:81–91, how is the judge who answers the pleas of the woman like the Lord answering the Saints' cries for help?

### Look for Contrasts

Stories and examples of good and evil are often placed next to each other in the scriptures to show the differences between the two. As you identify scriptural contrasts, ask, "What am I supposed to learn from contrasting these two stories?" For example, consider what can be learned by contrasting the reign of King Benjamin (see Mosiah 2) with that of King Noah (see Mosiah 11).

### Cluster Scriptures

President Boyd K. Packer taught: "Individual doctrines of the gospel are not fully explained in one place in the scriptures, nor presented in order or sequence. They must be assembled from pieces here or there" (*The Great Plan of Happiness* [address to religious educators at a symposium on the Doctrine and Covenants and Church History, Brigham Young University, Aug. 10, 1993], 1). Therefore, as you study the scriptures, look for familiar words, phrases, principles, topics, and events that seem familiar to you from other scriptures you have read. Cross-reference scriptures by writing the reference to another similar scripture in the margin. Doing this in several verses gives you a chain of scriptures on a specific topic that you can find by going to any of the scriptures in the chain. Look for differences as you compare and contrast these passages. Ask, "What insights do I gain from clustering these scriptures?" For example, cluster the following passages and notice how your understanding of the doctrine is expanded: Mosiah 1:11; 5:7–9; Alma 5:38–41.

### Write



Keep a journal, some paper, or a notebook close by to write down ideas you want to remember, such as lists, special insights you get, or your feelings about something you read. To help you remember thoughts or insights the next time you read, you may want to write these ideas in the margins of your scriptures as well.

Many people like to mark important words and phrases in their scriptures.

There is no right or wrong way to do this. (You may not want to do it at all.) Some people circle the verse number or shade or underline important words and phrases that give special meaning to a verse. Marking scriptures can often help you find important verses more quickly.

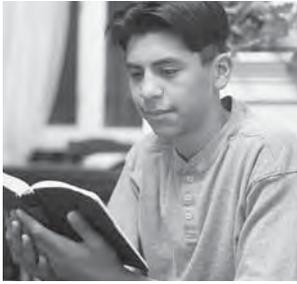
## After Reading

### Ponder



To ponder is to think deeply about something, asking questions and evaluating what you know and what you have learned. Sometimes the scriptures call this “meditating” (see Joshua 1:8). There are several good examples in the scriptures where important revelations came as a result of pondering, especially pondering the scriptures (see D&C 76:15–20; 138:1–11).

### Liken the Scriptures to Yourself



To liken the scriptures to yourself is to compare them to your own life. To do this effectively, ask questions like “What principles of the gospel are taught in the scriptures I just read?” and “How do those principles relate to my life?” An important part of likening the scriptures to yourself is listening

to promptings of the Spirit, who the Lord promised “will guide you into all truth” (John 16:13).

The Doctrine and Covenants uses many situations and principles taught in the Bible to illustrate and teach doctrines in the latter days. For example, Moses used the spirit of revelation to bring “the children of Israel through the Red Sea on dry ground” (D&C 8:3); Church members are cautioned to not “steady the ark of God,” as did Uzzah (D&C 85:8; see also 2 Samuel 6:6–7); and the Saints are commanded to “do the works of Abraham” (D&C 132:32).

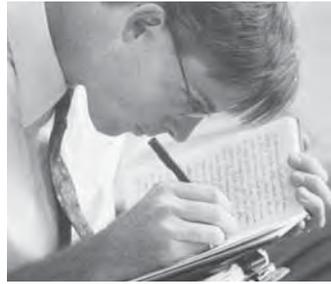
### Reread



We do not understand everything in a passage of scripture the first time we read it. In fact, it takes a lifetime of study to truly understand the scriptures. Often, we begin to see patterns, visualize better, and more deeply understand the scriptures

after two or three readings. You may want to look for new teachings or ask different questions as you reread. Trying to rewrite a story or just a verse or two in your own words may help you discover whether or not you understood what you read and help you better understand the scriptures.

### Write



Some people keep a journal in which they write the main idea of what they read, how they feel about it, or how it applies to their life. If you are using this manual for home-study seminary, you are required to keep a notebook to receive credit. This notebook will be like a scripture journal.

It is also good to talk with others about what you read. Writing down some notes so that you remember what you want to talk about and discussing what you learned will help you understand and remember more of what you read.

### Apply



The real value of knowledge you gain from the scriptures comes when you live what you learn. Greater closeness to the Lord and feeling the peace He gives are just some of the blessings that come to those who live the gospel. In addition, the Lord said that those who live what they learn will be

given more, while those who will not live what they learn will lose the knowledge they have (see D&C 1:33).

“Let your time be devoted to the studying of the scriptures . . . ; and then it shall be made known what you shall do” (D&C 26:1).

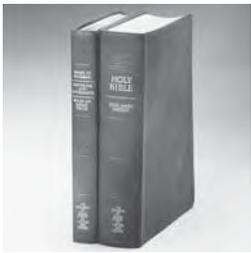
# Doctrine and Covenants and Church History Reading Chart

## Days I Read Ten Minutes or More

## Assigned Chapters I Read This Week

S	M	T	W	TH	F	S	Week	Assigned Chapters
S	M	T	W	TH	F	S	Week 1	"Studying the Scriptures"
S	M	T	W	TH	F	S	Week 2	Joseph Smith—History 1
S	M	T	W	TH	F	S	Week 3	Explanatory Introduction Doctrine and Covenants 1 2 3 4 5
S	M	T	W	TH	F	S	Week 4	Doctrine and Covenants 6 7 8 9 10
S	M	T	W	TH	F	S	Week 5	Doctrine and Covenants 11 12 13 14 15 16 17 18
S	M	T	W	TH	F	S	Week 6	Doctrine and Covenants 19 20 21
S	M	T	W	TH	F	S	Week 7	Doctrine and Covenants 22 23 24 25 26 27 28 29
S	M	T	W	TH	F	S	Week 8	Doctrine and Covenants 30 31 32 33 34 35 36 37 38
S	M	T	W	TH	F	S	Week 9	Doctrine and Covenants 39 40 41 42
S	M	T	W	TH	F	S	Week 10	Doctrine and Covenants 43 44 45 46 47
S	M	T	W	TH	F	S	Week 11	Doctrine and Covenants 48 49 50 51 52 53
S	M	T	W	TH	F	S	Week 12	Doctrine and Covenants 54 55 56 57 58 59
S	M	T	W	TH	F	S	Week 13	Doctrine and Covenants 60 61 62 63 64
S	M	T	W	TH	F	S	Week 14	Doctrine and Covenants 65 66 67 68 69 70 71 72 73
S	M	T	W	TH	F	S	Week 15	Doctrine and Covenants 74 75 76
S	M	T	W	TH	F	S	Week 16	Doctrine and Covenants 77 78 79 80 81 82 83
S	M	T	W	TH	F	S	Week 17	Doctrine and Covenants 84 85 86
S	M	T	W	TH	F	S	Week 18	Doctrine and Covenants 87 88
S	M	T	W	TH	F	S	Week 19	Doctrine and Covenants 89 90 91 92 93 94
S	M	T	W	TH	F	S	Week 20	Doctrine and Covenants 95 96 97 98 99 100
S	M	T	W	TH	F	S	Week 21	Doctrine and Covenants 101 102
S	M	T	W	TH	F	S	Week 22	Doctrine and Covenants 103 104 105
S	M	T	W	TH	F	S	Week 23	Doctrine and Covenants 106 107 108
S	M	T	W	TH	F	S	Week 24	Doctrine and Covenants 109 110 111 112 113 114
S	M	T	W	TH	F	S	Week 25	Doctrine and Covenants 115 116 117 118 119 120 121 122 123
S	M	T	W	TH	F	S	Week 26	Doctrine and Covenants 124 125 126
S	M	T	W	TH	F	S	Week 27	Doctrine and Covenants 127 128 129 130
S	M	T	W	TH	F	S	Week 28	Doctrine and Covenants 131 132
S	M	T	W	TH	F	S	Week 29	Doctrine and Covenants 133 134 135 137
S	M	T	W	TH	F	S	Week 30	Succession in the Presidency The Trek West (1845–47) Doctrine and Covenants 136
S	M	T	W	TH	F	S	Week 31	President Brigham Young The Legacy of President Brigham Young
S	M	T	W	TH	F	S	Week 32	President John Taylor President Wilford Woodruff Official Declaration 1 and "Excerpts from Three Addresses . . ." President Lorenzo Snow
S	M	T	W	TH	F	S	Week 33	President Joseph F. Smith Doctrine and Covenants 138 President Heber J. Grant President George Albert Smith President David O. McKay
S	M	T	W	TH	F	S	Week 34	President Joseph Fielding Smith President Harold B. Lee President Spencer W. Kimball Official Declaration 2
S	M	T	W	TH	F	S	Week 35	President Ezra Taft Benson President Howard W. Hunter President Gordon B. Hinckley The Family: A Proclamation to the World
S	M	T	W	TH	F	S	Week 36	The Living Christ The Articles of Faith Our Place in Church History

## What Is the Doctrine and Covenants?



Along with the Bible, the Book of Mormon, and the Pearl of Great Price, the Doctrine and Covenants is one of the four standard works of the Church. This means that these four books are accepted as divinely inspired scripture, which members of the Church covenant to follow. President Joseph Fielding Smith, then President of the

Quorum of the Twelve Apostles, explained how the Doctrine and Covenants is different from other scriptures:

“The Bible is a history containing the doctrine and commandments given to the people anciently. That applies also to the Book of Mormon. It is the doctrine and the history and the commandments of the people who dwelt upon this continent anciently.

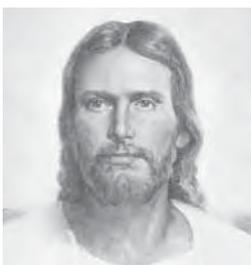
“But this Doctrine and Covenants contains the word of God to those who dwell here now. It is our book. It belongs to the Latter-day Saints. More precious than gold, the Prophet [Joseph Smith] says we should treasure it more than the riches of the whole earth. I wonder if we do? If we value it, understand it, and know what it contains, we will value it more than wealth; it is worth more to us than the riches of the earth” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 3:199).



President Gordon B. Hinckley, then a counselor in the First Presidency, wrote that “the Doctrine and Covenants is unique among our books of scripture. It is the constitution of the Church. While the Doctrine and Covenants includes writings and statements of

various origins, it is primarily a book of revelation given through the Prophet of this dispensation [Joseph Smith].

“These revelations open with a thundering declaration of the encompassing purposes of God in the restoration of His great latter-day work:



“Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

“For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.” (D&C 1:1–2.)

“From that majestic opening there unfolds a wondrous doctrinal panorama that comes from the fountain of eternal truth. Some is

direct revelation, with the Lord dictating to His prophet. Some is the language of Joseph Smith, written or spoken as he was moved upon by the Holy Ghost. Also included is his narrative of events that occurred in various circumstances. All brought together, they constitute in very substantial measure the doctrine and the practices of The Church of Jesus Christ of Latter-day Saints. . . .

“The variety of matters the book deals with is amazing. They include principles and procedures concerning the governance of the Church. Unique and remarkable rules of health, with promises both physical and spiritual, are set forth. The covenant of the eternal priesthood is described in a manner not found elsewhere in scripture. The privileges and blessings—and the limitations and opportunities—of the three degrees of glory are announced, building on Paul’s brief mention of a glory of the sun, and of the moon, and of the stars. Repentance is proclaimed in language clear and compelling. The correct mode of baptism is given. The nature of the Godhead, which has troubled theologians for centuries, is described in language understandable to all. The Lord’s law of finance is pronounced, mandating how funds for the operation of the Church are to be acquired and disbursed. Work for the dead is revealed to bless the sons and daughters of God of all generations.

“It is evident from reading the Doctrine and Covenants that Joseph Smith had an all-encompassing understanding of the eternal purposes of God” (“The Order and Will of God,” *Ensign*, Jan. 1989, 2, 4).

## Why Is a Study of the Doctrine and Covenants and the History of the Church Important to Me?

President Ezra Taft Benson said:

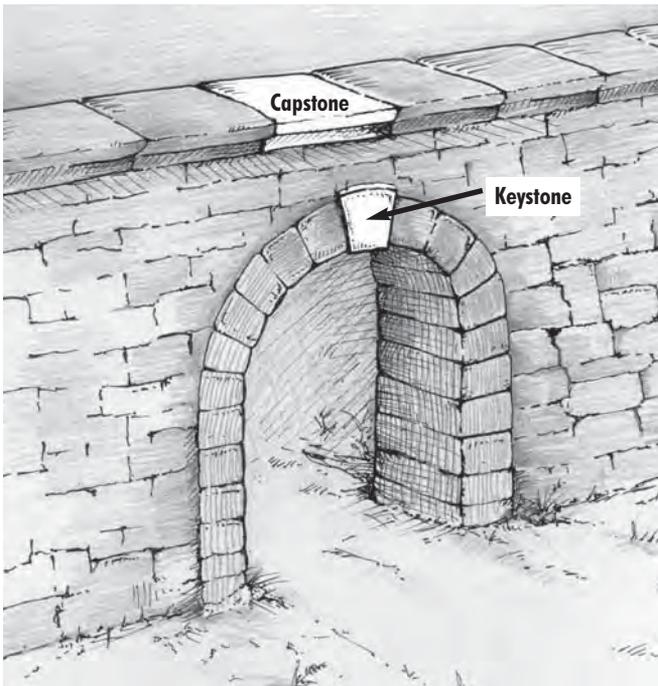


“The Doctrine and Covenants is the binding link between the Book of Mormon and the continuing work of the Restoration through the Prophet Joseph Smith and his successors.

“In the Doctrine and Covenants we learn of temple work, eternal families, the degrees of glory, Church organization, and many other great truths of the Restoration.

“Search these commandments,’ said the Lord of the Doctrine and Covenants, ‘for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

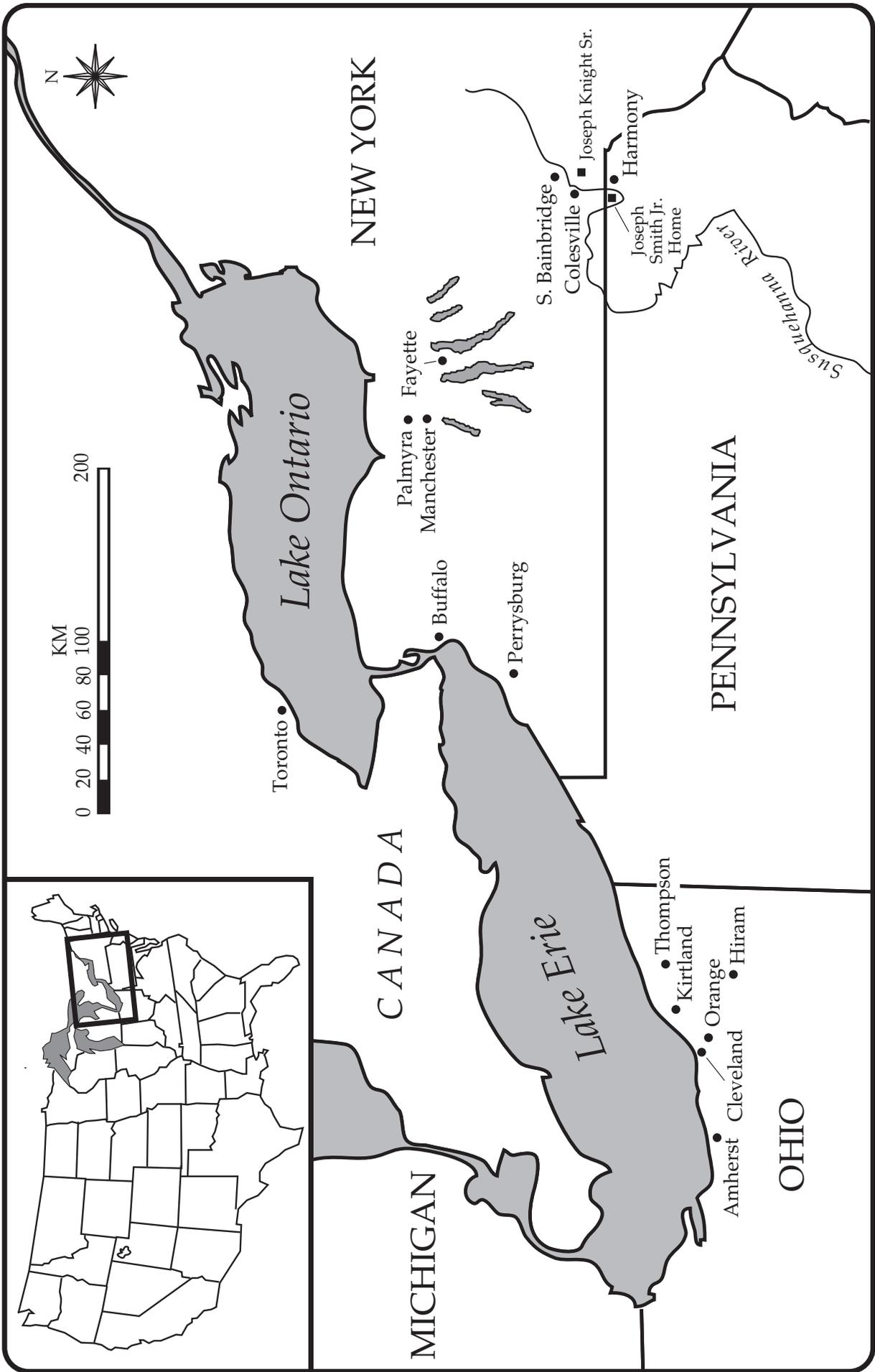
“What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same’ (D&C 1:37–38).



“The Book of Mormon brings men to Christ. The Doctrine and Covenants brings men to Christ’s kingdom, even The Church of Jesus Christ of Latter-day Saints, ‘the only true and living church upon the face of the whole earth’ (v. 30). I know that.

“The Book of Mormon is the ‘keystone’ of our religion, and the Doctrine and Covenants is the capstone, with continuing latter-day revelation. The Lord has placed His stamp of approval on both the keystone and the capstone” (in Conference Report, Apr. 1987, 105; or *Ensign*, May 1987, 83).

As you study the Doctrine and Covenants this year, you will learn how the Lord restored gospel truths “line upon line, precept upon precept” (D&C 128:21). Your testimony of modern revelation will grow, and your appreciation for the Prophet Joseph Smith will deepen. As you study significant events in Church history, you will read inspiring examples of sacrifice and devotion—men and women who knew the Lord and helped in the growth of His kingdom here on earth, The Church of Jesus Christ of Latter-day Saints. Through study and prayer, your faith in Jesus Christ will be strengthened, as will your desire to serve in the building of His kingdom.



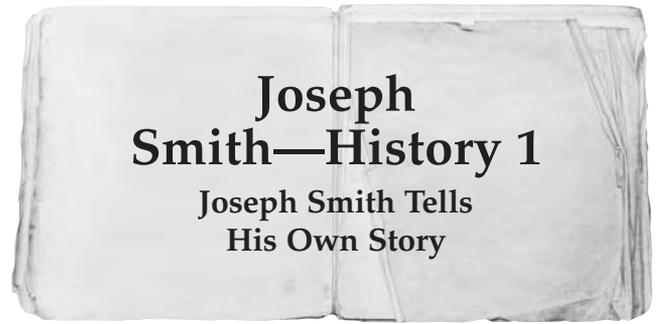
# The Church in New York and Pennsylvania



“Western New York in the early nineteenth century was essentially frontier territory, a place of opportunity to those for whom the tremendous task of clearing and breaking the virgin land held no fears. Among these was the family of Joseph and Lucy Mack Smith and their eight children, who in 1816 came to the vicinity of Palmyra, not far from Rochester” (Gordon B.

Hinckley, *Truth Restored: A Short History of The Church of Jesus Christ of Latter-day Saints* [1947], 1).

It was in this setting that one of those children, Joseph Smith Jr., sought truth and was visited by God the Father and His Son, Jesus Christ. This pivotal revelation, which opened the heavens after years of darkness and apostasy, led to the translation of the Book of Mormon from the gold plates “by the gift and power of God” (D&C 135:3) and the restoration of the priesthood, gospel ordinances, and the Church of Jesus Christ to the earth. With the Church restored, missionaries were sent out to proclaim the gospel throughout the world, despite persecution from within and without the Church.



## Joseph Smith—History 1

### Joseph Smith Tells His Own Story

*Joseph Smith—History is “extracts from Joseph Smith’s official testimony and history, which he prepared in 1838, and which was published serially [in parts] in the Times and Seasons in Nauvoo, Illinois, beginning March 15, 1842” (Pearl of Great Price introductory note).*

*Elder John Taylor, then a member of the Quorum of the Twelve Apostles, wrote: “Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it” (D&C 135:3). The brief history contained in Joseph Smith—History tells, in the Prophet’s own words, how the Restoration began. If you are diligent and prayerful, your study of the life of the Prophet Joseph, the principles of the gospel revealed through him, and his testimony of the Lord Jesus Christ can be a life-changing experience. As you read this testimony and history, look for the kind of youth Joseph Smith was. What was there about the young Joseph that showed he was to be the Prophet of the Restoration?*



## Understanding the Scriptures



### Joseph Smith—History 1

- Militate against** (v. 1)—Actively oppose
- Induced** (v. 1)—Persuaded
- Disabuse the public mind** (v. 1)—Correct the rumors and lies that are going around
- Commenced** (v. 5)—Began
- Sects** (vv. 5–6)—Religious groups
- Zeal manifested by the respective clergy** (v. 6)—Enthusiasm shown by the different ministers
- Ensued** (v. 6)—Followed
- Proselyted** (v. 7)—Encouraged to join
- Poignant** (v. 8)—Sharp, extreme, distressing
- Aloof** (v. 8)—Apart, distant
- Incessant** (v. 9)—Constant, unceasing
- Sophistry** (v. 9)—False reasoning, deception
- Tenets** (v. 9)—Beliefs
- Upbraideth, upbraid** (vv. 11, 13)—Chastises, corrects

**Personages** (vv. 17–18)—Persons of distinction

**Creeds** (v. 19)—Beliefs

**Contempt** (v. 21)—Disrespect, scorn

**Reviling** (v. 23)—Abusive and insulting language

**Sectarian world** (v. 26)—Various churches or religions

**Vocations** (v. 27)—Employment, work

**Deluded** (v. 28)—Deceived

**Foibles** (v. 28)—Small weaknesses

**Malignant** (v. 28)—Harmful

**Levity** (v. 28)—Lightheartedness, lack of seriousness

**Jovial** (v. 28)—Merry, jolly

**Manifestation** (v. 29)—Communication

**Exquisite** (v. 31)—Intense

**Former inhabitants** (v. 34)—Earlier residents

**Constituted** (v. 35)—Made up, formed

**Stubble** (v. 37)—The dry stalks that remain after grain has been harvested

**Conduit** (v. 43)—Channel, passageway

**Musing on the singularity** (v. 44)—Pondering on the uniqueness

**Desolations** (v. 45)—Destructions

**Pestilence** (v. 45)—Disease, plague

**Indigent circumstances** (v. 46)—Poor and needy condition

**Owing to the distinctness** (v. 50)—Because of the clearness

**Conducted** (v. 54)—Directed

**Maintenance** (v. 55)—Living

**Prevalent** (v. 56)—Widely told

**Was put to board** (v. 57)—Obtained room and board

**Endeavors** (v. 59)—Efforts

**Strenuous exertions** (v. 60)—Forceful attempts

**Stratagem** (v. 60)—Plan, plot

**Intolerable** (v. 61)—Unbearable

**Literary attainments** (v. 64)—Knowledge of ancient languages

**Sanctioned** (v. 65)—Approved, agreed with

**Sent to the school** (v. 66)—Had children who attended the school

**Ensuing** (v. 68)—Following

**Ordained** (vv. 68, 71)—Appointed by the laying on of hands

**Confer, conferred** (vv. 69–70, 72)—Give, gave

**Attain to** (v. 74)—Reach, achieve

**Owing to** (v. 74)—Because of

**Counteracted** (v. 75)—Prevented

### Joseph Smith—History 1:17—The Importance of the First Vision



Elder James E. Faust, then a member of the Quorum of the Twelve Apostles, listed what we know after the visit of the Father and the Son to the Prophet Joseph Smith that we did not know before:

“What was learned from the First Vision?

- “1. The existence of God our Father as a personal being, and proof that man was made in the image of God.
- “2. That Jesus is a personage, separate and distinct from the Father.
- “3. That Jesus Christ is declared by the Father to be his Son.
- “4. That Jesus was the conveyer of revelation as taught in the Bible.
- “5. The promise of James to ask of God for wisdom was fulfilled.
- “6. The reality of an actual being from an unseen world who tried to destroy Joseph Smith.
- “7. That there was a falling away from the Church established by Jesus Christ—Joseph was told not to join any of the sects, for they taught the doctrines of men.
- “8. Joseph Smith became a witness for God and his Son, Jesus Christ” (in Conference Report, Apr. 1984, 92–93; or *Ensign*, May 1984, 68).

### Joseph Smith—History 1:19—“Those Professors Were All Corrupt”

The Prophet Joseph Smith’s experience showed him that something was wrong with the professors (ministers and teachers) of the religions of his day (see Joseph Smith—History 1:5–6, 8–10, 12, 21–23). President J. Reuben Clark Jr., who was a counselor in the First Presidency, explained:

“This is not to say that there are not now nor that there have not been, millions of God-fearing men . . . , nor that there have not been over the centuries, millions upon millions of men who were honest, true, and righteous, according to their standards, living over the centuries. . . .

“But it is to say that their system is based in error, even as the Lord said to Joseph” (*On the Way to Immortality and Eternal Life* [1949], 442–43).

### Joseph Smith—History 1:66—“One of Those Who Sent to the School”

It was customary in that area in those days for the local schoolteacher to stay for a time in the homes of his students as part of his pay for teaching.

### Joseph Smith—History 1:68–72—Why Did the Prophet Joseph Smith and Oliver Cowdery Ordain Each Other Again after They Were Baptized?

President Joseph Fielding Smith explained that John the Baptist, “after conferring the Priesthood, instructed Joseph and Oliver to go down into the water and baptize each other. After which they were to lay hands upon each other and re-confer the Priesthood which he had bestowed upon them. There are two reasons why they should be commanded to do this thing. First, to confer the Priesthood before baptism, is contrary to the order of the organized Church, therefore they were commanded to confer the Priesthood upon each other in the regular way; after they were baptized. Second, the angel did for them that which they could not do for themselves. There was no one living in mortality who held the keys of this Priesthood, therefore it



was necessary that this messenger, who held the keys of the Aaronic Priesthood in the Dispensation of the Meridian of Time, should be sent to confer this power. It is contrary to the order of heaven for those who have passed beyond the veil to officiate and labor for the living on the earth, only wherein mortal man cannot act, and thereby it becomes necessary for those who have passed through the resurrection to act for them. Otherwise John would have followed the regular order, which is practiced in the Church, and would have first baptized Joseph Smith and Oliver Cowdery and then conferred upon them the Aaronic Priesthood" (*Essentials in Church History*, 27th ed. [1950], 57–58).



Susquehanna River

## Studying the Scriptures

Do any four of the following activities (A–G) as you study Joseph Smith—History 1.

### A Getting to Know Young Joseph Smith Jr.

Search Joseph Smith—History 1:1–20 and do the following in your notebook:

1. List the names of Joseph Smith's parents and his brothers and sisters.
2. Explain why Joseph began to wonder which was the right church.
3. Look up the scripture that inspired Joseph to go to the Lord in prayer; you may want to mark it in your Bible. Explain its meaning in your own words.
4. List three truths we learn from the First Vision that are significant to you and explain why they impressed you (use the "Understanding the Scriptures" section for help, if needed).

### B Scripture Mastery—Joseph Smith—History 1:15–20

Ponder the Prophet Joseph Smith's account of the First Vision in Joseph Smith—History 1:14–20, and then discuss with a parent or Church leader what opportunities, blessings, and joys you would be missing if Joseph Smith had not prayed for guidance on that spring day in 1820. Write a paragraph describing what you discussed.



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### C Find the Facts

Search Joseph Smith—History 1:27–54 and answer the following questions:

1. According to verse 27, how long had it been since the First Vision?
2. What did Joseph Smith expect would happen when he went to the Lord in prayer on September 21, 1823? What does that tell you about his faith?
3. What was the name of the messenger who appeared to him that night?
4. What prophecy did he make about Joseph Smith's name? How is it being fulfilled?



5. How did Joseph Smith know where to find the place where the plates were buried?
6. How many times did the messenger appear to him that night and the next day? Why do you think he appeared so many times?

### D Write Your Own Quiz

Review Joseph Smith—History 1:66–75 and the footnote with Oliver Cowdery's description of the events. Write five test questions that could be answered from these verses; include the answer after each question.

## E Record Your Testimony

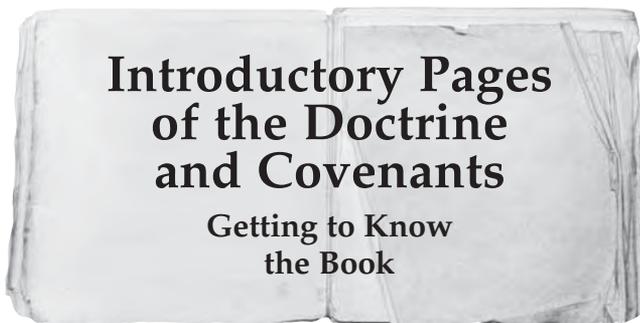
After reading Joseph Smith—History, write a paragraph or two describing your feelings about the Prophet Joseph Smith and all that he did for us as a servant of Jesus Christ.

## F Write a Journal Entry

After reading of Moroni’s visits in Joseph Smith—History 1:27–54, read Moroni 1:1–4 and 10:1–6. Write a journal entry describing how you think you might have felt had you been Moroni visiting Joseph Smith after waiting over 1,400 years for the plates to be uncovered and translated.

## G Draw an Event

Consider all of the different events recorded in Joseph Smith—History and draw a picture illustrating one that impressed you. Explain what impressed you about that event.



*The first pages in the Doctrine and Covenants provide introductory and background information. The title page gives the name of the book, a brief explanation about what it contains, and publication information. The Explanatory Introduction tells what kind of book this is and how we got it. It also includes the testimony of the first Apostles in our day of the truthfulness of these revelations. The Chronological Order of Contents shows the order in which the revelations were received, along with the time and place. As you read these introductory pages, look for how we got the Doctrine and Covenants and why the Lord wants you to study it.*

## Understanding the Scriptures



### Title Page

**His successors**—Those who came next or followed him

### Explanatory Introduction

**Temporal** (paragraph 1)—Physical, earthly

**Compilation** (par. 2, 9)—Collection

**Initiated** (par. 3)—Begun

**Preparatory to** (par. 3)—In preparation for

• **Concert** (par. 3)—Agreement

• **Divine manifestations** (par. 4)—Appearances by heavenly visitors

• **Operative as an institution** (par. 5)—Functioning as an organization

## Testimony of the Twelve Apostles . . .

**Grace** (par. 2)—Gift and power : **Theological** (par. 5)—Truths about God and His work

**Successive** (par. 4)—Following, later

**Competent assemblies** (par. 4)—Suitable or authorized gatherings

**Evident** (par. 7)—Clear, obvious

**Perpetuated** (par. 7)—Continued

## Explanatory Introduction—The Canon of Scripture Is Not Closed!



The development of the Doctrine and Covenants is evidence that the authorized scriptures of the Church (often called the “standard works” or the “scriptural canon”) are not to be considered complete. Many Christian churches teach that the Bible contains all of God’s word to man and that revelation has ceased. President

Hugh B. Brown, then a counselor in the First Presidency, taught: “When Joseph came out of the woods where he had [the First Vision], he had learned at least four fundamental truths, and he announced them to the world: first, that the Father and the Son are separate and distinct individuals; second, that the canon of scripture is not complete; third, that man was actually created in the image of God; and fourth, that the channel of communication between earth and heaven is open, and revelation is continuous” (in Conference Report, Sept.–Oct. 1967, 120).



Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, explained what effect an absence of revelation has on the world’s understanding of the Bible: “And be it known that whenever a people believe the canon of scripture is complete; whenever they try to feed themselves spiritually upon the prophetic word of the past alone; whenever they are

without prophets and apostles to give them the living word; whenever they cease to receive new revelations—then they are no longer capable of interpreting and understanding past revelations. The prophecies of the past can only be understood by living prophets who are endowed with power from on high and whose minds are enlightened by the same Holy Spirit who authored the ancient word. People without revelation take the only course open to them: they turn to interpreters, to scribes, to ministers, to theologians, who tell them what the ancient word meant, making their determination on the basis of intellectuality rather than spirituality” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [1979–81], 1:275–76).

## Studying the Scriptures



Do activity A or B as you study the introductory pages of the Doctrine and Covenants.

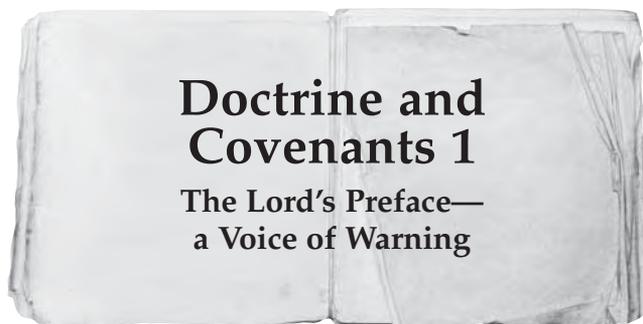
### A Search for Answers

As you study the Explanatory Introduction and the Chronological Order of Contents, answer the following questions:

1. What reasons are given for why these revelations were given?
2. During what years were more than seventy of the revelations received? Why do you think so many of them were given during those years?
3. Why do you think the Lord did not give the Prophet Joseph Smith all of the revelations at one time?

### **B** What Would It Be Like If . . . ?

From your reading of the introductory pages and the “Understanding the Scriptures” section, explain what it would be like if there were no living prophets to receive modern revelation.



*A book's preface explains the author's purpose for writing the book. Doctrine and Covenants 1 is the Lord's preface to the book of His revelations in these latter days. Many people do not know that the Lord has called modern prophets, who receive revelation from Him. There are even members of the Church who do not give much attention to what the living prophets are saying. As you read this section, notice to whom the Lord is speaking, what His warning is, and why He gave it. These are major themes that will be repeated throughout the book.*

## Understanding the Scriptures



### Doctrine and Covenants 1

**Compilation** (heading)—Collection

**Hearken** (v. 1)—Listen to and obey

**Penetrated** (v. 2)—Pierced, affected

**Iniquities** (v. 3)—Sins, wickedness

**Stay** (v. 5)—Stop

**Inhabitants of the earth** (vv. 8, 13)—People who live on the earth

**Seal** (vv. 8–9)—Assign, designate, or set aside

**Recompense** (v. 10)—Reward

**Measure** (v. 10)—Give or deal out

**Kindled** (v. 13)—Awakened, aroused

**Babylon** (v. 16)—A symbol for the wickedness of the world

**Calamity** (v. 17)—Disaster, affliction, catastrophe

**Obscurity** (v. 30)—A state of being unknown

**Dominion** (v. 35)—Area of influence

### Doctrine and Covenants 1:6—“My Preface unto the Book of My Commandments”

President Joseph Fielding Smith taught:



“Section one in the Doctrine and Covenants is not the first revelation received, but it is so placed in the book because the Lord gave it as the preface to the book of his commandments. The Doctrine and Covenants is distinctively peculiar and interesting to all who believe in it that it is the only book in existence which bears the honor of a preface given by the Lord himself. This,

however, is consistent and should be the case, for it is, as he declares, his book. It was not written by Joseph Smith, but was dictated by Jesus Christ, and contains his and his Father's word to the Church and to all the world that faith in God, repentance from sin and membership in his Church might be given to all who will believe, and that once again the New and Everlasting covenant might be established.



“This revelation known as section one, was given at the wonderful conference held in Hiram, [Ohio,] November 1 and 2, 1831, when the publication of the commandments was under consideration. The Lord here gives approval to the publication of his word, for he is desirous that his will might be made known. The Gospel has been restored, and the elders of the church had been sent forth to proclaim salvation to an unbelieving world that once again men might find their way into the kingdom of God. This preface stamped the revelations with divine endorsement and therefore the revelations went forth with greater power than otherwise would have been the case, and should impress all who read them, especially members of the Church, with their responsibility to keep the commandments which the revelations contain” (*Church History and Modern Revelation*, 2 vols. [1953], 1:251–52).

For more information on the Doctrine and Covenants and the Book of Commandments, see “History of the Doctrine and Covenants” in this manual (p. 233).

## Studying the Scriptures



Do activity D and two of the other activities (A–C) as you study Doctrine and Covenants 1.

**A Become Acquainted with the Verse Summary**

Carefully read the verse summary printed before the first verse of Doctrine and Covenants 1. In your notebook, list two subjects from the summary that you would like to learn about. After you have read Doctrine and Covenants 1, summarize what you learned about each of those two subjects.

**B Identify Who, What, When, and Why**

1. In your notebook, draw a four-column chart with the following column headings:

To whom is the Lord speaking?	What did He say would happen?	When did He say it would happen?	Why did He say it would happen?

- From your study of Doctrine and Covenants 1:1–16, fill in the chart with answers you find to those questions.
- If you were to give a family home evening lesson on these verses, what would be the most important point you would want your family to remember?

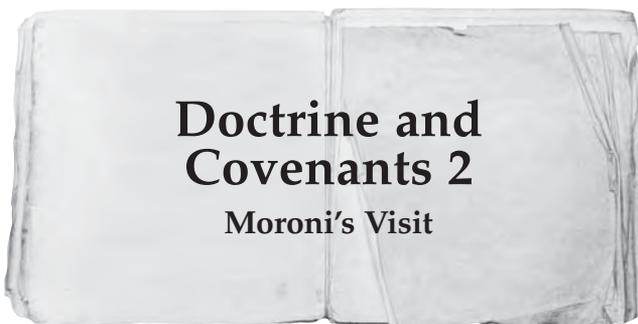
**C How to Survive the Calamity**

In Doctrine and Covenants 1:1–16 the Lord warned of the calamities that would come upon the wicked. In verses 17–30 He explained what He is doing to save us from those calamities. Verses 31–39 help us understand what we must do so that the Lord can save us from our sins.

- Knowing the calamities that would come upon the inhabitants of the earth, whom did the Lord call to help us? (see vv. 17–18).
- What were they to do? (see vv. 19–23).
- What did the Lord do to help them accomplish what they were called to do? (see vv. 24–30).
- How well have the Lord’s servants done in accomplishing their part?
- What must we do to benefit from what the Lord has done? (see vv. 31–39).
- How well are you doing with your part?

**D Scripture Mastery—Doctrine and Covenants 1:37–38**

Suppose you have a friend who complains about having to read the Doctrine and Covenants in seminary, saying: “There just aren’t any good stories in it like there were in the Book of Mormon. Why do I need to read all those revelations anyway?” Write a reply to your friend using what you have learned in Doctrine and Covenants 1. Give some examples from your own life or from what you have seen that show the truth of what the Lord told us in verses 37–38.



*On September 21, 1823, Joseph Smith sought divine revelation concerning his standing before the Lord (see Joseph Smith—History 1:29). In answer to his prayer, the angel Moroni appeared to him in the upstairs bedroom of his family’s log home. Moroni spent that entire night teaching the young prophet.*

*Doctrine and Covenants 2 represents only a small part of all that Moroni taught (see Joseph Smith—History 1:30–54; the fulfillment of Moroni’s prophecy is found in D&C 110 and will be studied with that section). As you study this section, think about why this revelation is included in the Doctrine and Covenants.*

**Understanding the Scriptures**



**Doctrine and Covenants 2**

**Reveal** (v. 1)—Make known : **Utterly wasted** (v. 3)—Entirely  
**Day of the Lord** (v. 1)—Second : destroyed and made desolate  
 Coming of Jesus Christ :

**Doctrine and Covenants 2:1—“I Will Reveal unto You the Priesthood”**



“Joseph and Oliver had been ordained to the Melchizedek Priesthood and had been given apostolic power and commission as early as 1829. How was it, then, that Elijah would reveal the priesthood? Simply stated, Elijah was sent in 1836 [see D&C 110:13–16] to reveal keys of the priesthood and sealing powers that had not yet been fully understood or were not fully operational in this dispensation. Elijah restored the keys whereby families, organized in the patriarchal order [of the Melchizedek Priesthood] through the powers delivered by Elias, could be bound and sealed for eternity” (Joseph Fielding McConkie and Robert L. Millet, *Joseph Smith: The Choice Seer* [1996], 187).

## Doctrine and Covenants 2:1—How Will the Second Coming of Jesus Christ Be “Great and Dreadful”?

Concerning this prophecy of Malachi, which was restated by Moroni, President Joseph Fielding Smith taught: “The great and dreadful day of the Lord, this prophecy proclaims, is the day of the coming of our Lord in the clouds of heaven in great glory and when he shall take vengeance upon the ungodly. It is to be a day dreadful to all who are unrepentant and full of sin, but to the just it shall be a day of peace and salvation. However, before it comes there is to be some mighty work performed by the restoration of Elijah’s authority, which is so potent that it will save the earth from destruction, or from being smitten with a curse” (*Doctrines of Salvation*, 2:112–13).

## Doctrine and Covenants 2:2—What Are the “Promises Made to the Fathers”?

Elder Joseph Fielding Smith, then a member of the Quorum of the Twelve Apostles, wrote that “this expression has reference to certain promises made to those who died without a knowledge of the gospel, and without the opportunity of receiving the sealing ordinances of the Priesthood in matters pertaining to their exaltation. According to these promises, the children in the latter days are to perform all such ordinances in behalf of the dead” (“The Promises Made to the Fathers,” *Improvement Era*, July 1922, 829).

## Doctrine and Covenants 2:3—Why Would the Earth Be “Utterly Wasted” If Elijah Did Not Come?

President Joseph Fielding Smith wrote: “Why would the earth be wasted? Simply because if there is not a welding link between the fathers and the children—which is the work for the dead—then we will all stand rejected; the whole work of God will fail and be utterly wasted [see D&C 128:15–18]. Such a condition, of course, shall not be” (*Doctrines of Salvation*, 2:121–22).

## Studying the Scriptures

Do activity A as you study Doctrine and Covenants 2.

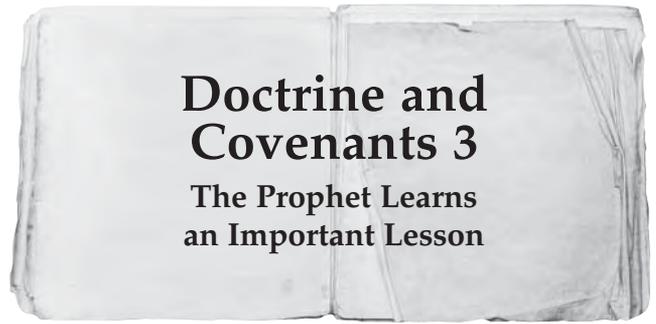
### **A** Compare the Accounts

Doctrine and Covenants 2 is the angel Moroni’s restatement of Malachi 4:5–6. We can gain some important insights by comparing the two records (see the “Understanding the Scriptures” section for help, if needed).

1. Compare Malachi 4:5 with Doctrine and Covenants 2:1. What did Moroni say Elijah would do that is not found in Malachi? What does that mean?
2. Compare Malachi 4:6 with Doctrine and Covenants 2:2. What would Elijah do to turn the hearts of the fathers and the children?
3. Compare Malachi 4:6 with Doctrine and Covenants 2:3. What was the “curse”? What does that mean?
4. Write two or three sentences explaining the difference Elijah’s coming has made or will make to your life.

# Doctrine and Covenants 3

## The Prophet Learns an Important Lesson



*Martin Harris lost the manuscript of the first 116 pages that the Prophet Joseph Smith translated from the gold plates. Doctrine and Covenants 3, along with Doctrine and Covenants 10, are revelations the Prophet Joseph received because of that loss. In section 3 the Lord taught Joseph Smith what he did wrong and important truths related to his calling as a prophet. Imagine how the Prophet felt as he received this revelation.*

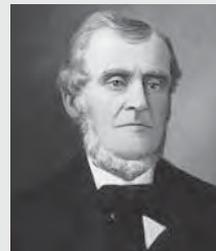


## Understanding the Scriptures

### Doctrine and Covenants 3

<b>Custody</b> (section heading)— Care and possession	: <b>Naught</b> (vv. 1, 4, 7, 13)— Nothing
<b>Scribe</b> (section heading)— A person who writes what another speaks	: <b>Dictates</b> (v. 4)—Promptings : <b>Carnal</b> (v. 4)—Fleshly, earthly

### Doctrine and Covenants 3:12—Why Did the Lord Call Martin Harris a “Wicked Man”?



While Martin Harris wrote down the Prophet Joseph Smith’s translation of the Book of Mormon, he begged Joseph to ask the Lord to allow him to take the translated pages to show his wife and others who evidently thought Martin was being deceived. The Prophet Joseph explained what happened: “I did inquire, and the answer was that he must not.

However, he was not satisfied with this answer, and desired that I should inquire again. I did so, and the answer was as before. Still

he could not be contented, but insisted that I should inquire once more. After much solicitation I again inquired of the Lord, and permission was granted him to have the writings on certain conditions; which were, that he show them only to his brother, Preserved Harris, his own wife, his father and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in a most solemn manner that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings, and went his way. Notwithstanding, however, the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did show them to others, and by stratagem they got them away from him, and they never have been recovered unto this day" (*History of the Church*, 1:21).

For more information on Martin Harris, see "People and Terms in the Doctrine and Covenants" (p. 231).

### Doctrine and Covenants 3:14—What "Privileges" Did the Prophet Joseph Smith Lose for a Time?

After the 116 pages of manuscript were stolen, Moroni appeared to Joseph Smith and took away the plates and the Urim and Thummim, but promised Joseph that if he repented for not following the Lord's counsel, he would be allowed to continue the translation (see *Church History in the Fulness of Times* [Religion 341–43 student manual, 2nd ed., 2000], pp. 48–49).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Doctrine and Covenants 3.

### A Look for the Lesson

The Prophet Joseph Smith was very upset by the loss of the 116 pages. Review Doctrine and Covenants 3:1–8 and write what those verses reveal the Lord wanted the Prophet to learn from the experience. Justify your answer with words and phrases from the verses.

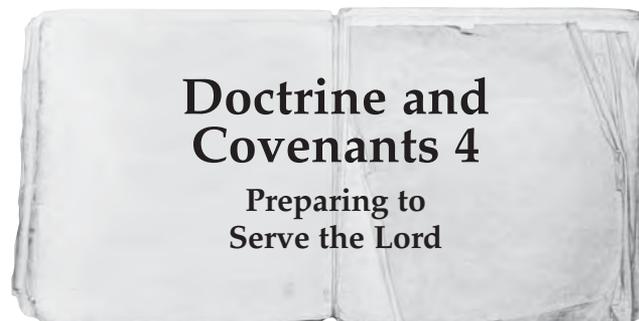
### B Choices and Consequences

Martin Harris had been a great help to the young prophet, and Joseph Smith naturally wanted to be of help to him. Divide a page in your notebook into three columns and, from your reading of Doctrine and Covenants 3:1–15, make the following lists:

1. In the first column, list what the Lord said the Prophet Joseph Smith did wrong in trying to please Martin Harris and what the consequences of those choices would be.
2. In the second column, list what the Lord said the Prophet Joseph should have done or should do and what the blessings would have been and would be if he obeyed.
3. In the third column, list some of the choices young people make today that are similar to the mistakes Joseph Smith made (see especially vv. 4, 6–7) and explain what the consequences of those choices are today. Explain how life can be better for us if we follow the Lord's counsel in verse 8.

## C Find the Lord's Purposes

In Doctrine and Covenants 3:19–20 the Lord told why the Book of Mormon plates were preserved. List the reasons you find there and explain what has happened since this revelation was given in 1828 to accomplish those purposes.



*What does it take to be a successful servant of the Lord? Every full-time missionary learns that Doctrine and Covenants 4 answers this question. Although it is only seven verses long, President Joseph Fielding Smith said: "It contains sufficient counsel and instruction for a lifetime of study. No one has yet mastered it. It was not intended as a personal revelation to Joseph Smith, but to be of benefit to all who desire to embark in the service of God" (Church History and Modern Revelation, 1:35). As you read this revelation, look for how you can tell that you have been called to serve.*



Marilee B. Campbell



*The Lord compared doing missionary work to harvesting grain.*

## Understanding the Scriptures



### Doctrine and Covenants 4

**Marvelous** (v. 1)—Wonderful, divine

**Embark** (v. 2)—Begin, start

**Sickle** (v. 4)—A curved knife for harvesting grain

**Temperance** (v. 6)—Moderation, self-control



### Doctrine and Covenants 4—Joseph Smith's Father

For more information about Joseph Smith Sr., see "People and Terms in the Doctrine and Covenants" (p. 231).

## Studying the Scriptures

Do activities A and B as you study Doctrine and Covenants 4.

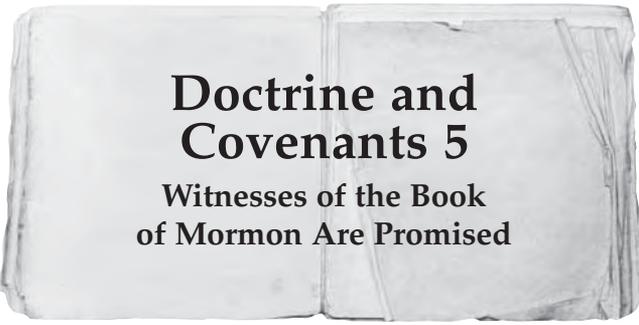
### A Find the Answers

In your notebook, answer the following questions from what you learn in Doctrine and Covenants 4:

1. What is required of those who are called to serve the Lord? (see v. 2).
2. What blessing is promised to those who serve in that manner? (see vv. 2, 4).
3. How is the marvelous work like a harvest? (see vv. 1, 4).
4. How does a person know if he or she has been called to serve? (see v. 3).
5. What five qualities qualify a person for a call to serve? (see v. 5).
6. Along with the four virtues listed, what must a servant of the Lord not forget? (see v. 5).
7. What can you do if you desire to serve but do not have all of the qualifications? (see v. 7).

### B Test the Promise

1. Choose one of the qualities mentioned in Doctrine and Covenants 4 that you would like to have more fully in your life. Write it on a card and put it where you will see it often. As mentioned in Doctrine and Covenants 4:7, ask Heavenly Father every day to help you develop that quality. Write a paragraph in your personal journal every day for at least one week about your progress in developing that quality.
2. At the end of the week, write a summary of your experiences in your notebook.



## Doctrine and Covenants 5

### Witnesses of the Book of Mormon Are Promised

*Martin Harris repented for his disobedience that caused the 116 pages of the Book of Mormon translation to be lost (see Doctrine and Covenants 3), but he still wanted some physical proof that the Prophet Joseph Smith actually had the plates. Contrary to what many people in the world believe, the Lord always provides evidence to support the truths His servants teach. That evidence is often provided by specially called witnesses. The Lord promised that “in the mouth of two or three witnesses shall every word be established” (2 Corinthians 13:1). The Book of Mormon contains a prophecy that three witnesses would be shown the plates “by the power of God” (2 Nephi 27:12). In Doctrine and Covenants 5, Martin Harris was promised that he would be granted his desires and be one of those witnesses if he met certain conditions. Doctrine and*

*Covenants 17 is a revelation to the three men who became these special witnesses. As you read these sections, look for why the Lord did not allow the Prophet Joseph Smith to show the plates to everyone.*



David Whitmer

Martin Harris

Oliver Cowdery

## Understanding the Scriptures

### Doctrine and Covenants 5

**Ordained** (vv. 6, 17)—Given authority, appointed

**Reserved** (v. 9)—Kept secret

**Entrusted unto you** (v. 9)—Trusted you to care for

**Desolating scourge** (v. 19)—Destructive plague

**Verified** (v. 20)—Shown to be true

**Acknowledge** (v. 28)—Admit, confess

**Prolonged** (v. 33)—Extended

## Studying the Scriptures

Do two of the following activities (A–C) as you study Doctrine and Covenants 5.

### A Explain It to a Friend

Suppose you were discussing the Book of Mormon with a nonmember friend and were asked if the gold plates were in a museum. Use Doctrine and Covenants 5:1–9 to explain why the angel Moroni took the plates back after Joseph Smith was finished with the translation.

### B Write a Definition

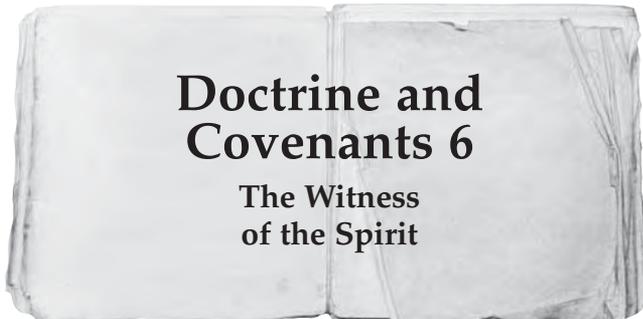
Doctrine and Covenants 5:10–16 tells of three witnesses who would testify of the truth of the Book of Mormon.

1. From your study of those verses, write a simple definition of the word *witness* so that a Primary child could understand why these men were called witnesses.
2. Review Doctrine and Covenants 5:25 and “The Testimony of Three Witnesses” in the front of the Book of Mormon. Explain what it means to you to know that these men saw the plates and testified of the truth of the Book of Mormon.

### C What Will Happen If . . . ?

In Doctrine and Covenants 5:16–24, the Lord made several promises about what would happen if people do or do not do certain things.

1. What did the Lord promise those who believe His words? (see v. 16).
2. What did He say would happen if people hardened their hearts and did not repent? (see vv. 18–20).
3. What did the Lord command Joseph Smith to do? What would happen if he obeyed? (vv. 21–22).
4. What did the Lord command Martin Harris to do? What would happen if he obeyed? (see v. 24).



*How does God answer our prayers? In Doctrine and Covenants 6, Oliver Cowdery was told how his prayers had been answered. Understanding what the Lord told Oliver can help you recognize answers to your prayers. It is wonderful to feel the kind of peace that Oliver felt when he prayed about the Prophet Joseph Smith.*

## Understanding the Scriptures



### Doctrine and Covenants 6

- |   |  |
|---|--|
| <p><b>Asunder</b> (v. 2)—Into parts</p> <p><b>Sickle</b> (vv. 3–4)—A curved knife for harvesting grain</p> <p><b>Generation</b> (vv. 8–9)—The people of this time or age</p> <p><b>Trifle not with</b> (v. 12)—Do not treat lightly or carelessly</p> | <p>• <b>Enlighten, enlightened</b> (v. 15)—Communicate, taught</p> <p>• <b>Admonish</b> (v. 19)—Correct, chastise</p> <p>• <b>Touching one thing</b> (v. 32)—In agreement, unified</p> |
|---|--|

### Doctrine and Covenants 6—Who Was Oliver Cowdery?

For information on Oliver Cowdery, see “People and Terms in the Doctrine and Covenants” (pp. 231–32).



### Doctrine and Covenants 6:2—The Power of the Word

The Lord used some impressive images to describe the power of His word. The idea that God’s word is powerful is easy to understand because by His word everything from the heavens to the human heart is moved. The word *quick* here does not mean swift; it means “living,” or “alive” (see Bible Dictionary, “quick,” p. 756). The phrase “sharper than a two-edged sword, to the dividing asunder of both joints and marrow” graphically describes how God’s word can cut through to the very heart of a person (see also 1 Nephi 16:1–2).

### Doctrine and Covenants 6:6—“The Cause of Zion”

The word *Zion* is used in several different ways in the Doctrine and Covenants (see “People and Terms in the Doctrine and Covenants,” p. 233). In each way, however, it refers to the Lord’s efforts to raise up a people to live with Him in righteousness. To “seek to bring forth and establish the cause of Zion” is to promote the spread of the gospel and increase the righteousness of the Saints.

### Doctrine and Covenants 6:10–11—What Gift Was Oliver Cowdery Given?

The gift that the Lord gave Oliver Cowdery was the spirit of revelation (see D&C 8:3–4). President Joseph Fielding Smith taught that it “was to be a protection to him, if he would need it, and it would deliver him out of the hands of his enemies, and protect him from the destroyer” (*Church History and Modern Revelation*, 1:52).

### Doctrine and Covenants 6:14–24—What Witness Had Oliver Cowdery Received?

The Prophet Joseph Smith recorded: “After we had received this revelation, Oliver Cowdery stated to me that after he had gone to my father’s to board, and after the family had communicated to him concerning my having obtained the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and the Lord manifested to him that they were true, but he had kept the circumstance entirely secret, and had mentioned it to no one; so that after this revelation was given, he knew that the work was true, because no being living knew of the thing alluded to in the revelation, but God and himself” (*History of the Church*, 1:35).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Doctrine and Covenants 6.

### A Make a Comparison

In Doctrine and Covenants 6, the Lord used images, or symbols, to teach important truths. Copy the following phrases into your notebook, and then finish them with what you learn in verses 1–5:

1. The gospel message is like a sword because . . .
2. A mission is like farm work because . . .
3. Prayer is like knocking on a door because . . .

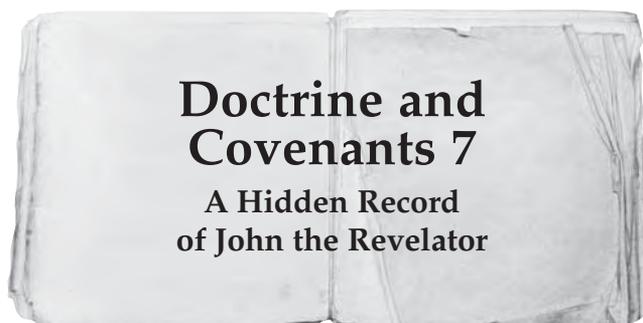
### B How to Be Rich and Happy

1. Compare Doctrine and Covenants 6:7, 13 to what Nephi learned in 1 Nephi 11:21–23. Explain what you learn about how to be rich and happy.

- How is what those scriptures teach about being rich and happy different from what the world thinks will make us rich and happy?
- Why do you think worldly riches cannot bring the kind of joy the Lord offers us?
- In a sentence or two, explain what the gift of salvation and eternal life is worth to you.

### C Understanding How Revelation Comes

- From your reading of Doctrine and Covenants 6:14–24, explain how Oliver Cowdery knew that Joseph Smith truly was called of God (see also the “Understanding the Scriptures” section, if needed).
- Choose two verses from Doctrine and Covenants 6:14–24 that impressed you and describe how you can apply those verses to receiving revelation in your own life.



During April 1829 the Prophet Joseph Smith continued translating the Book of Mormon plates with Oliver Cowdery acting as his scribe. The Prophet described the circumstances prompting this revelation: “A difference of opinion arising between us about the account of John the Apostle, mentioned in the New Testament [see John 21:20–23], as to whether he died or continued to live, we mutually agreed to settle it by the Urim and Thummim” (History of the Church, 1:35–36).



As you read Doctrine and Covenants 7, look for what the Apostles John and Peter desired most. What did John desire to do that was greater than what he had done before? If the Savior asked you what you desired most, what would you tell Him?

## Understanding the Scriptures

### Doctrine and Covenants 7

- Parchment** (section heading)—Sheep or goat skin prepared for writing on
- Tarry** (vv. 3–4)—Remain, stay behind
- Minister for** (vv. 6–7)—Serve, help
- Keys** (v. 7)—Authority

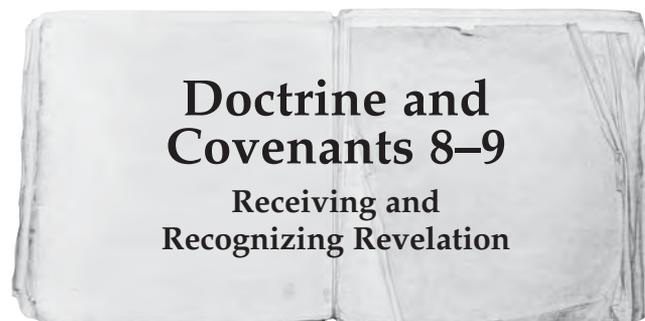
## Studying the Scriptures

Do activity A as you study Doctrine and Covenants 7.

### A Answer in One Sentence

The section heading to Doctrine and Covenants 7 tells what Joseph Smith and Oliver Cowdery asked the Lord (see also this study guide’s introduction to D&C 7). From your reading of section 7, write a one-sentence answer to each of the following questions:

- What was the difference between what John wanted and what Peter wanted?
- What do you learn from this section about the importance of sharing the gospel?
- What do you learn about righteous desires?



The great blessing of receiving personal revelation through the Holy Ghost is available to the faithful. In Doctrine and Covenants 6, Oliver Cowdery was promised the gift of revelation, in particular, the power to translate ancient records. As Oliver found out, however, receiving revelation often requires more effort than simply asking. Elder S. Dilworth Young, who was a member of the Seventy, taught: “I can testify to you that there will be none of you have any adventure greater, more thrilling, and more joyful than finding out how to interpret the Spirit which comes into you bearing testimony of the truth. . . . We have to find out the technique by which the Spirit whispers in our hearts. We have to learn to hear it and to understand it and to know when we have it, and that sometimes takes a long time” (in Conference Report, Apr. 1959, 59). As you read Doctrine and Covenants 8–9, notice what Oliver Cowdery was told he must do in order to have the power to translate and why he was not able to continue. Notice also what these revelations teach about your efforts to receive personal revelation.

## Understanding the Scriptures

### Doctrine and Covenants 8

- At the Prophet’s dictation** (section heading)—While the Prophet spoke
- Supplication** (section heading)—Prayer
- Assuredly** (v. 1)—As certainly
- Trifle not** (v. 6)—Do not take lightly



Moses parted the Red Sea by the spirit of revelation.

### Doctrine and Covenants 9

<p><b>Admonished</b> (section heading)—Counseled</p> <p><b>Commence</b> (v. 1)—Begin</p>	<p>• <b>Expedient</b> (vv. 3, 10–11)—Appropriate, desirable</p> <p>• <b>Stupor</b> (v. 9)—Confusion, doubt</p>
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### Doctrine and Covenants 8:6–8—“The Gift of Aaron”

President Joseph Fielding Smith taught: “There was another gift bestowed upon Oliver Cowdery, and that was the gift of Aaron. Like Aaron with his rod in his hand going before Moses as a spokesman, so Oliver Cowdery was to go before Joseph Smith. Whatever he should ask the Lord by power of this gift should be granted if asked in faith and in wisdom. Oliver was blessed with the great honor of holding the keys of this dispensation with Joseph Smith, and, like Aaron, did become a spokesman on numerous occasions. It was Oliver who delivered the first public discourse in this dispensation” (*Church History and Modern Revelation*, 1:52).

### Doctrine and Covenants 9:7–9—Does the Spirit Always Cause a Burning in the Bosom?



Elder Dallin H. Oaks, a member of the Quorum of the Twelve Apostles, explained:

“Being taught by the Spirit is not a passive thing. Often the Lord’s communication does not come until we have studied matters out in our own minds. Then we receive a confirmation.

“The Lord explained that process to Oliver Cowdery in another revelation received at Harmony, Pennsylvania, in April 1829. The Lord was describing why Oliver had not been able to translate the Book of Mormon:

“Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

“But, behold, I say unto you, that *you must study it out in your mind*; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, *you shall feel that it is right*’ (D&C 9:7–8; emphasis added).

“This may be one of the most important and misunderstood teachings in all the Doctrine and Covenants. The teachings of the Spirit often come as feelings. That fact is of the utmost importance, yet some misunderstand what it means. I have met persons who told me they have never had a witness from the Holy Ghost because they have never felt their bosom ‘burn within’ them.

“What does a ‘burning in the bosom’ mean? Does it need to be a feeling of caloric heat, like the burning produced by combustion? If that is the meaning, I have never had a burning in the bosom. Surely, the word ‘burning’ in this scripture signifies a feeling of comfort and serenity. That is the witness many receive. That is the way revelation works.

“Truly, the still, small voice is just that, ‘still’ and ‘small’ ” (“Teaching and Learning by the Spirit,” *Ensign*, Mar. 1997, 13).

## Studying the Scriptures

Do activity A and activity B or C as you study Doctrine and Covenants 8–9.

### **A** Scripture Mastery—Doctrine and Covenants 8:2–3



Elder Boyd K. Packer, a member of the Quorum of the Twelve Apostles, said: “As an Apostle I listen now to the same inspiration, coming from the same source, in the same way, that I listened to as a boy. The signal is much clearer now” (in Conference Report, Oct. 1979, 30; or *Ensign*, Nov. 1979, 21).

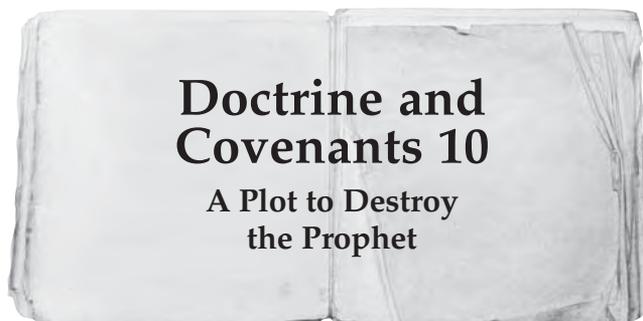
1. Study Doctrine and Covenants 8:1–3 and explain what happens when the Holy Ghost speaks to our minds (see also Enos 1:10).
2. What feelings come when the Holy Ghost speaks to one’s heart? (see also 1 Nephi 17:45).
3. What do you learn from Doctrine and Covenants 8:1 that might explain why the voice of inspiration became clearer for Elder Packer?

### **B** Summarize the Doctrine

1. According to Doctrine and Covenants 6:23, how did the Lord speak to Oliver Cowdery?
2. What more did the Lord teach him about how revelation comes in Doctrine and Covenants 8:2–3?
3. What did Oliver Cowdery learn in Doctrine and Covenants 9:7–9 about getting answers while translating?
4. Write a paragraph summarizing what you learned about the process of revelation from these passages (see also the “Understanding the Scriptures” section).

### C Write a Moral to the Story

1. Summarize what the Lord promised Oliver Cowdery in Doctrine and Covenants 8 and what the Lord said in Doctrine and Covenants 9 about why he was not allowed to continue translating.
2. Write a one-sentence summary of the lesson we can learn from this revelation.
3. How might your summary apply to anyone who seeks inspiration from the Lord?



In Doctrine and Covenants 3, you read about how Martin Harris lost the 116 pages that the Prophet Joseph Smith had translated from the plates. In Doctrine and Covenants 10, the Lord revealed what happened to the 116 manuscript pages and what Satan intended to do with them. More importantly, you will discover what the Lord did to compensate for the loss of those pages. As you study this section, look for what the Lord taught about His power to control the course of events here on earth, including Satan's efforts to destroy the Lord's work.

## Understanding the Scriptures



### Doctrine and Covenants 10

**Alterations** (section heading)—Changes

**Discredit** (section heading)—Persuade people to disbelieve

**Discrepancies** (section heading)—Differences

**Abridgment** (section heading)—Shortened version

**Alter, altered** (vv. 10–11, 17)—Change

**Contrary** (v. 11)—Differently

**Iniquity** (vv. 20, 29)—Sin

**Condemnation** (v. 23)—Being declared guilty

**Contradicted yourself** (v. 31)—Written part of the text that does not agree with what you wrote before

**Generation** (vv. 33, 53)—People of this time or age

**Confound** (v. 42)—Humiliate, make ashamed

**Dissensions** (v. 48)—Disagreements, rebellions

**Comprehendeth** (v. 58)—Understands

**Wrest** (v. 63)—Twist the meaning of

### Doctrine and Covenants 10:6—In What Way Did Martin Harris Seek to Destroy the Prophet Joseph Smith?

It was not Martin Harris's intent to destroy the Prophet Joseph Smith, but what happened as a result of the loss of the 116 pages of the Book of Mormon manuscript illustrates what can happen when we "set at naught the counsels of God" (D&C 3:13; see also the "Understanding the Scriptures" section for D&C 3:12, p. 17).

Had the Lord not known in advance what Martin Harris would do and prepared for it, Satan and his servants might have succeeded in destroying the Prophet Joseph with their lies (see D&C 10:10–33). By seeking repeatedly to take the manuscript against the Lord's counsel and by breaking his promises to guard it carefully, Martin was effectively serving the cause of Satan, even if that was not his intent.

### Doctrine and Covenants 10:30–45—The Lord Knows the End from the Beginning



The Lord had prepared a way to prevent Satan from destroying the Prophet Joseph Smith and the Book of Mormon through the loss of the 116 manuscript pages over 2,000 years before. He had instructed the prophet Nephi to make a second set of plates covering the same time period as the manuscript that would be lost. A major difference between the two records is that the lost portion was more of a history, while the duplicate part is more prophetic and sacred (see 1 Nephi 9:3–6; Words of Mormon 1:1–7).

## Studying the Scriptures



Do activity A and two of the other activities (B–D) as you study Doctrine and Covenants 10.

### A Scripture Mastery—Doctrine and Covenants 10:5

The word *satan* means "adversary" or "opponent," which describes the devil's role as an opponent of righteousness. Satan and his servants tempt us to sin, which leads to misery and unhappiness, but the Lord has greater power to help us overcome those temptations.

1. Read Alma 34:17–27 and 3 Nephi 20:1. What must we do to "conquer [overcome] Satan" (D&C 10:5)? What do you think it means to "pray always"?
2. Cross-reference Doctrine and Covenants 10:5 with 2 Nephi 32:8–9. Who teaches us *not* to pray?

### B Satan's "Cunning Plan" Compared with the Lord's Wisdom

1. Divide a page in your notebook into two columns. Label the first "Satan's Cunning Plan" and the second "The Lord's Wisdom."

- From your reading of Doctrine and Covenants 10:6–29, describe in the first column what the Lord said Satan planned to do with the 116 pages stolen from Martin Harris.
- From your reading of verses 30–45, describe in the second column what the Lord did to prevent Satan from succeeding.
- Read 1 Nephi 9:3–6 and Words of Mormon 1:1–7. Explain how long the Lord had been preparing to solve the problem that the loss of the 116 pages created.

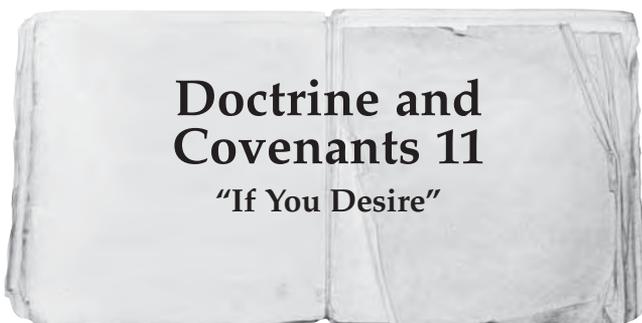
### C Be Aware of Satan’s Methods

Doctrine and Covenants 10:20–29 explains some of the methods Satan uses to deceive us.

- Review verses 20–24 and explain how Satan gets people to fight against the truth and why he does it.
- Study verses 25–29 and describe what Satan told Joseph Smith’s enemies to convince them it was all right to try to destroy the Prophet and the Book of Mormon.
- How might groups or individuals try to do the same today?

### D Prepare a Primary Lesson

- Write what you would teach a Primary class of 7-year-old children about the account in Doctrine and Covenants 3 and 10 of the lost 116 pages.
- Tell about two lessons we can learn from the Prophet Joseph Smith’s experience and show how they can apply to our lives today.



Hyrum Smith was the Prophet Joseph Smith’s older brother (see *Joseph Smith—History* 1:4). In May of 1829 he traveled from Palmyra, New York, to Harmony, Pennsylvania, to visit Joseph and his wife, Emma, and Oliver Cowdery while they



worked on the translation of the Book of Mormon. Hyrum made an “earnest request” of his brother, the Prophet, and the revelation found in Doctrine and Covenants 11 was the result (see *History of the Church*, 1:45).

Elder Neal A. Maxwell, a member of the Quorum of the Twelve Apostles, taught: “Whenever spiritually significant things are under way, righteous desires are present” (in

*Conference Report*, Oct. 1996, 27; or *Ensign*, Nov. 1996, 21). As you read Doctrine and Covenants 11, look for the word *desire*, and what the Lord said about the importance of our desires. Notice also that much of the counsel in the revelation applies to “all who have good desires” (v. 27)—which includes you!

## Understanding the Scriptures



### Doctrine and Covenants 11

<b>Supplication and inquiry</b> (section heading)—Prayer and humble questioning	• <b>Pertaining unto</b> (v. 14)—Relating to
<b>Asunder</b> (v. 2)—Into parts	• <b>Appeal unto</b> (v. 18)—Seek counsel from
<b>Sickle</b> (vv. 3–4, 27)—A curved knife for harvesting grain	• <b>Cleave unto</b> (v. 19)—Hold closely to
<b>Impart</b> (v. 13)—Tell, make known	• <b>Hold your peace</b> (v. 22)—Do not begin preaching yet

### Doctrine and Covenants 11—Hyrum Smith

For more information on Hyrum Smith, see “People and Terms in the Doctrine and Covenants” (p. 231).

### Doctrine and Covenants 11:6—“Establish the Cause of Zion”

For help understanding this phrase, see the “Understanding the Scriptures” section for Doctrine and Covenants 6:6 (p. 20) and *Zion* in “People and Terms in the Doctrine and Covenants” (p. 233).

### Doctrine and Covenants 11:9—“Say Nothing but Repentance unto This Generation”

President Joseph Fielding Smith taught: “When the Lord calls upon his servants to cry nothing but repentance, he does not mean that they may not cry baptism, and call upon the people to obey the commandments of the Lord, but he wishes that all that they say and do be in the spirit of bringing the people to repentance” (*Church History and Modern Revelation*, 1:57). In other words, the main focus of all who are called to serve in the Lord’s kingdom should be to help people improve themselves and change their lives in accordance with the teachings of Jesus Christ.

## Studying the Scriptures



Do two of the following activities (A–D) as you study Doctrine and Covenants 11.

## A Obtaining Promised Blessings

1. Divide a page of your notebook into two columns. Label one column “Promised Blessings” and the other column “Requirements for Obtaining the Blessings.”
2. From your reading of Doctrine and Covenants 11, list the blessings the Lord offered Hyrum Smith (and “all who have good desires”) in the first column. Along with each blessing, record the verse where you found it.
3. In the second column, write what the Lord said Hyrum Smith (or you) should do to receive that blessing. You may need to look before or after the verse where you found the blessing.
4. Choose two of the blessings and requirements you think would be especially interesting to either a missionary or a parent. Explain why you chose each.

## B The Importance of Desire

1. Find and list the verses that contain the words *desire*, *desires*, or *desireth* in Doctrine and Covenants 11. (You may want to mark them in your scriptures.)
2. Read also 1 Nephi 11:1; Alma 29:4; 41:3–6; and Abraham 1:2. Write a paragraph explaining the importance of our desires in the gospel plan.
3. What could a person do if there was something good that should be done (such as read the scriptures every day or pray often) but he or she did not want to do it?

## C Learning about the Spirit

1. What do you learn from Doctrine and Covenants 11:12–14 about the Spirit of God?
2. Write about a time when you felt the Spirit in one (or more) of the ways described in these verses.

## D What Does It Mean?

1. In your own words, describe what the Lord told Hyrum Smith to do in Doctrine and Covenants 11:21.
2. Explain what it means to “obtain my word” by describing the kinds of things you think Hyrum Smith (or you) might do in order to obtain the word.

# Doctrine and Covenants 12

For Those Who  
“Assist in This Work”

Even before the Church was organized, Joseph Knight Sr. desired to assist in the Lord’s work (see the information on Joseph Knight Sr. in “People and Terms in the Doctrine and Covenants,” p. 232). He joined the Church shortly after it was organized. The Prophet Joseph Smith paid tribute to him by saying: “It shall be said of him, by the sons of Zion, while there is one of them remaining, that this man was a faithful



man in Israel; therefore his name shall never be forgotten” (History of the Church, 5:124–25).

As you read Doctrine and Covenants 12, notice what the Lord said to Joseph Knight Sr. about how he might qualify to more fully assist in the work. Notice also that the Lord said he was speaking to “all those who have desires” like Brother Knight’s (v. 7).

## Understanding the Scriptures



For additional help in understanding Doctrine and Covenants 12:1–6, see the “Understanding the Scriptures” helps for Doctrine and Covenants 6:1–6 and 11:1–6, which are nearly identical.

### Doctrine and Covenants 12

#### Being temperate

(v. 8)—Having self-control

### Doctrine and Covenants 12:8—“Full of Love”



The Prophet Joseph Smith taught: “Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race” (History of the Church, 4:227).

## Studying the Scriptures



Do activity A as you study Doctrine and Covenants 12.

### A Give an Example

Write about either a person in the scriptures or a Church leader who you think demonstrated one of the qualities the Lord spoke of in Doctrine and Covenants 12:8. Explain how that person demonstrated the quality and how it helped him or her better do the Lord’s work.

# Doctrine and Covenants 13

The Restoration  
of the Aaronic Priesthood

You read in Joseph Smith—History 1:68–74 about the restoration of the Aaronic Priesthood. Doctrine and



*Covenants 13 is identical to Joseph Smith—History 1:69. As you read the words of John the Baptist this time, examine them for their doctrinal importance.*

## Understanding the Scriptures



### Doctrine and Covenants 13

<b>Conferred upon</b> (section heading)—Given to by authority	•	<b>Ministering of</b> (v. 1)—Service performed by
<b>Messiah</b> (v. 1)—Jesus Christ	•	<b>Immersion</b> (v. 1)—Being completely covered by water
<b>Confer</b> (v. 1)—Give	•	<b>Remission</b> (v. 1)—Forgiveness

### Doctrine and Covenants 13:1—Priesthood Keys

Saying that the Aaronic Priesthood holds certain keys does not mean that everyone who receives the Aaronic Priesthood also receives and may use the keys of that priesthood. Just as John the Baptist said he was “acting under the direction of Peter, James, and John” (section heading), the Aaronic Priesthood is governed by the higher or Melchizedek Priesthood.

Speaking “about the priesthood and those keys which the Lord has conferred upon us in this final gospel dispensation,” President Joseph Fielding Smith explained:

“These keys are the right of presidency; they are the power and authority to govern and direct all of the Lord’s affairs on earth. Those who hold them have power to govern and control the manner in which all others may serve in the priesthood. All of us may hold the priesthood, but we can only use it as authorized and directed so to do by those who hold the keys.

“This priesthood [Melchizedek] and these keys were conferred upon Joseph Smith and Oliver Cowdery by Peter, James, and John, and by Moses and Elijah and others of the ancient prophets. They have been given to each man who has been set apart as a member of the Council of the Twelve. But since they are the right of presidency, they can only be exercised in full by the senior apostle of God on earth, who is the president of the Church” (in Conference Report, Apr. 1972, 98–99; or *Ensign*, July 1972, 87).

### Doctrine and Covenants 13:1—The Sons of Levi

Although Moses held the Melchizedek Priesthood, the law of Moses was administered under the Aaronic Priesthood (see D&C 84:23–27). Only men from the tribe of Levi (called Levites) were given the Aaronic Priesthood. The expression “sons of Levi” was used to refer to all priesthood holders in that day. Moses and Aaron belonged to that tribe. It was the duty of the Levites to perform the sacrifices of the law of Moses in Old Testament times (see Bible Dictionary, “Levites,” p. 724). Today, the expression “sons of Levi” is used to characterize all those in the Church who faithfully receive the priesthood and become the “sons of Moses and of Aaron” (see D&C 84:33–34).

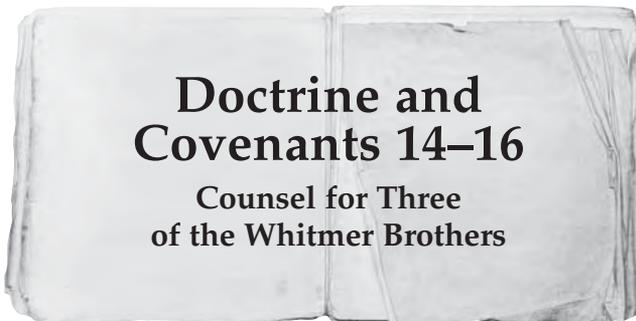
## Studying the Scriptures



Do activity A as you study Doctrine and Covenants 13.

### A The Priesthood in Action

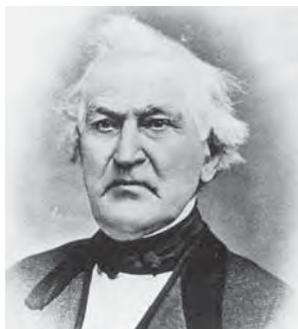
Talk to a bishop or an Aaronic Priesthood holder about ways he has seen the keys and powers of the Aaronic Priesthood bless the lives of people and help them come unto Christ. Write what you learn in your notebook.



*While Oliver Cowdery was in Harmony, Pennsylvania, helping the Prophet Joseph Smith with the translation of the Book of Mormon, he wrote a letter to his friend David Whitmer in Fayette, New York. In that letter he shared his testimony of the work. David Whitmer was interested and wrote back, offering to help at any time.*

*In late May of 1829, persecution was hindering the work of translating the Book of Mormon. The Prophet Joseph Smith and Oliver Cowdery wrote to David Whitmer and asked about the possibility of staying with his family to finish the translation. His father, Peter Whitmer Sr., agreed, and he took a wagon to Harmony (about 135 miles), picked up Joseph Smith and his wife, Emma, and Oliver Cowdery, and took them back to Fayette. Shortly afterward the Prophet Joseph Smith received the revelations found in Doctrine and Covenants 14–16, at the request of Peter Jr., John, and David Whitmer, who desired to know what God wanted them to do. (See also the information on the Whitmers in “People and Terms in the Doctrine and Covenants,” p. 232).*

*Have you ever wondered what the Lord wants you to do? Think about that question as you read these three sections and see if some of the counsel the Lord gave those three men might also apply to you.*



David Whitmer



John Whitmer

## Understanding the Scriptures



For additional help understanding Doctrine and Covenants 14:1–7, see the “Understanding the Scriptures” section helps for Doctrine and Covenants 11:1–7 and 12:1–6, which are similar.

### Doctrine and Covenants 14

**Utterance** (v. 8)—Words to speak : **Temporally** (v. 11)—Materially, physically

### Doctrine and Covenants 15 and 16

**Sharpness** (v. 2)—Exactness, clarity

## Studying the Scriptures



Do activities A and B as you study Doctrine and Covenants 14–16.

### A Scripture Mastery—Doctrine and Covenants 14:7

1. On a paper the size of a notebook page, make a poster that illustrates the ideas found in Doctrine and Covenants 14:7.
2. In scripture, the term *salvation* most often refers to exaltation. With that in mind, compare Doctrine and Covenants 14:7 with 2 Nephi 31:20. What does 2 Nephi 31:20 say about how we can accomplish what the Lord said we must do in Doctrine and Covenants 14:7?

### B The Most Worth to You



1. What did the Lord say was “the thing which will be of the most worth” to John Whitmer and Peter Whitmer Jr.? (see D&C 15:6; 16:6).
2. List at least two reasons why this would be of greater worth than anything else they could do.

“After all that has been said, the greatest and most important duty is to preach the Gospel” (History of the Church, 2:478).

## Doctrine and Covenants 17

### A Revelation for the Three Special Witnesses

The section heading to Doctrine and Covenants 17 gives three references from the Book of Mormon with the prophecy that three persons would be special witnesses of that book when it

came forth in the latter days. This section is the revelation given to three men who desired to be those witnesses. In it they were told what they must do to prepare themselves to have that special witness. As you read, think about how the Lord’s counsel to David Whitmer, Martin Harris, and Oliver Cowdery could apply to you as you seek to gain or strengthen your witness of the truthfulness of the Book of Mormon and other spiritual truths.

## Understanding the Scriptures



### Doctrine and Covenants 17

**Prior to** (section heading)—Before : **Prevail** (v. 8)—Be victorious over

**Designated** (section heading)—Chosen : **Grace** (v. 8)—Strength and power from God

**The miraculous directors** (v. 1)—The Liahona (see 1 Nephi 16:10, 28–29; Alma 37:38–42) : **Sufficient** (v. 8)—Enough, just what is needed

### Doctrine and Covenants 17—When and How Did These Three Men Receive the Promised Witness?



The witness that these three men sought came shortly after the revelation in section 17 was given. The Prophet Joseph Smith, David Whitmer, Oliver Cowdery, and Martin Harris went to the woods near the Whitmer home. There the four men sought the promised witness through earnest prayer—but nothing happened. Finally, Martin

Harris excused himself, saying that he believed himself unworthy. While he went off alone to ask for forgiveness, the remaining three men received a marvelous vision and heard the voice of God bear record of what they saw. The Prophet Joseph then went to find Martin Harris. The Prophet joined with him in prayer, and, after a period of time, Martin Harris received the same vision the others had previously received. “The Testimony of Three Witnesses,” in the front of the Book of Mormon, is their description of the experience. The people of this generation will be held accountable for the testimony of these witnesses, just as they will be for the testimonies in the book itself (see 2 Nephi 33:11–15; Ether 12:38–39).



A few days after that sacred experience, the Prophet Joseph was permitted to show the plates of the Book of Mormon to eight other men. Although they did not have a vision or hear the voice of God, they were able to touch the plates. Their testimony is also found in the front of the Book of Mormon.

**Doctrine and Covenants 17:1—What Was the “Breastplate”?**

Lucy Mack Smith, the Prophet’s mother, had the opportunity to examine the breastplate that Joseph received with the plates (see Joseph Smith—History 1:35). She gave the following description of it in her biography of her son:

“It was wrapped in a thin muslin handkerchief, so thin that I could feel its proportions without any difficulty.

“It was concave on one side and convex on the other, and extended from the neck downwards, as far as the center of the stomach of a man of extraordinary size. It had four straps of the same material, for the purpose of fastening it to the breast, two of which ran back to go over the shoulders, and the other two were designed to fasten to the hips. They were just the width of two of my fingers (for I measured them), and they had holes in the end of them, to be convenient in fastening” (*History of Joseph Smith*, ed. Preston Nibley [1958], 111).

**Doctrine and Covenants 17:6—The Lord’s Testimony of the Book of Mormon**

Elder Bruce R. McConkie, a member of the Quorum of the Twelve Apostles, taught:



“One of the most solemn oaths ever given to man is found in these words of the Lord relative to Joseph Smith and the Book of Mormon. ‘He [meaning Joseph Smith] has translated the book, even that part which I have commanded him,’ saith the Lord, ‘and as your Lord and your God liveth it is true.’ (D&C 17:6.)

“This is God’s testimony of the Book of Mormon. In it Deity himself has

laid his godhood on the line. Either the book is true or God ceases to be God. There neither is nor can be any more formal or powerful language known to men or gods” (Conference Report, Apr. 1982, 50; or *Ensign*, May 1982, 33).

**Studying the Scriptures**



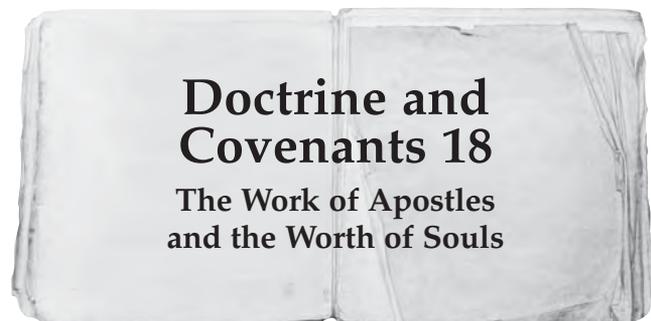
Do activity A as you study Doctrine and Covenants 17.

**A Their Witness and Yours**

1. In your notebook, make a chart like the following:

The Three Witnesses	Me
What did they need to do in order to receive the witness they desired? (see D&C 17:1–2).	What must I do to strengthen my witness, or testimony, of the Book of Mormon and other spiritual truths?
What did the Lord say they must do after they obtained that special witness? (see vv. 3, 5–6).	What does the Lord expect me to do after I have received a witness?
What did the Lord say about His reason for giving them that witness? (see vv. 4, 8–9).	Why does the Lord want me to have a testimony of His gospel and Church?
What promises did the Lord give them concerning the significance of their witness? (see vv. 7–9).	How do the Lord’s promises to the Three Witnesses apply to my testimony of the gospel?

2. Answer the questions concerning the Three Witnesses with what you learned in Doctrine and Covenants 17.
3. Answer the other questions by applying those scriptures to yourself. You may also want to use the Index or Topical Guide to find other scriptures that help you answer the questions.



*The revelation recorded in Doctrine and Covenants 18 was given near the time when Peter, James, and John conferred the*



Melchizedek Priesthood upon Joseph Smith and Oliver Cowdery. It was appropriate that three Apostles of the Lord Jesus Christ ordained them to be Apostles and special witnesses of His name and also bear the keys of the ministry (see D&C 27:12–13). Although the first Quorum of the Twelve Apostles

would not be called for another six years, the Lord gave some counsel in section 18 about Apostles and the members of the Quorum of the Twelve in our dispensation. As you read this revelation, consider how each doctrine and principle you read teaches you about the role of Apostles and about the Melchizedek Priesthood in general.

## Understanding the Scriptures



### Doctrine and Covenants 18

<b>Bestowal</b> (section heading)— Giving	•	<b>Contend</b> (v. 20)—Argue, fight, oppose
<b>Prevail against</b> (v. 5)—Be victorious over	•	<b>Soberness</b> (v. 21)—Seriousness
<b>Expedient</b> (v. 18)— Appropriate, desirable	•	<b>Accountability</b> (v. 42)—Being responsible for their own actions

### Doctrine and Covenants 18:20—“The Church of the Devil”

The “church of the devil” does not refer to a specific church but to any person, group, organization, or philosophy that works against the church of Jesus Christ and the salvation of the children of God. Truth and goodness can certainly be found outside The Church of Jesus Christ of Latter-day Saints, but the fulness of the gospel, which is only found in the restored Church, is essential for the salvation our Heavenly Father desires for His children. As President Joseph Fielding Smith said about Doctrine and Covenants 18:20, “We must understand that this is instruction to us to contend against all evil, that which is opposed to righteousness and truth” (*Church History and Modern Revelation*, 1:83).

## Studying the Scriptures



Do activity A and activity B or C as you study Doctrine and Covenants 18.

### A Scripture Mastery—Doctrine and Covenants 18:10, 15–16

In the business world, the worth of something is determined by the price someone is willing to pay for it. A person might say that a particular object is worth a certain amount of money, but that is true only if another person is willing to pay that much for it.

1. Study Doctrine and Covenants 18:10–13 and explain what price was paid for our souls and who paid that price.



2. What word describes how the Lord feels about those who repent? What does that tell you about Him?
3. In Doctrine and Covenants 18:14, Joseph Smith, Oliver Cowdery, and David Whitmer (and we!) are commanded to “cry repentance” unto the people. From what you learned in verses 10–13, what might you say to someone to help them want to repent?
4. Read Alma 34:14–17. What is another good reason to repent?
5. Read Alma 37:9. What is one way people can come to know for themselves that these things are true?

### B Look for Key Words

In Doctrine and Covenants 18:9, the Lord spoke to Oliver Cowdery and David Whitmer “by the way of commandment.”

1. Study verses 9–21 and list in your notebook what they were commanded to do. Look for the following key words to help you identify each command: *all men*, *remember*, *cry*, *ask*, *contend*, *take*, and *speak*.
2. Choose three of those commands and describe how they might also apply to you.

### C Have You Ever Heard the Voice of Christ?

The scriptures testify that if we do not hear and obey the voice of the Lord we cannot be saved (see Alma 5:38–39; D&C 1:14).

1. Study Doctrine and Covenants 18:34–36 and explain how you can “hear” the voice of the Lord every day.
2. How can that help you know the name by which you will be called at the last day, as described in verses 24–25?

# Doctrine and Covenants 19

## A Commandment for Martin Harris



In order to get Palmyra printer Egbert B. Grandin to agree to print 5,000 copies of the Book of Mormon, Martin Harris guaranteed to pay the cost of the printing. He could do this because he owned property worth more than the \$3,000 the printer charged. Before the printing was completed, however, “a number of people held a meeting and passed resolutions not to purchase the book when it came from the press. When Grandin grew nervous, the Prophet Joseph Smith returned to Palmyra to reassure him that the printing costs would be paid. Martin Harris, fearing that he might lose his farm if the Book of Mormon did not sell, approached the Prophet and requested guidance. By revelation Martin was commanded not to ‘covet’ his own property, but to ‘impart it freely’ for the purpose of covering the costs of printing the Book of Mormon (see D&C 19:26). One hundred and fifty-one acres of Martin Harris’s farm were sold at a public auction in April 1831 to pay off Mr. Grandin. This sacrifice made the printing of the Book of Mormon possible” (Church History in the Fulness of Times, 65).



As you read Doctrine and Covenants 19, think of how this revelation might have affected Martin Harris and helped him see how his personal problems fit into a larger plan. What is the biggest sacrifice the Lord is asking from you at this time? Keep it in mind as you read this revelation, and consider how the principles the Lord taught Martin Harris apply to what He asks from you now—or in the future.

## Understanding the Scriptures



### Doctrine and Covenants 19

**Alpha and Omega** (v. 1)—The first and last letters of the Greek alphabet (a title of Jesus Christ, descriptive of His all-encompassing nature)

**Subdue** (v. 2)—Gain power over

**Retaining** (v. 3)—Holding or possessing

**Deeds** (v. 3)—Actions

**Revoke** (v. 5)—Cancel, take back

**Express** (v. 7)—Plain, clear

**Meet** (v. 8)—Appropriate, proper

**Smite** (v. 15)—Punish

**Exquisite** (v. 15)—Intense

**Naught** (v. 21)—Nothing

**Covet** (vv. 25–26)—Have a selfish desire for

**Impart** (vv. 26, 34)—Give

**Remnant** (v. 27)—Remainder

**Tidings** (v. 29)—News, messages

**Revilng not against revilers** (v. 30)—Not speaking insults about people who speak insults

**Tenets** (v. 31)—Personal religious beliefs

**Suffice** (v. 32)—Be enough

**Slight** (v. 33)—Treat lightly

**Exhort** (v. 37)—Teach, encourage

**Corruptibleness to the extent thereof** (v. 38)—With all the perishable things that go with it

### Doctrine and Covenants 19:4, 16–17—Repent or Suffer?

Referring to Alma 42:16 and Doctrine and Covenants 19:16–17, Elder Dallin H. Oaks, a member of the Quorum of the Twelve Apostles, said:

“Do these scriptures mean that a person who repents does not need to suffer at all because the entire punishment is borne by the Savior? That cannot be the meaning because it would be inconsistent with the Savior’s other teachings.

“What is meant is that the person who repents does not need to suffer ‘even as’ the Savior suffered for that sin. Sinners who are repenting will experience some suffering, but, because of their repentance and because of the Atonement, they will not experience the full ‘exquisite’ extent of eternal torment the Savior suffered for that sin” (*Sins, Crimes, and Atonement* [address to religious educators, Feb. 7, 1992], 5).

### Doctrine and Covenants 19:6–12—Endless and Eternal Punishment

The Lord revealed that the terms “endless punishment” and “eternal punishment” refer to the kind of punishment rather than to the length of the punishment. Endless punishment and eternal punishment are “God’s punishment” (D&C 19:11–12).

The Prophet Joseph Smith taught that “so long as a man will not give heed to the commandments, he must abide without salvation. . . . The salvation of Jesus Christ was wrought out for all men, in order to triumph over the devil. . . . All will suffer until they obey

Christ himself" (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 357). Thus, punishment will eventually end for all except the sons of perdition, who eternally refuse to obey Christ (see D&C 76:33–44).

However, as Elder James E. Talmage, a member of the Quorum of the Twelve Apostles, taught, "Deliverance from hell is not admittance to heaven" (*The Vitality of Mormonism* [1919], 256). When the endless or eternal punishment—God's punishment—has ended for those who receive it, they will receive their places in the kingdoms of glory. You will learn more about these judgments as you study Doctrine and Covenants 76.

### Doctrine and Covenants 19:15–19—Jesus Christ's Suffering



The Savior's testimony in Doctrine and Covenants 19:15–19 about His suffering for all mankind helps us understand it on a more personal level. Elder Joseph Fielding Smith, then a member of the Quorum of the Twelve Apostles, said: "We get into the habit of thinking, I suppose, that [the Savior's] great suffering was when he was nailed to the cross by his hands and his feet and was left there to suffer

until he died. As excruciating as that pain was, that was not the greatest suffering that he had to undergo, for in some way which I cannot understand, but which I accept on faith, and which you must accept on faith, he carried on his back the burden of the sins of the whole world [in Gethsemane]. It is hard enough for me to carry my own sins. . . . And yet he had to carry the sins of the whole world" (in Conference Report, Oct. 1947, 147–48).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Doctrine and Covenants 19.

### A "Learn of Me"

The Savior invited us to learn of Him so that we might have peace (D&C 19:23; see also Matthew 11:29). In your notebook, list what you learn about Jesus Christ in Doctrine and Covenants 19. Look for words and phrases that describe Him and note what He said and did, and why. Consider also what you learn about the way He teaches and deals with us.

### B Scripture Mastery—Doctrine and Covenants 19:16–19

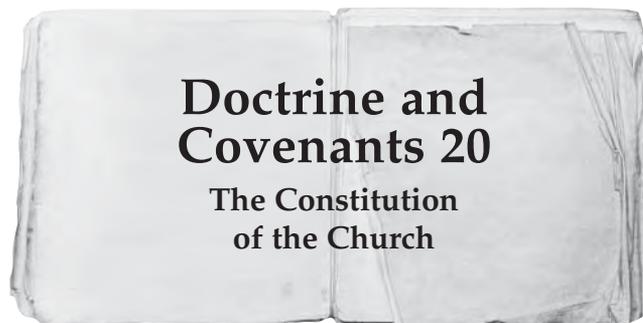
1. Select three words that you think are important in Doctrine and Covenants 19:16–19 and explain why you chose each word.
2. From what you learn in Doctrine and Covenants 19:16–19, as well as 1 Nephi 19:9; 2 Nephi 9:21–22; Mosiah 3:7–9; and 3 Nephi 27:14–15, explain what Jesus suffered and why He suffered it.

3. Record in your notebook some of the thoughts and feelings you had as you studied and thought about Doctrine and Covenants 19:16–19 and the other scriptures in this activity.

### C Find the Commandments and the Comfort

Martin Harris went to Joseph Smith for guidance, and the Prophet received this revelation for him (see this study guide's introduction to D&C 19).

1. Make two columns in your notebook. Label one "Commandments" and the other "Comfort."
2. Review Doctrine and Covenants 19 and find the commandments and the words of comfort. List them in the appropriate columns.
3. Select a commandment and an expression of comfort that impressed you and tell why they impressed you.



*When the Prophet Joseph Smith was visited by the Father and the Son in 1820, he was told not to join any church and was given "a promise that the fullness of the Gospel should at some future time be made known unto [him]" (History of the Church, 4:536). The fulness of the gospel began to be made known as he obtained and translated the Book of Mormon, received the authority and keys of the Aaronic and Melchizedek Priesthoods, and was given other instructions pertaining to the kingdom of God in the latter days.*

*Doctrine and Covenants 20 was originally called "The Articles and Covenants of the Church of Christ" and served as a handbook for the organization and government of the Church. It was often read in its entirety at Church meetings, along with section 22. It is sometimes referred to as the "Constitution of the Church."*





## Understanding the Scriptures



### Doctrine and Covenants 20

**Manifested** (v. 5)—Made known

**Remission** (vv. 5, 37)—Forgiveness

**Vanities** (v. 5)—Foolishness

**Countenance** (v. 6)—Appearance

**Confirmed** (v. 10)—Made sure

**Sensual** (v. 20)—Concerned mostly with the physical senses and pleasures

**Meridian** (v. 26)—High point

**Justification** (v. 30)—To be declared not guilty

**Grace** (vv. 30–32)—The power of God

**Sanctification** (v. 31)—The process of becoming pure and holy

**Broken hearts** (v. 37)—Humble hearts full of sorrow for sin (no matter who has committed it)

**Contrite spirits** (v. 37)—Willingness to obey God

**Emblems** (v. 40)—Symbols, things that represent other things

**Expound** (vv. 42, 46, 50, 59, 68)—Explain in detail

**Exhort** (vv. 42, 46, 50, 59)—Encourage, try to persuade

**Iniquity** (v. 54)—Sin, wickedness

**Composing** (vv. 61, 81)—Who make up

**Commissioned** (v. 73)—Appointed and given authority

**Sanctify** (vv. 77, 79)—Make holy

### Doctrine and Covenants 20:1—Why the Sixth of April?



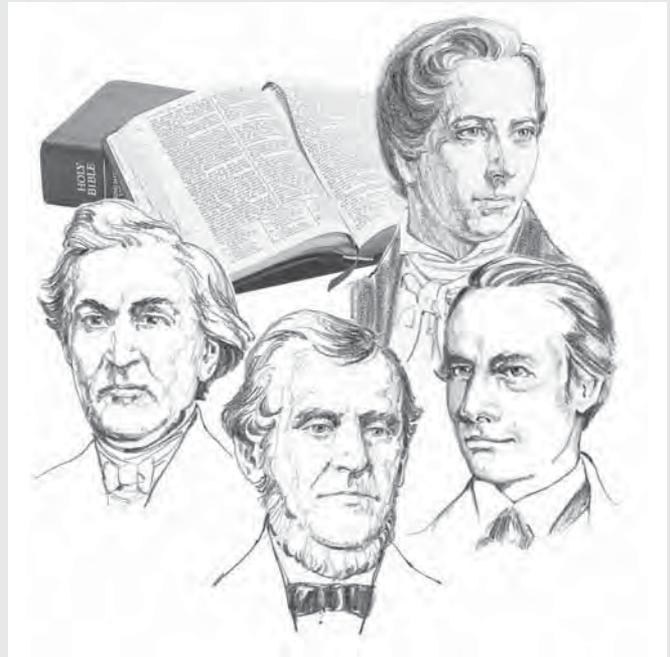
The Lord gave April 6, 1830, as the day to formerly organize His Church. President Harold B. Lee spoke of the significance of this date: “April 6, 1973, is a particularly significant date because it commemorates not only the anniversary of the organization of The Church of Jesus Christ of Latter-day Saints in this dispensation, but also the anniversary of the birth of

the Savior, our Lord and Master, Jesus Christ” (in Conference Report, Apr. 1973, 4; or *Ensign*, July 1973, 2).

### Doctrine and Covenants 20:9—The Book of Mormon Contains “the Fulness of the Gospel”

President Ezra Taft Benson taught that when the Lord said the Book of Mormon contains the fulness of the gospel it “does not

mean it contains every teaching, every doctrine ever revealed. Rather, it means that in the Book of Mormon we will find the fulness of those doctrines required for our salvation. And they are taught plainly and simply so that even children can learn the ways of salvation and exaltation” (in Conference Report, Oct. 1986, 4; or *Ensign*, Nov. 1986, 6).



*The world will be judged by how they receive the scriptures and those who testify of their truthfulness (see D&C 20:8–15).*

### Doctrine and Covenants 20:27–28—The Father, the Son, and the Holy Ghost Are “One God”

God the Father, His Son, Jesus Christ, and the Holy Ghost are three separate personages. When the scriptures teach that they are one God, they are referring to the unity of the members of the Godhead. They can speak for each other and testify of each other because of their unity in purpose and doctrine.

### Doctrine and Covenants 20:38–60—What about Church Offices Not Mentioned Here?

President Joseph Fielding Smith taught that in Doctrine and Covenants 20 the Lord revealed only what was necessary “for the government of the Church at the time of its organization” (*Church History and Modern Revelation*, 1:95). In later revelations we learn more about the offices mentioned in this revelation, along with others that were added as the Church grew. The Lord has continued, and will continue, to add and refine the duties and offices in His Church to meet the needs of its growing membership (see Articles of Faith 1:9).

## Studying the Scriptures



Do three of the following activities (A–F) as you study Doctrine and Covenants 20.

### A The Importance of the Book of Mormon

It is not surprising that a discussion of the importance of the Book of Mormon is found in Doctrine and Covenants 20—the

“Constitution of the Church.” The Prophet Joseph Smith said: “Take away the Book of Mormon and the revelations, and where is our religion? We have none” (*Teachings of the Prophet Joseph Smith*, 71).

1. List what you learn about the Book of Mormon from Doctrine and Covenants 20:8–16.
2. From verses 17–36, list the doctrines that “we know” because of the Book of Mormon. Select one of those doctrines and explain why it is important to you.

### **B The Importance of True Doctrine**

Elder Boyd K. Packer, a member of the Quorum of the Twelve Apostles, taught that “true doctrine, understood, changes attitudes and behavior” (in Conference Report, Oct. 1986, 20; or *Ensign*, Nov. 1986, 17). Doctrine and Covenants 20:17–36 lists doctrines that are fundamental to the restored Church. Choose two of those doctrines and explain how and why each one could have a powerful influence for good in people’s lives if only they understood it.

### **C An Interview before Baptism**

1. Based on Doctrine and Covenants 20:37, list questions that might be asked of someone wanting to be baptized. Remember that new converts usually have little experience with the Church or the scriptures, so write the questions so the person would understand what you are talking about.
2. Read Mosiah 18:8–10 and Moroni 6:1–6, and add other questions that might be appropriate.

### **D Make a Chart**

1. Doctrine and Covenants 20:38–60 outlines the duties of various offices and callings in the Church. Make a chart like the following in your notebook and fill it in with information you gain from these verses.

Office or Calling	Duties and Responsibilities

2. What insights did you gain from what you listed in your chart?

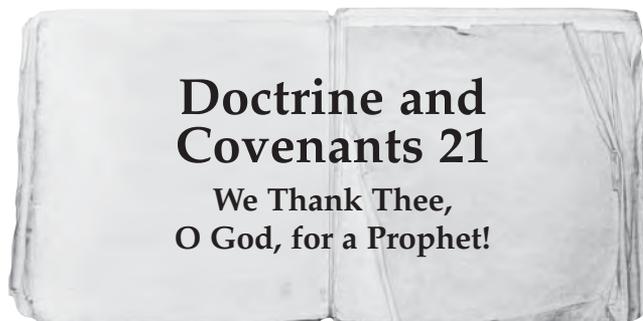
### **E Write a Quiz**

Doctrine and Covenants 20:61–84 teaches about the responsibilities and duties of Church members.

1. Write 7–10 quiz questions about the important principles taught in these verses. After each question, write the answer and the verse where the answer can be found.
2. (Optional) Make a copy of your quiz without the answers and give it to a member of your family or another student in your class. Be able to explain any questions that are answered incorrectly.

### **F Teach It to Children**

Imagine you were asked to give a short lesson about the sacrament to the Primary children in your ward or branch. Write what you would teach them to help them better understand the sacrament prayers found in Doctrine and Covenants 20:77, 79. Write also about how they could make the sacrament a more meaningful experience. If it is appropriate, share a meaningful experience you had with the sacrament as part of your testimony to them. After showing your lesson to your parents and teacher and getting their advice, you may want to volunteer to give this lesson in Primary.



*In obedience to the revelation the Prophet Joseph Smith had received regarding the day the Church should be organized (see D&C 20 heading and verse 1), all who were interested gathered at the Whitmer home on April 6, 1830. The state law at that time required that at least three persons, but not more than nine, participate in the organization of a new religious society. The six men who participated, although there were many other people present, were Joseph Smith Jr., Oliver Cowdery, Hyrum Smith, Samuel Smith, Peter Whitmer Jr., and David Whitmer.*



*A brief outline of what occurred in the meeting is found in the section heading to Doctrine and Covenants 21. During the meeting, the Prophet received the revelation found in Doctrine and Covenants 21.*

*In one of the well-known hymns of the Church, we sing, “We thank thee, O God, for a prophet” (Hymns, no. 19). Why are we thankful? Section 21*

*gives some great reasons for us to be thankful, along with some important counsel.*

## Understanding the Scriptures



### *Doctrine and Covenants 21*

**Unanimous** (heading)—All in agreement, no dissenting vote  
**Seer** (v. 1)—One who can know of things past, present, and future (see Mosiah 8:13–17; Moses 6:35–36)

**Disperse** (v. 6)—Scatter  
**Behooveth me** (v. 10)—Is my desire

## Doctrine and Covenants 21:5–6—Blessings from Following the Prophet

President Harold B. Lee said:

“We have some tight places to go before the Lord is through with this church and the world in this dispensation, which is the last dispensation, which shall usher in the coming of the Lord. The gospel was restored to prepare a people ready to receive him. The power of Satan will increase; we see it in evidence on every hand. . . .

“Now the only safety we have as members of this church is to do exactly what the Lord said to the Church in that day when the Church was organized. We must learn to give heed to the words and commandments that the Lord shall give through his prophet. . . . You may not like what comes from the authority of the Church. It may contradict your political views. It may contradict your social views. It may interfere with some of your social life. . . .



“. . . Your safety and ours depends upon whether or not we follow the ones whom the Lord has placed to preside over his church. He knows whom he wants to preside over this church, and he will make no mistake. . . .

“Let’s keep our eye on the President of the Church” (in Conference Report, Oct. 1970, 152–53).

## Studying the Scriptures

Do activity A or B as you study Doctrine and Covenants 21.

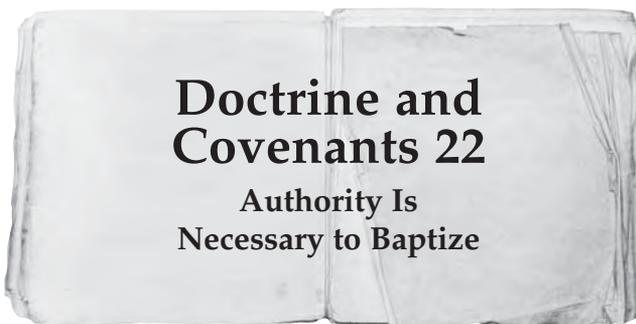
### A Describe the Prophet’s Roles

Imagine that you are putting together a newspaper article on the Prophet Joseph Smith. Your editor has asked for a description of Joseph Smith’s roles in the Church. Using the five titles the Lord mentioned in Doctrine and Covenants 21:1 as the headings, describe what each means and ways the Prophet filled that role. You may need to use the Bible Dictionary and Topical Guide to help you define some of these terms. These same titles apply to the living prophet today.

### B Why Follow the Prophet?

From the Lord’s counsel to the Church in Doctrine and Covenants 21:4–9, answer the following questions:

1. Which words of the prophet are we commanded to receive? (see vv. 4–5).
2. List at least three places where you can find the words of a living prophet.
3. Why do you think it sometimes takes “patience and faith” (v. 5) to follow the prophet?
4. Give an example of a time when you, or someone you know or read about, followed a prophet’s teachings and received one of the blessings spoken of in verse 6.



## Doctrine and Covenants 22

### Authority Is Necessary to Baptize



*Some people believe that it is only the performance of the ordinance of baptism that is necessary for it to be accepted by God. The Lord, however, requires baptisms to be performed by one “who is called of God and has authority from Jesus Christ” (D&C 20:73). As you read Doctrine and Covenants 22, look for why the Lord will accept only those baptisms performed by those to whom He has given that priesthood authority.*

## Understanding the Scriptures

### Doctrine and Covenants 22

**In consequence** (section heading)—As a result  
**Avaieth him nothing** (v. 2)—Does him no good  
**Strait** (v. 2)—Narrow, restricted

### Doctrine and Covenants 22:2—The “Law of Moses” and “Dead Works”

The law of Moses is the system of ordinances and rituals revealed through the prophet Moses to the children of Israel (see Bible Dictionary, “law of Moses,” p. 722). This “old covenant” (D&C 22:1) was ended with the Atonement of Jesus Christ (see 3 Nephi 15:3–9).

Proper baptism establishes a “new and an everlasting covenant” (D&C 22:1; see also D&C 20:37) between God and the individual. Baptism performed without authority is a “dead work” because no covenant is made.

## Studying the Scriptures

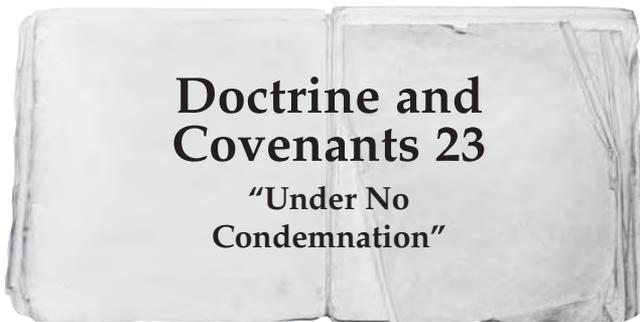
Do activity A as you study Doctrine and Covenants 22.

### A Explain the Doctrine

Suppose you have a friend who is interested in becoming a member of the Church but does not understand why it is necessary to be baptized again because he or she was already baptized in another church. Using what you learn in Doctrine and Covenants 22 (see also D&C 20:37, 72–74), write what you might say that would help your friend understand why the Lord requires that he or she be baptized by someone with the authority of the restored priesthood.

# Doctrine and Covenants 23

“Under No  
Condemnation”



Oliver Cowdery



Hyrum Smith



Samuel Smith



Joseph Smith Sr.



Joseph Knight Sr.

During this early period in the Church’s history, five brethren went to the Prophet Joseph Smith for a personal revelation about what they should be doing. Although there are similarities in the counsel given to each one, pay careful attention to some important differences.

## Understanding the Scriptures



### Doctrine and Covenants 23

**Condemnation** (vv. 1, 3–5)—  
Declaration of guilt

**Henceforth** (v. 2)—From now  
on

**Exhortation** (v. 3)—Preaching,  
encouraging

**Manifest** (v. 6)—Reveal

### Doctrine and Covenants 23:1—“Oliver, . . . Beware of Pride”

President James E. Faust, a counselor in the First Presidency, after reading the Lord’s warning to Oliver Cowdery in Doctrine and Covenants 23:1, said:

“Oliver had great intellect and enjoyed marvelous spiritual blessings. However, over time he forgot the Lord’s warning, and pride entered into his heart. Brigham Young later said of this pride:

“I have seen men who belonged to this kingdom, and who really thought that if they were not associated with it, it could not

progress. One man especially, whom I now think of, . . . was peculiarly gifted in self-reliance and general ability. He said as much to the Prophet Joseph a number of times as to say that if he left this kingdom, it could not progress any further. I speak of Oliver Cowdery. He forsook it, and it still rolled on, and still triumphed over every opposing foe, and bore off safely all those who clung to it’ (in *Journal of Discourses*, 11:252)” (in Conference Report, Apr. 1996, 4; or *Ensign*, May 1996, 5–6).

Ten years after leaving the Church, Oliver Cowdery returned and was rebaptized, but he had lost the blessings he would have had if he had remained faithful (see “People and Terms in the Doctrine and Covenants,” pp. 231–32).

### Doctrine and Covenants 23:6—What Does It Mean to “Take Up Your Cross”?

The Lord said that “for a man to take up his cross, is to deny himself of all ungodliness, and every worldly lust, and keep my commandments” (JST, Matthew 16:26).

## Studying the Scriptures



Do activity A as you study Doctrine and Covenants 23.

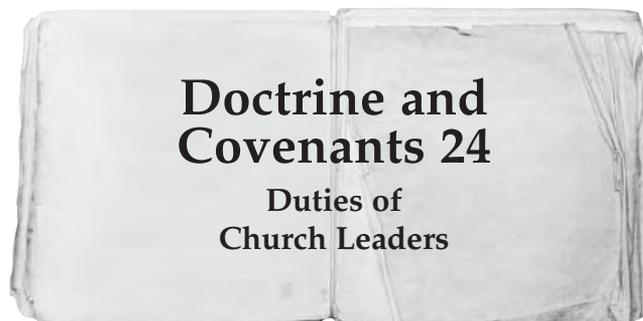
### A Compare the Instructions

Review Doctrine and Covenants 23 and answer the following questions:

1. Who was warned against pride? What do you learn in the “Understanding the Scriptures” section that shows that counsel was needed?
2. What was the difference between the state of Oliver Cowdery’s heart and Hyrum Smith’s?
3. Of the five men addressed in this revelation, only Joseph Knight Sr. had not yet been baptized. What did the Lord say to him that he did not say to the others? What did the Lord say to the others that He did not say to Joseph Knight?
4. What is the “reward of the laborer” (v. 7)? (see D&C 4:2–4).

# Doctrine and Covenants 24

Duties of  
Church Leaders



In July 1830 there were only three branches of the Church: Manchester, Fayette, and Colesville. At Colesville, the Prophet Joseph Smith was arrested on false charges by his enemies. He was found innocent, but the persecution continued to make trouble for the Church’s leaders. As you read Doctrine and Covenants 24, look for what the Lord said Joseph Smith and Oliver Cowdery should do for the Church members and for what the Church members should do for the leaders.



against those who wilfully and maliciously oppose the truth when authoritatively presented (see Doc. and Cov. 24:15; 60:15; 75:20; 84:92; 99:4). The responsibility of testifying before the Lord by this accusing symbol is so great that the means may be employed only under unusual and extreme conditions, as the Spirit of the Lord may direct” (*Jesus the Christ* [1962], 320).

## Studying the Scriptures

Do activity A or B as you study Doctrine and Covenants 24.

### A The Duties of the Prophet

1. Make two columns in your notebook. Label one “The Prophet” and the other “The Members.” Under the appropriate heading, list the duties of the prophet and the members from what you learn in Doctrine and Covenants 24:5–9.
2. At the end of the list under “The Prophet,” explain what the prophet does today to fulfill those duties. At the end of the list under “The Members,” explain what you do to fulfill your duties.

### B Summarize the Lord’s Counsel

Summarize the Lord’s counsel in Doctrine and Covenants 24:

1. To Joseph Smith (see vv. 1–9).
2. To Oliver Cowdery (see vv. 10–12).
3. On miracles (see vv. 13–14).

## Understanding the Scriptures

### Doctrine and Covenants 24

**Partial seclusion** (section heading)—Staying away from places in which there was persecution

**Sowed** (v. 3)—Planted seed in

**Temporally** (v. 3)—Materially, physically

**Expounding** (v. 5)—Explaining

**Confirming** (v. 9)—Strengthening

**Voice of a trump** (v. 12)—Boldly, clearly

**Smitten, smite** (v. 16)—Punished

**Go to law with thee** (v. 17)—

Charge you falsely with crimes

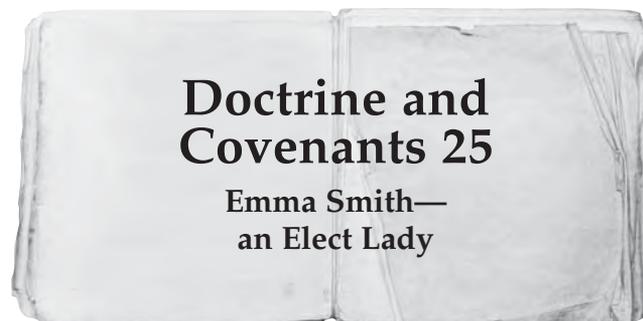
**Scrip** (v. 18)—A traveling bag

### Doctrine and Covenants 24:3, 9—“Magnify Thine Office”

President Thomas S. Monson, a counselor in the First Presidency, said: “What does it mean to magnify a calling? It means to build it up in dignity and importance, to make it honorable and commendable in the eyes of all men, to enlarge and strengthen it, to let the light of heaven shine through it to the view of other men. And how does one magnify a calling? Simply by performing the service that pertains to it. An elder magnifies the ordained calling of an elder by learning what his duties as an elder are and then by doing them. As with an elder, so with a deacon, a teacher, a priest, a bishop, and each who holds office in the priesthood” (in Conference Report, Apr. 1986, 49; or *Ensign*, May 1986, 38–39).

### Doctrine and Covenants 24:15—“Casting Off the Dust of Your Feet”

Elder James E. Talmage, a member of the Quorum of the Twelve Apostles, taught: “To ceremonially shake the dust from one’s feet as a testimony against another was understood by the Jews to symbolize a cessation of fellowship and a renunciation of all responsibility for consequences that might follow. It became an ordinance of accusation and testimony by the Lord’s instructions to His apostles as cited in the text. In the current dispensation, the Lord has similarly directed His authorized servants to so testify



Liz Lemon Swindle

*The Prophet Joseph Smith had been married to Emma for three years when he received the revelation found in Doctrine and Covenants 25. Those three years, 1827–30, had been filled with many tense and trying moments. Emma Smith, however, had stood by her husband and supported him faithfully. Part of this revelation was fulfilled 12 years later when she was called to be president of the Relief Society on March 17, 1842 (see History of the Church, 4:552–53).*

*Speaking at a general women’s meeting, President Gordon B. Hinckley said: “Insofar as I know, this is the only revelation given specifically to a woman, and in concluding it the Lord said, ‘This is my voice unto all’ (D&C 25:16). Therefore, the*

counsel given by the Lord on this occasion is applicable to each of you" (in Conference Report, Oct. 1984, 109; or Ensign, Nov. 1984, 90).

Three months after the Church was organized, the Lord called Emma Smith "to make a selection of sacred hymns, . . . which is pleasing unto me" (D&C 25:11). The hymnbook she compiled was published in 1835. As with Latter-day hymnbooks since, it contained some hymns written by Latter-day Saints and some used in other churches.



## Understanding the Scriptures



### Doctrine and Covenants 25

- |                             |                                |
|-----------------------------|--------------------------------|
| Elect (v. 3)—Chosen         | Exhort (v. 7)—Encourage        |
| Consoling (v. 5)—Comforting | Cleave unto (v. 13)—Hold on to |
| Expound (v. 7)—Explain      |                                |

### Doctrine and Covenants 25:7—What Does It Mean That Emma Was "Ordained"?

President Joseph Fielding Smith explained: "The term 'ordain' was used generally in the early days of the Church in reference to both ordination and setting apart, and, too, correctly according to the meaning of the word. Men holding the Priesthood were said to have been 'ordained' to preside over branches and to perform special work. Sisters also were said to have been 'ordained' when they were called to some special duty or responsibility. In later years we developed a distinction between ordain and setting apart. Men are ordained to offices in the Priesthood and set apart to preside over stakes, wards, branches, missions, and auxiliary organizations. The sisters are set apart—not ordained—as presidents of auxiliary organizations, to missions, etc. This saying that Emma Smith was 'ordained' to expound scripture, does not mean that she had conferred upon her the Priesthood, but that she was set apart to this calling, which found its fulfillment in the Relief Society of the Church" (*Church History and Modern Revelation*, 1:126).

## Studying the Scriptures

Do activities A and B as you study Doctrine and Covenants 25.

### A Commandments and Promises

1. Make two columns in your notebook. Label one "Commandments or Callings" and the other "Blessings or

Promises." Search Doctrine and Covenants 25 and list in the columns what the Lord said to Emma Smith.

2. Choose one of the commandments and one of the blessings that could also apply to you and describe how you can keep that commandment and why you would like that blessing.

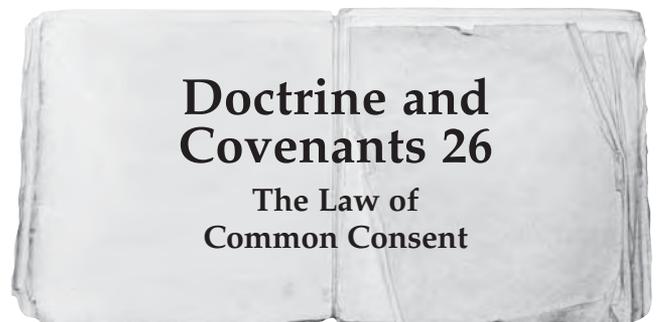
### B Scripture Mastery—Doctrine and Covenants 25:12

Read Doctrine and Covenants 25:12 and answer the following questions:

1. What do you think the Lord meant by the "song of the heart"?
2. How is righteous music like a prayer?
3. What kinds of music do you think the Lord does not "delight" in?
4. Read the following statement and write about what you can do in your personal life to surround yourself with worthy music:

"Music is an important and powerful part of life. It can be an influence for good that helps you draw closer to Heavenly Father. However, it can also be used for wicked purposes. Unworthy music may seem harmless, but it can have evil effects on your mind and spirit.

"Choose carefully the music you listen to. Pay attention to how you feel when you are listening. Don't listen to music that drives away the Spirit, encourages immorality, glorifies violence, uses foul or offensive language, or promotes Satanism or other evil practices" (*For the Strength of Youth* [pamphlet, 2001], 20).



Have you thought about what it means when you raise your hand in Church to sustain someone in a calling in your ward or branch? Is it the same as voting? Would it surprise you to know that you are promising to do something?

## Understanding the Scriptures



### Doctrine and Covenants 26

Confirming (v. 1)—  
Strengthening

Labors on the land (v. 1)—  
Farming

### Doctrine and Covenants 26:2—What Does “Common Consent” Mean?

In an earlier revelation the Lord declared, “No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church” (D&C 20:65). The principle of requiring all ordinations and callings to be sustained by the Church members has become known as the law of common consent (see D&C 26:2). Speaking about common consent, Elder Mark E. Petersen, who was a member of the Quorum of the Twelve Apostles, explained: “This rules out cultists of all kinds, false teachers and false leaders of every description, and puts the Lord’s people on notice that there is but one clear directing voice in the Church, and that is the voice of the prophet, seer, and revelator duly chosen by revelation and accepted by the vote of the people in the general conference of the Church” (in Conference Report, Apr. 1974, 82; or *Ensign*, May 1974, 56).



Elder Jeffrey R. Holland, a member of the Quorum of the Twelve Apostles, spoke of how important that sustaining vote is to the leaders of the Church: “I especially thank you for sustaining your leaders, whatever their personal sense of limitation may be. This morning, in common consent, you volunteered to uphold—or more literally ‘hold up’—the presiding

officers of the kingdom, those who bear the keys and responsibility for the work, not one man of whom sought the position or feels equal to the task. And even when Jeffrey Holland’s name is proposed as the last and the least of the newly ordained, your arm goes lovingly to the square. And you say to Brother Holland through his tears and his nights of walking the floor: ‘You lean on us. Lean on us out here in Omaha and Ontario and Osaka, where we have never even seen you and scarcely know who you are. But you are one of the “Brethren,” so you are no stranger or foreigner to us, but a fellow citizen in the household of God. You will be prayed for in our family, and you will hold a place within our hearts. Our strength shall be your strength. Our faith will build your faith. Your work will be our work’ ” (in Conference Report, Oct. 1994, 41–42; or *Ensign*, Nov. 1994, 32).

## Studying the Scriptures



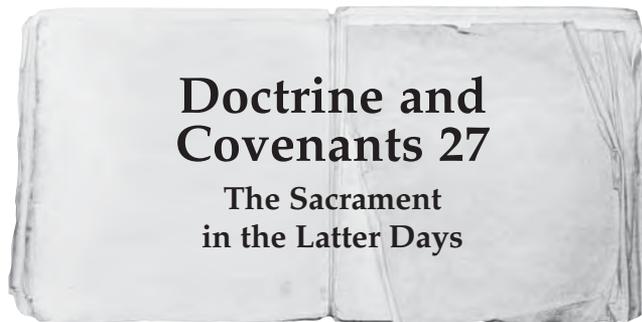
Do activity A as you study Doctrine and Covenants 26.

### A Blessings and Responsibilities

From your reading of Doctrine and Covenants 26 and the “Understanding the Scriptures” section, explain how the law of common consent is a blessing to you. Also explain what your responsibility is when you raise your arm in a sustaining vote.

## Doctrine and Covenants 27

### The Sacrament in the Latter Days



Why do we use water for the sacrament instead of wine, as was done anciently and in the early days of the restored Church? Did you know that a special sacrament meeting will be held at the time of the Second Coming of Jesus Christ? Who will be there? Look for answers to these questions as you read Doctrine and Covenants 27.

## Understanding the Scriptures



### Doctrine and Covenants 27

Procure (section heading)—  
Obtain

Quick (v. 1)—Alive

Strong drink (v. 3)—Drinks that contain alcohol

Gird up your loins (v. 15)—  
This literally means to tuck your robes into your belt to free the legs for running. It is a symbol for being prepared.



### Doctrine and Covenants 27:5—What Is the “Record of the Stick of Ephraim,” of Which Moroni Holds the “Keys”?



The Lord told the prophet Ezekiel of two books. One was a record “for Judah, and for the children of Israel his companions,” which He called the “stick of Judah” (Ezekiel 37:16, 19). The other was a record “for Joseph, the stick of Ephraim, and for all the house of Israel his companions” (v. 16). The Jews are descendants of Judah and other tribes of the kingdom of Judah (see Bible Dictionary, “Jew,” p. 713), and their record is in the Bible. Lehi and his family were descendants of Joseph who was sold into Egypt, and the record of his descendants, and of those who joined with them, is the Book of

Mormon. Moroni was the last prophet and record keeper of the Book of Mormon people and buried the plates in the Hill Cumorah (see Joseph Smith—History 1:33–34).

## Studying the Scriptures

Do two of the following activities (A–C) as you study Doctrine and Covenants 27.

### A What Is Important?

1. Study Doctrine and Covenants 27:1–4 and list what is important and what is not important when partaking of the sacrament.
2. What preparations should you make to properly partake of the sacrament each week?

### B Make a List

Doctrine and Covenants 27:5–14 describes a great sacrament meeting that will take place just before the Second Coming of Jesus Christ.

1. Search Doctrine and Covenants 27:5–14 and list all who will be in attendance. According to verse 11, who is Michael?
2. Which verse indicates that many others, including yourself if you are faithful, are also to be there?



The Valley of Adam-ondi-Ahman

3. Read also Doctrine and Covenants 116:1 and write where this meeting will be held.
4. Read the following scriptures and write them as cross references to Doctrine and Covenants 27:5–14; Daniel 7:9–14; Matthew 26:29; Doctrine and Covenants 107:53–57; 116:1.

### C Check Your Armor

Review Doctrine and Covenants 27:15–18 and do the following:

1. In your notebook, write two examples of how being obedient to a specific commandment (such as the Word of Wisdom or prayer) is like having a suit of armor.
2. How would having a suit of armor like the one described in these verses help you to be worthy to attend the great sacrament meeting described in verses 5–14?
3. Draw a picture illustrating verses 15–18, which you could hang in your room. Be sure to label all parts of the armor.



## Doctrine and Covenants 28

### Only the Prophet Receives Revelations for the Church

*In the early days of the Church the members did not understand that the Lord calls only one person to receive revelations to direct the whole Church.*

*We may all receive personal revelation for ourselves and for our specific responsibilities, but only the prophet and President of the Church speaks for the Lord to the world.*



*Oliver Cowdery married to one of their sisters, Elizabeth Ann Whitmer. Hiram Page was also one of the Eight Witnesses to the Book of Mormon. He had obtained a stone through which he believed he received revelations from God. As you read Doctrine and Covenants 28, notice to whom*

*this revelation was given and why. Notice also the difference between the Prophet Joseph Smith's calling and Oliver Cowdery's calling.*

*Doctrine and Covenants 28 also contains Oliver Cowdery's call to be a missionary to the native American Indians and states that Zion "shall be on the borders by the Lamanites" (v. 9).*

## Understanding the Scriptures



### Doctrine and Covenants 28

<p><b>Professed</b> (section heading)—Claimed</p> <p><b>Borders by the Lamanites</b> (v. 9)—The boundary between the United States and the Indian Territory (see maps 5–6 in the back of your triple combination)</p>	<p><b>Common consent</b> (v. 13)—Collective approval (see the "Understanding the Scriptures" section for D&amp;C 26:2, p. 38).</p>
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### Doctrine and Covenants 28:1–3—Who Has the Right to Receive Revelation for the Church?

In a 1913 declaration entitled "A Warning Voice," the First Presidency—Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose—explained:

"From the days of Hiram Page (Doc. and Cov., Sec. 28), at different periods there have been manifestations from delusive spirits to members of the Church. Sometimes these have come to the men and women who because of transgression became easy prey to the Arch-Deceiver. At other times people who pride themselves on their strict observance of the rules and ordinances and ceremonies of the Church are led astray by false spirits, who exercise an influence so imitative of that which proceeds from a Divine source that even these persons, who think they are 'the very elect,' find it difficult to discern the essential difference. Satan himself has transformed himself to be apparently 'an angel of light.'

"When visions, dreams, tongues, prophecy, impressions or any extraordinary gift or inspiration, convey something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear. Also, they should understand that directions for the guidance of the Church will come, by revelation, through the head. All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable" (*Improvement Era*, Sept. 1913, 1148).

## Studying the Scriptures

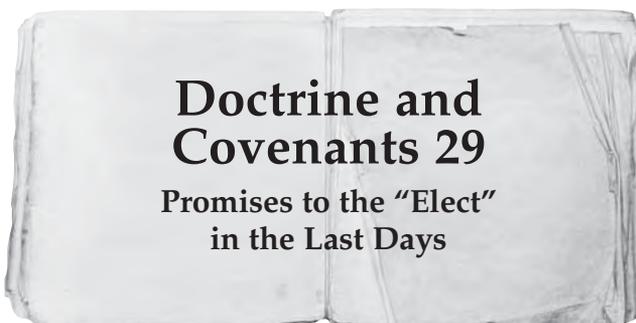


Do activity A as you study Doctrine and Covenants 28.

### **A** Who Receives Revelation for the Church?

Read the section heading to Doctrine and Covenants 28 and verses 1–7, 11–13. Then answer the following questions:

1. What was the problem the Prophet Joseph Smith "inquired earnestly" about?
2. What answer did the Lord give him? (see vv. 1–7).
3. How are revelations for the Church accepted today? (see vv. 11–13; see also D&C 26:2).
4. Who receives revelation for the entire Church today?



*Few subjects capture our attention more quickly than prophecies about the last days. We live in the last days (see D&C 1:4). Knowing this, we ought to be vitally interested in what the Lord has revealed about our time. As you read Doctrine and Covenants 29, look for what the Lord said would happen before, during, and after the Second Coming and what you can do to prepare for those events.*

## Understanding the Scriptures



### Doctrine and Covenants 29

<p><b>Atoned</b> (v. 1)—Paid the price</p> <p><b>Perils</b> (v. 3)—Dangers</p> <p><b>Advocate</b> (v. 5)—One who pleads the cause of another</p> <p><b>Decree</b> (vv. 8, 12)—Order, command, law</p> <p><b>Tribulation and desolation</b> (v. 8)—Trouble and destruction</p> <p><b>Hosts</b> (vv. 15, 36)—Multitudes</p> <p><b>Take vengeance</b> (v. 17)—Send deserved punishment</p> <p><b>Indignation</b> (v. 17)—Outrage, anger</p>	<p><b>Abominations shall not reign</b> (v. 21)—Wickedness will not rule</p> <p><b>Mote</b> (v. 25)—Speck</p> <p><b>Temporal</b> (vv. 31–32, 34–35)—Physical or temporary</p> <p><b>Carnal . . . sensual</b> (v. 35)—Worldly</p> <p><b>Spiritually dead</b> (v. 41)—Shut out of God's presence</p> <p><b>Redemption, redeemed</b> (vv. 42, 44, 46)—Salvation, set free from captivity</p> <p><b>Probation</b> (v. 43)—Trial, testing</p>
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### Doctrine and Covenants 29:7—Who Are the Elect?

The Prophet Joseph Smith taught that "the elect meant to be elected [chosen] to a certain work" (*History of the Church*, 4:552).

"In a general sense, the elect are those both within and without the Church who love the Lord and are with full purpose of heart doing all within their power to live close to the directions of his spirit.

"President George Q. Cannon [who was a counselor in the First Presidency] said, 'All mankind are elected to be saved. No man is a tare unless his conduct makes him such.' (*Gospel Truth*, 1:140.) The elect outside of the Church are the 'sheep' who hear the voice

of the Master Shepherd, obey that voice, and are received into the Church (Mosiah 26:21–28). These are the elect whom the missionaries are admonished to gather (D&C 29:7)” (Hoyt W. Brewster Jr., *Doctrine and Covenants Encyclopedia* [1988], 148).



### Doctrine and Covenants 29:35–39—What Is Agency? Why Is It So Sacred?

Agency is the freedom to choose and act, and Doctrine and Covenants 29:35–39 illustrates how important and sacred that freedom is to our Heavenly Father. Rather than violate their agency, He allowed one-third of His children, led by the devil, to rebel. Our mortal probation is organized to preserve our agency.

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, explained what is necessary for agency to exist: “Four great principles must be in force if there is to be agency: 1. Laws must exist, laws ordained by an Omnipotent power, laws which can be obeyed or disobeyed; 2. Opposites must exist—good and evil, virtue and vice, right and wrong—that is, there must be an opposition, one force pulling one way and another pulling the other; 3. A knowledge of good and evil must be had by those who are to enjoy the agency, that is, they must know the difference between the opposites; and 4. An unfettered power of choice must prevail” (*Mormon Doctrine*, 2nd ed. [1966], 26).

### Studying the Scriptures

Do activity A as you study Doctrine and Covenants 29.

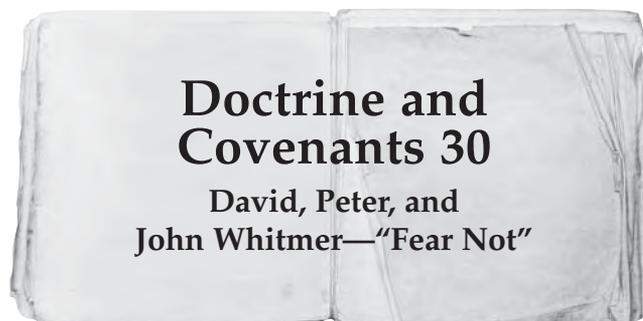
#### **A** Summarize the Doctrine

Select four of the following questions and answer them from what you learn in Doctrine and Covenants 29:

1. Who will the Lord gather? How will they be gathered? (see vv. 1–8).
2. What will happen at the Second Coming? (see vv. 9–13).
3. What will happen before the Second Coming? (see vv. 14–21).
4. What will happen at the end of the thousand years? (see vv. 22–30).



5. What do these verses teach about Satan and agency? (see vv. 35–40).
6. What do these verses teach about the Fall and redemption? (see vv. 40–50).



*What do you think it would be like to serve a mission and preach the gospel to strangers? Perhaps you have already experienced sharing the gospel with someone not of our faith. Were you nervous or even a little afraid? In Doctrine and Covenants 30 the Whitmer brothers were called to preach the gospel. Look for what the Lord told each one of them about fear.*

### Understanding the Scriptures

#### Doctrine and Covenants 30

**Expedient** (v. 5)—Appropriate, desirable : **Proclaim** (v. 9)—Declare desirable

**Be you afflicted in all his afflictions** (v. 6)—Stay by him and share in all his trials

#### Doctrine and Covenants 30:1–2—“Persuaded by Those Whom I Have Not Commanded”

David Whitmer, along with the rest of his family, had been deceived by the false revelations received by Hiram Page (see D&C 28).

### Studying the Scriptures

Do activity A as you study Doctrine and Covenants 30.

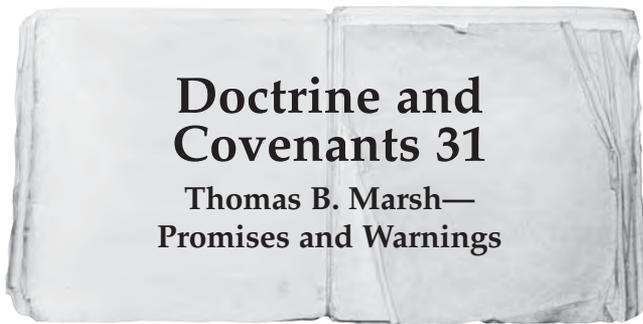
#### **A** How Might This Apply to You?

Doctrine and Covenants 30 contains the counsel the Lord gave through the Prophet Joseph Smith to David Whitmer (25 years old), Peter Whitmer Jr. (21 years old), and John Whitmer (28 years old). Review this section and answer the following questions:

1. What did the Lord say to the Whitmers about fear?
2. Read verses 1–2 as if the Lord were speaking to you. What would you want to do to make sure you do not make those mistakes?

# Doctrine and Covenants 31

## Thomas B. Marsh— Promises and Warnings



*Doctrine and Covenants 31 was received at about the same time as section 30 (see the introduction to D&C 30). The Lord’s counsel to Thomas B. Marsh illustrates how well He knows His children. As you read the promises and warnings to Thomas Marsh, keep in mind that he would become the first President of the Quorum of the Twelve Apostles when that quorum was organized. He later failed to support and sustain the Prophet Joseph Smith and eventually left the Church in anger because of a problem caused when he failed to correct his wife.*

### Understanding the Scriptures



#### Doctrine and Covenants 31

**Sickle** (v. 5)—A curved knife for harvesting grain

**Laden with sheaves** (v. 5)—Loaded with bundles of grain (successful in missionary work)

**Hire** (v. 5)—Pay

**Revile** (v. 9)—To scold with contempt

#### Doctrine and Covenants 31:4–5—“The Field Which Is White Already to Be Burned”



The Lord frequently uses the symbolism of the harvest when talking about missionary work (see John 4:35–36; D&C 4:4). When grain, such as wheat, is ripe the heads turn white, indicating that they are ready to harvest. In those days, the stalks of grain were cut with a sickle and bound together in bundles, called sheaves. After

the grain was cut, the field was often burned to remove the remaining stalks, called stubble.

All of this is a metaphor for the work missionaries do. They harvest those people who are willing to hear the gospel and be obedient in preparation for the burning that will cleanse the earth at the Savior’s Second Coming.

#### Doctrine and Covenants 31:9–13—The Cost of Failing to Follow Counsel, or How Well God Knows His Children

Thomas B. Marsh was one of the most capable leaders in the early days of the Restoration. He served several missions, was called to be an Apostle when the Quorum of the Twelve was first organized in 1835, and became its first president. But then a family problem

arose and his failure to follow the Lord’s counsel to “be patient,” “revile not,” “govern your house in meekness,” “pray always,” and “be faithful unto the end” (vv. 9, 12–13) led to his apostasy. Elder George A. Smith, who was called to be a member of the Quorum of the Twelve Apostles in 1839, described what happened when President Marsh was living in Far West, Missouri:

“The wife of Thomas B. Marsh, who was then President of the Twelve Apostles, and sister Harris [the wife of George Harris] concluded they would exchange milk, in order to make a little larger cheese than they otherwise could. To be sure to have justice done, it was agreed that they should not save the strippings [the richest part of the milk], but that the milk and strippings should all go together. Small matters to talk about here, to be sure, two women’s exchanging milk to make cheese.

“Mrs. Harris, it appeared, was faithful to the agreement and carried to Mrs. Marsh the milk and strippings, but Mrs. Marsh, wishing to make some extra good cheese, saved a pint of strippings from each cow and sent Mrs. Harris the milk without the strippings.

“Finally it leaked out that Mrs. Marsh had saved strippings, and it became a matter to be settled by the Teachers. They began to examine the matter, and it was proved that Mrs. Marsh had saved the strippings, and consequently had wronged Mrs. Harris out of that amount.



“An appeal was taken from the Teacher to the Bishop, and a regular Church trial was had. President Marsh did not consider that the Bishop had done him and his lady justice, for they decided that the strippings were wrongfully saved, and that the woman had violated her covenant.

“Marsh immediately took an appeal to the High Council, who investigated the question with much patience, and I assure you they were a grave body. Marsh being extremely anxious to maintain the character of his wife, as he was the President of the Twelve Apostles, and a great man in Israel, made a desperate defence, but the High Council finally confirmed the Bishop’s decision.

“Marsh, not being satisfied, took an appeal to the First Presidency of the Church, and Joseph and his Counsellors had to sit upon the case, and they approved the decision of the High Council.

“This little affair, you will observe, kicked up a considerable breeze, and Thomas B. Marsh then declared that he would sustain the character of his wife, even if he had to go to hell for it.

“The then President of the Twelve Apostles, the man who should have been the first to do justice and cause reparation to be made for wrong, committed by any member of his family, took that position, and what next? He went before a magistrate and swore that the ‘Mormons’ were hostile towards the State of Missouri.

“That affidavit brought from the government of Missouri an exterminating order, which drove some 15,000 Saints from their homes and habitations, and some thousands perished through suffering the exposure consequent on this state of affairs” (in *Journal of Discourses*, 3:283–84).

President Gordon B. Hinckley repeated this story in a general conference and then commented: “The man who should have settled this little quarrel, but who, rather, pursued it, troubling the officers of the Church, right up to the Presidency, literally went through hell for it. He lost his standing in the Church. He lost his testimony of the gospel. For nineteen years he walked in poverty and darkness and bitterness, experiencing illness, and loneliness. He grew old before his time. Finally, like the prodigal son in the parable of the Savior (see Luke 15:11–32), he recognized his foolishness and painfully made his way to this valley, and asked Brigham Young to forgive him and permit his rebaptism into the Church. He had been the first President of the Council of the Twelve, loved, respected, and honored in the days of Kirtland, and the early days of Far West. Now he asked only that he might be ordained a deacon and become a doorkeeper in the house of the Lord” (in Conference Report, Apr. 1984, 111; or *Ensign*, May 1984, 83).

After his return to the Church, Brother Marsh spoke about his apostasy:

“I have frequently wanted to know how my apostasy began, and I have come to the conclusion that I must have lost the Spirit of the Lord out of my heart.

“The next question is, ‘How and when did you lose the Spirit?’ I became jealous of the Prophet, and then I saw double, and overlooked everything that was right, and spent all my time in looking for the evil; and then, when the Devil began to lead me, it was easy for the carnal mind to rise up, which is anger, jealousy, and wrath. I could feel it within me; I felt angry and wrathful; and the Spirit of the Lord being gone, as the Scriptures say, I was blinded, and I thought I saw a beam in brother Joseph’s eye, but it was nothing but a mote, and my own eye was filled with the beam” (in *Journal of Discourses*, 5:206–7).

## Studying the Scriptures

Do activity A or B as you study Doctrine and Covenants 31.

### A Prepare a Talk

From what you learn in Doctrine and Covenants 31 and the “Understanding the Scriptures” section, write an outline for a talk about following counsel from the Lord that you could give in a sacrament meeting.

### B Give a Family Home Evening Lesson

From what you learn in Doctrine and Covenants 31 and the “Understanding the Scriptures” section, give a family home

evening lesson about the lessons we can learn from section 31 and the life of Thomas B. Marsh.

## Doctrine and Covenants 32

### A Mission to the Lamanites

*The first mention in the Doctrine and Covenants of sending missionaries to the Lamanites was the Lord’s call to Oliver Cowdery (see D&C 28:8). That same month, September 1830, Peter Whitmer Jr. was called to go with Oliver (see D&C 30:5). The following month, Parley P. Pratt and Ziba Peterson were called to join them. As you study Doctrine and Covenants 32, look for what the Lord promised these missionaries. As you study the “Understanding the Scriptures” section you will learn how His promise was fulfilled.*

## Understanding the Scriptures

### Doctrine and Covenants 32

**Supplication** (section heading)—Humble prayer : **Trifle not** (v. 5)—Do not treat them lightly  
**Advocate** (v. 3)—Defender, one who pleads their cause

### Doctrine and Covenants 32:1—Who Was Parley P. Pratt?

Parley P. Pratt became a member of the Church in 1830 in New York, just one month before this revelation was received. He filled many Church-service assignments (see D&C 32 heading, 1–2; 49:1–3; 50:37; 52:26; 97:3–5; 103 heading, 30, 37; 124:127–29) and was one of the first members of the Quorum of the Twelve Apostles, which was organized in 1835. He wrote many sermons and hymns that were published by the Church and was one of the first pioneers to arrive in the Salt Lake Valley. He was killed by an assassin in 1857 while serving a mission in Arkansas.



### Doctrine and Covenants 32:2–3—What Happened on the Mission to the Lamanites?

This small group of missionaries traveled nearly 1,500 miles (about 2,400 kilometers) during the winter of 1830–31, much of the way on foot. They introduced the gospel to Native American Indian tribes in New York, Ohio, and beyond Missouri into Indian Territory. Missouri was then on the western boundary of the United States; west of Missouri was Indian Territory. Their greatest success, however, came in the area around Kirtland, Ohio. There they found a group of people who were looking for the

return of New Testament Christianity. In just three weeks the missionaries baptized 127 people, nearly doubling the membership of the Church (see *Church History in the Fulness of Times*, pp. 79–88).



## Studying the Scriptures

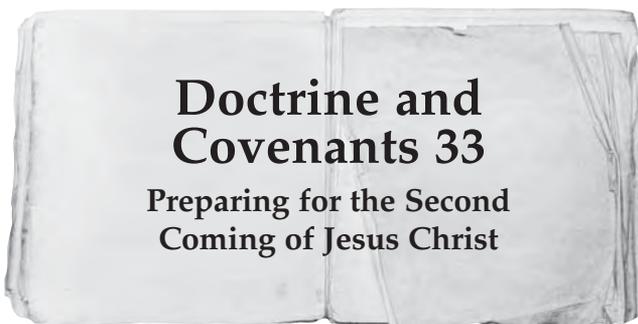
Do activity A or B as you study Doctrine and Covenants 32.

### A How to “Learn of Me”

Describe what you understand the relationship is between being “meek and lowly of heart” (D&C 32:1) and our ability to learn spiritual things (see also D&C 136:32–33).

### B “I Myself Will Go with Them and Be in Their Midst”

Write about a time when the Lord did for you, or for someone you know, what He promised to do in Doctrine and Covenants 32:3 for the missionaries.



*A primary purpose of the Restoration of the gospel is to bring God’s children out of apostasy and worldliness and prepare them for the Second Coming of Jesus Christ (see D&C 1:12–17). In Doctrine and Covenants 33 the Lord called two men to missionary service to take that message to the world. As you study this revelation, look for what we must do to prepare. Also look for the blessings promised to those who help warn the world.*

## Understanding the Scriptures

### Doctrine and Covenants 33

- |   |  |
|---|--|
| <b>Affirmed</b> (section heading)—<br>Testified, declared as true | <b>Priestcrafts</b> (v. 4)—Preaching<br>for praise and personal gain<br>(see 2 Nephi 26:29)              |
| <b>Dividing asunder</b> (v. 1)—<br>Cutting in two                 | <b>Laden with sheaves</b> (v. 9)—<br>Loaded with bundles of grain<br>or converts (missionary<br>success) |
| <b>Discerner</b> (v. 1)—One who<br>knows                          | <b>Perverse</b> (v. 2)—Stubbornly<br>wicked  |



The journey of the missionaries to the Lamanites

## Doctrine and Covenants 33:17—“Your Lamps Trimmed and Burning”



The lamps, oil, and Bridegroom mentioned in Doctrine and Covenants 33:17 refer to the Savior’s parable of the ten virgins (see Matthew 25:1–13). In that parable the Lord taught that those who are unprepared (their lamps have gone out) for the coming of the Savior (the Bridegroom) will be shut out of His presence.

## Studying the Scriptures

Do activity A or B as you study Doctrine and Covenants 33.

### A Illustrate a Verse

The Lord used many word pictures in this revelation. Choose one of the images in Doctrine and Covenants 33:3, 6–9, 13, 17 and draw a picture that illustrates what the Lord was teaching. Do not simply illustrate what the verse says literally but what it means. Provide an explanation with your illustration, describing what you drew and why.

### B Apply the Revelation

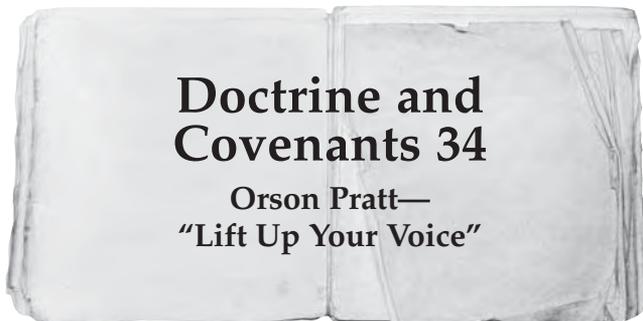
1. Explain what you think the Lord meant by His description of the world in Doctrine and Covenants 33:3, 7.
2. How is that description different from the way the Lord described the world in verses 2 and 4?



An ancient Hebrew trumpet, or trumpet—called a shofar—was made of a ram’s horn.

## Doctrine and Covenants 34:1—Orson Pratt

Orson Pratt was baptized on September 19, 1830, his 19th birthday, after hearing the gospel message from his older brother Parley P. Pratt. They were both called to be Apostles when the Quorum of the Twelve Apostles was organized in 1835. Like his brother, Orson Pratt served many missions for the Church (see D&C 34 heading, 1–10; 52:26; 75:14; 103:40; 124:127–29; 136:13). He also wrote many books on religious and scientific subjects and was the first pioneer to arrive in the Salt Lake Valley. He was an Apostle for over 45 years, until his death in 1881.



Orson Pratt became one of the great Apostles of the latter days. Notice what he was told about the Lord and about himself in Doctrine and Covenants 34.

## Studying the Scriptures

Do activity A or B as you study Doctrine and Covenants 34.

### A Compare Two Verses

Read and compare John 3:16 and Doctrine and Covenants 34:3. Write a paragraph describing what you learn from these verses about the Father and the Son.

### B What Do We Learn about the Second Coming of Jesus Christ?



1. Read Mark 13:32–37 and write what Jesus said about *when* and *how* the Second Coming would occur.
2. Study Doctrine and Covenants 34:6–12 and explain what additional insights we gain there about the Second Coming. Be sure to notice and explain the words *soon*, *before*, and *quickly*.

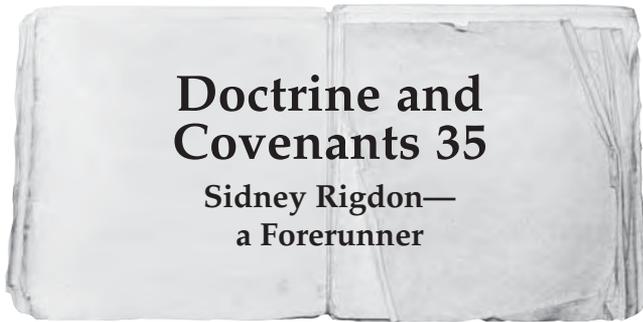
## Understanding the Scriptures

### Doctrine and Covenants 34

- Comprehendeth (v. 2)—Understands : Spare not (v. 10)—Do not hold back
- Crooked and perverse (v. 6)—Corrupt :

# Doctrine and Covenants 35

Sidney Rigdon—  
a Forerunner



*Doctrine and Covenants 35, a revelation given to Joseph Smith and Sidney Rigdon, shows that the Lord is personally acquainted with His children. Notice what the Lord said to Sidney Rigdon about his past and his future. As you study this revelation, think about how the Lord has prepared you for service in His kingdom.*

## Understanding the Scriptures



### Doctrine and Covenants 35

**Folly and . . . abominations** (v. 7)—Foolishness and wickedness

**Buckler** (v. 14)—Protector (a buckler was a small round shield, usually worn on the arm)

**Gird up their loins** (v. 14)—Help them be prepared

**Confounded** (v. 25)—Mixed with other peoples so that their identity could not be distinguished

### Doctrine and Covenants 35:2—What Does It Mean to “Become the Sons of God”?

We are all spirit children of our Heavenly Father (see Acts 17:29; Hebrews 12:9). However, in order for us to dwell with Him again we must all be born again spiritually through the Atonement of Jesus Christ (see Mosiah 5:7–8).

### Doctrine and Covenants 35:3—“My Servant Sidney”

Sidney Rigdon had been a minister in Kirtland, Ohio. He joined the Church in 1830 after prayerfully reading the Book of Mormon. He served as a secretary to the Prophet Joseph Smith and a counselor in the First Presidency from 1833 to 1844 (see D&C 35 heading, 3–6; 58:50, 57–58; 71:1; 76 heading, 11–15; 90:6, 21; 93:44, 51; 102:3; 124:126). After the death of Joseph Smith, Sidney Rigdon tried to take control of the Church from the Twelve Apostles and was excommunicated from the Church in September 1844.



### Doctrine and Covenants 35:11—“Desolations upon Babylon”

Babylon is a symbol for the worldly wickedness that has caused sin and misery among all nations. All such wickedness will be cleansed away at the Second Coming of Jesus Christ.

### Doctrine and Covenants 35:13—What Does It Mean to “Thrash the Nations”?

In Joseph Smith’s day, to thrash (or thresh) meant to separate the grain from the husks or chaff. In Old Testament times the grain was spread out on a hard surface and then walked on by oxen (see Deuteronomy 25:4) or beaten with a rod (see Ruth 2:17). The Lord used that image in Doctrine and Covenants 35:13 to describe how the missionaries separate the righteous from the wicked by using the “rod” of the word of God (see 1 Nephi 11:25).



### Doctrine and Covenants 35:20–21—The Joseph Smith Translation of the Bible (JST)

Many important parts of the Bible were lost or changed (see 1 Nephi 13:24–29), and the Lord commanded the Prophet Joseph Smith to make many corrections to it (see D&C 35:20; 41:7; 45:60–61; 73:3–4; 93:53). In Doctrine and Covenants 35, the Lord commanded Sidney Rigdon to write for the Prophet as he dictated the changes (see v. 20). This version is known as the Joseph Smith Translation (JST). Some of the changes are found in the footnotes of your Bible and in the appendix before the maps. As Joseph Smith worked on the translation of the Bible, the Lord gave him revelations that explained many parts (see D&C 76; 77; 86; 91; 93; 113; 132; see also Moses; Joseph Smith—Matthew; “The Joseph Smith Translation of the Bible,” p. 3 of this study guide).

## Studying the Scriptures



Do one of the following activities (A–C) as you study Doctrine and Covenants 35.

### A Explain the Doctrine

1. Mark the word *one* each time it appears in Doctrine and Covenants 35:2.
2. Explain what *one* means in that verse and what that teaches us about the relationship between Heavenly Father; His Son, Jesus Christ; and us (see also John 17).

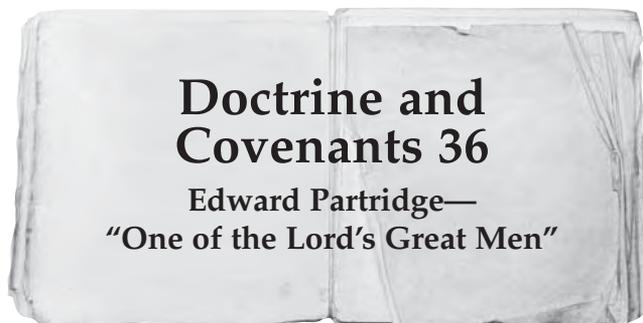
### B Identify the “Greater Work”

Review the Lord’s counsel to Sidney Rigdon in Doctrine and Covenants 35:3–6. Explain how what Sidney Rigdon was called to do was “greater” than what he had done before (see also the “Understanding the Scriptures” section for D&C 35:3).

## C Explain How It Works

In Doctrine and Covenants 35:20 the Lord explained that the scriptures were given “to the salvation of mine own elect.” In verse 21 He told what the scriptures do to help save us. Using the following cross-references and your own thoughts, explain how the scriptures help us:

1. Hear the Lord’s voice (see also D&C 18:34–36).
2. See Him (see also Matthew 5:8).
3. Abide the Second Coming (see also Joseph Smith—Matthew 1:37).
4. Be purified (see also Moroni 7:48).



*Do you believe that the Lord really knows who you are? He does, and this revelation is another illustration of how well He knows His children. As you study Doctrine and Covenants 36, try to imagine yourself in the place of Edward Partridge. What do you think the Lord would say to you?*

## Understanding the Scriptures



### Doctrine and Covenants 36

**A pattern of piety** (section heading)—An example of devotion to God

**Untoward generation** (v. 6)—Rebellious or not easily guided people

### Doctrine and Covenants 36:1—Edward Partridge

Edward Partridge first heard the restored gospel around October 1830 when the missionaries who had been sent to the Lamanites stopped in Kirtland, Ohio, on their way to Missouri (see D&C 28:8; 32:2–3). He did not join the Church, however, until several months later. Lucy Mack Smith, the Prophet’s mother, wrote the following about Edward Partridge’s decision to be baptized: “In December of the same year [1830], Joseph appointed a meeting at our house. While he was preaching, Sidney Rigdon and Edward Partridge came in and seated themselves in the congregation. When Joseph had finished his discourse, he gave all who had any remarks to make, the privilege



of speaking. Upon this, Mr. Partridge arose, and stated that he had been to Manchester, with the view of obtaining further information respecting the doctrine which we preached; but, not finding us, he had made some inquiry of our neighbors

concerning our characters, which they stated had been unimpeachable, until Joseph deceived us [them] relative to the Book of Mormon. He also said that he had walked over our farm, and observed the good order and industry which it exhibited; and, having seen what we had sacrificed for the sake of our faith, and having heard that our veracity was not questioned upon any other point than that of our religion, he believed our testimony, and was ready to be baptized, ‘if,’ said he, ‘Brother Joseph will baptize me.’ ” (*History of Joseph Smith*, 191–92). He was baptized by Joseph Smith on 11 December 1830.

Edward Partridge later became the first bishop of the Church (see D&C 35 heading; 36 heading, 1–7; 41:9–11; 42:10; 50:39; 51:1–4, 18; 52:24; 57:7; 58:14–16, 24–25, 61–62; 60:10; 64:17; 124:19) and suffered many persecutions in Missouri. He died a faithful member of the Church in 1840 in Nauvoo, Illinois, at the age of 47.

### Doctrine and Covenants 36:2—“I Will Lay My Hand upon You”

Concerning Doctrine and Covenants 36:2, Elder Harold B. Lee, then a member of the Quorum of the Twelve Apostles, said: “The Lord here is saying that when one of his authorized servants puts his hands by authority upon the head of one to be blessed, it is as though he himself was putting his hand on with them to perform that ordinance. So we begin to see how he manifests his power among men through his servants to whom He has committed the keys of authority” (*Be Secure in the Gospel of Jesus Christ*, Brigham Young University Speeches of the Year [Feb. 11, 1958], 6).

### Doctrine and Covenants 36:6—“Come Forth out of the Fire, Hating Even the Garments Spotted with the Flesh”

To stop the spread of disease in Old Testament times, the Lord commanded that those so afflicted undergo a cleansing process that included burning all contaminated clothing (see Leviticus 13:47–59). In Doctrine and Covenants 36:6 the Lord drew a comparison between being cleansed of disease and being cleansed from sin (see also Jude 1:23; Alma 5:57).

Elder Spencer W. Kimball, then a member of the Quorum of the Twelve Apostles, explained the need to change the conditions that led to sin: “In abandoning sin one cannot merely wish for better conditions. He must make them. He may need to come to hate the spotted garments and loathe the sin. He must be certain not only that he has abandoned the sin but that he has changed the situations surrounding the sin. He should avoid the places and conditions and circumstances where the sin occurred, for these could most readily breed it again. He must abandon the people with whom the sin was committed. He may not hate the persons involved but he must avoid them and everything associated with the sin” (*The Miracle of Forgiveness* [1969], 171–72).

## Studying the Scriptures



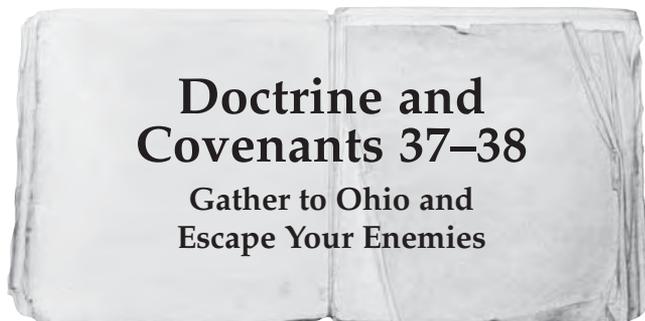
Do activity A or B as you study Doctrine and Covenants 36.

### A Write a Journal Entry

Write in your notebook a journal entry describing how you might have felt if you were Edward Partridge and the Lord told you what He did in Doctrine and Covenants 36.

## B Explain What You Learned

After reading Doctrine and Covenants 36:2 and the “Understanding the Scriptures” section for that verse, explain what you learned about receiving the priesthood.



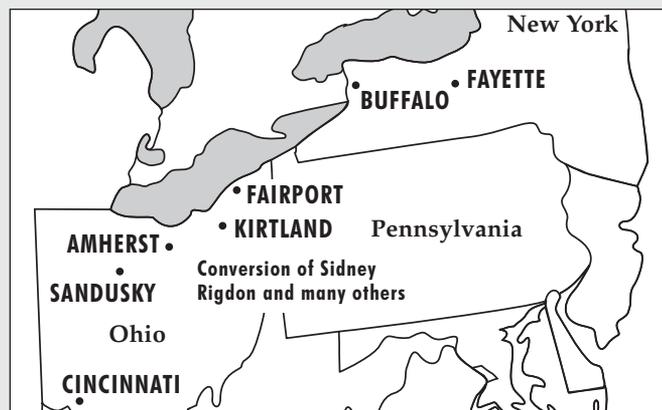
The success of the missionaries who stopped in Kirtland, Ohio, on their way to Missouri to take the gospel to the Lamanites (see D&C 32:1–3) dramatically increased the membership of the Church. In just three weeks they baptized 127 people, which nearly doubled the membership of the eight-month-old Church. While the atmosphere in Kirtland was friendly, persecution continued to mount in New York. As you read Doctrine and Covenants 37–38, look for the commandments and instructions the Lord gave the Church to help solve that problem.

## Understanding the Scriptures



### Doctrine and Covenants 37

**Expedient** (vv. 1, 3)—  
Appropriate, desirable



### Doctrine and Covenants 38

**Seraphic** (v. 1)—Angelic  
**Rent** (v. 8)—Torn  
**Reign** (v. 12)—Rule

**Deign** (v. 18)—Consider it fitting  
**Is no respecter of them** (v. 26)—Does not favor one over another

## Doctrine and Covenants 38:12—“Reap Down the Earth, to Gather the Tares”



This verse refers to the Savior’s parable of the wheat and the tares (see Matthew 13:24–30, 36–43; see also D&C 86:1–7).

### Doctrine and Covenants 38:30—“If Ye Are Prepared Ye Shall Not Fear”

President Spencer W. Kimball taught: “One should study,

ponder, learn scriptures, and build his testimony so that he may be prepared to teach and train. The Lord has said, ‘If ye are prepared, ye shall not fear,’ and it is our hope that from infancy through all the years of maturing that the lessons taught in the auxiliaries, in the seminaries and institutes, in the home evenings, in the sacrament meetings, and elsewhere may bring every youth to a preparation that will eliminate fear” (“Advice to a Young Man: Now Is the Time to Prepare,” *New Era*, June 1973, 9).

### Doctrine and Covenants 38:32—“I Will Give unto You My Law”

This promise was fulfilled when the Prophet Joseph received the revelation in Doctrine and Covenants 42, in Kirtland, Ohio.

### Doctrine and Covenants 38:32—“Endowed with Power from on High”

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, taught: “In this dispensation, after the elders had received the gift of the Holy Ghost and as early as January, 1831, the Lord began to reveal unto them that he had an endowment in store for the faithful (D. & C. [38:32]; 43:16), ‘a blessing such as is not known among the children of men.’ (D. & C. 39:15.) In June, 1833, he said: ‘I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power from on high; For this is the promise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem.’ (D. & C. 95:8–9; 105:11–12, 18, 33.)” (*Doctrinal New Testament Commentary*, 3 vols. [1966–73], 1:859).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Doctrine and Covenants 37–38.

### A Compare These Revelations to Your Own Life

1. What did the Lord tell the Church to do because of their enemies in the New York area?
2. The members of the Church may face different kinds of enemies today but the Lord still gives counsel on how to escape them. List some of the counsel the Lord has given in our day to help us escape the dangers we face.

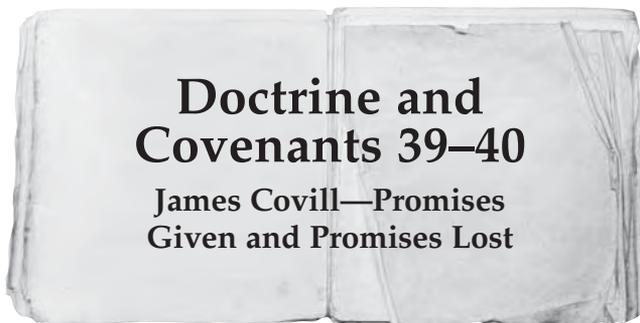
## B Counsel a Friend

Suppose you had a close friend who made some bad decisions and was suffering hardship and sorrow. Using what you read in Doctrine and Covenants 38:1–12, write your friend a note giving as many reasons as you can find in those verses why he or she should follow the Lord and take His advice rather than listen to the world.

## C Qualities and Qualifications of Zion

In Doctrine and Covenants 38:18–42 the Lord taught the Prophet Joseph about the Zion, or “land of promise,” the Saints could build if they were faithful.

1. Make two columns in your notebook. In the first column, list what these verses teach such a land would be like. In the second, list what the Saints would need to be like to be worthy of such a land of promise.
2. Write a paragraph explaining how this land would be different from where we now live and what you would like best about living in that promised land.



*Why do you think it is so hard to change a habit or a custom you are used to? Do reminders of that habit tend to make it easier or more difficult to change? James Covill was in a situation like that. He had been a Baptist minister for 40 years when he went to the Prophet Joseph Smith for a revelation. Notice the promises and the warnings the Lord gave him in Doctrine and Covenants 39. Then notice in Doctrine and Covenants 40 what he chose to do and what the consequences were.*

## Understanding the Scriptures



### Doctrine and Covenants 39

**Meridian** (v. 3)—Middle or high point

**Bestowed** (v. 8)—Sent, given

**Stay my hand in judgment** (vv. 16, 18)—Hold back the punishments

**Pruned** (v. 17)—Trimmed and prepared

**Sanctified** (v. 18)—Holy

**Hosanna** (v. 19)—From a Hebrew word meaning “Save now, we pray”

## Doctrine and Covenants 40

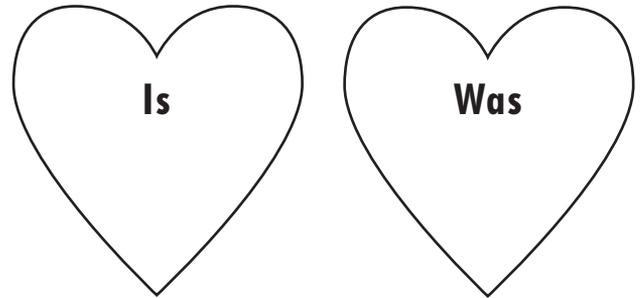
**Straightway** (v. 2)—Immediately

## Studying the Scriptures



Do activity A and activity B or C as you study Doctrine and Covenants 39–40.

### A A Tragic Change of Heart



In your notebook, draw two hearts and label one heart “Is” and the other “Was.”

1. Read the section heading for Doctrine and Covenants 39 and verses 7–13. Write in the first heart what the Lord said about James Covill’s heart and what he was called to do because of that.
2. Read the section heading to Doctrine and Covenants 40 and verses 1–3. Write in the second heart how James’s heart had changed and why. Explain also what the Lord said would happen to him because of that change.
3. Compare what happened to James Covill to the parable the Lord gave in Mark 4:3–9, 14–20. Which of the soils described there most closely resembles James Covill’s heart?

### B Write a Want Ad

Doctrine and Covenants 39:10–24 describes some important responsibilities of missionaries. Think about how a “Help Wanted” ad is written in a newspaper. Using the information in those verses, write what a missionary must be and do. Start out your ad: “Wanted: Full-Time Missionaries.”

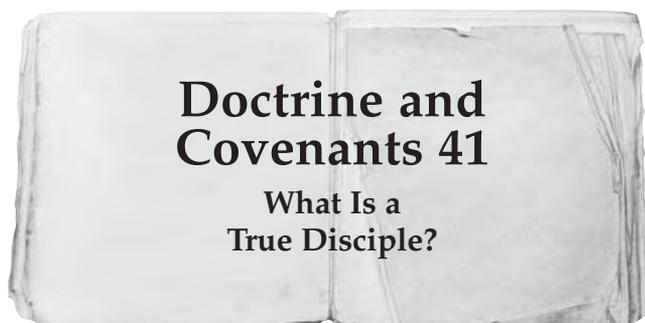
### C Write a Story

Read Doctrine and Covenants 40:1–3, which tells why James Covill did not follow the directions from the Lord. Then write a short fictional story about a modern person with the same weaknesses as James Covill but who is able to overcome them, obey the Lord, and serve a mission.

# The Church in Ohio and Missouri

“Those years during which the activities of Mormonism were largely centered in Ohio and Missouri were among the most important and the most tragic in the history of the [Church]. During this time the basic organization of Church government was established; many fundamental and distinguishing doctrines were pronounced by Joseph Smith; the work spread abroad for the first time; and, concurrent with this development, the Church was subjected to intense persecution which cost the lives of many and from which all of the Saints suffered seriously.

“While events of historical importance were going on in both locations contemporaneously [at the same time], communication between the two groups was limited because of difficulties of transportation, although officers of the Church traveled from one location to the other as necessity required” (Hinckley, *Truth Restored*, 41).



The Prophet Joseph Smith and his family moved to Ohio during January and February of 1831. By the time they arrived there the membership of the Church in that area had grown to about 300. Many of the new converts came from a religious society known as “Disciples.” Because they were so new in the gospel, they brought with them what the Prophet called “some strange notions and false spirits” (D&C 41 section heading). For several months, even after joining the Church, these converts continued to practice what was called “common stock,” or the holding of all property in common. But discord arose among them over the manner in which the system should operate. Concerning this, John Whitmer wrote: “The disciples had all things common and were going to destruction very fast as to temporal things, for they considered from reading the scripture that what belonged to one brother, belonged to any of the brethren, therefore they would take each other’s clothes and other property and use it without leave, which brought on confusion and disappointments, for they did not understand the scripture” (cited in “Church History,” *Journal of History*, Jan. 1908, 50).

Some of these early converts were confused about the way the Spirit affects the faithful. John Corrill, an early Ohio convert, was disturbed by the behavior of some who claimed to receive revelation: “They conducted themselves in a strange manner,

*sometimes imitating Indians in their maneuvers, sometimes running out into the fields, getting on stumps of trees and there preaching as though surrounded by a congregation,—all the while so completely absorbed in visions as to be apparently insensible to all that was passing around them”* (cited in *Church History in the Fulness of Times*, 92).

*What is really required of one who desires to be a disciple of Jesus Christ? As you study Doctrine and Covenants 41, notice what the Lord said about who is and who is not His disciple. From what the Lord said about Edward Partridge, do you think he qualified as a true disciple? Would you?*



Edward Partridge

## Understanding the Scriptures



### Doctrine and Covenants 41

<b>Professed</b> (v. 1)—Claimed to believe in but really did not	<b>His merchandise</b> (v. 9)—His business as a hat maker
<b>Disciple</b> (v. 5)—Obedient and faithful follower	<b>Guile</b> (v. 11)—Dishonesty, deceitfulness
<b>Meet</b> (vv. 6–7)—Right, proper	

## Studying the Scriptures



Do activities A and B as you study Doctrine and Covenants 41.

### A Why Should You Want to Be a Disciple?

Just like in the days of the Prophet Joseph Smith, there are many different ideas in the world today about what a true disciple of Jesus Christ is.

1. From your reading of Doctrine and Covenants 41:1–6, summarize what Jesus said a disciple is (see also D&C 6:32; 41:5; 52:40).
2. From what you learned in those verses, why would you want to be called a disciple?

### B How Does It Work Today?

Edward Partridge was called to be the first bishop in the Church (see D&C 41:9–12). Since that time, thousands of faithful men have accepted calls to serve as bishops. Interview your present or a former bishop or branch president, and ask him what the following phrases mean to him: “I have called,” “voice of the Church,” “ordained a bishop,” and “his heart is pure.” Write his answers in your notebook.

# Doctrine and Covenants 42

## The Law of the Lord to His Church

*The Lord commanded the members of the Church to move to Ohio and told them that there He would give them His law (see D&C 38:32). Doctrine and Covenants 42 was given to fulfill that promise. Part of this revelation introduces the law of consecration. What do you know about this law? Does it still apply today? As you study this section, think about how different the world would be if everyone lived the commandments given in it. Carefully consider what commandments you should more diligently obey as you prepare yourself for the Second Coming of Jesus Christ.*

### Understanding the Scriptures

#### Doctrine and Covenants 42

<b>Embracing</b> (section heading)—Containing, covering	<b>Residue</b> (v. 33)—Surplus
<b>Transgress</b> (v. 10)—Disobey the commandments	<b>Secret combinations</b> (v. 64)—Wicked people who secretly agree together to do evil
<b>Articles</b> (v. 13)—Instructions, directions	<b>Upbraid</b> (v. 68)—Scold, find fault with
<b>Cleave</b> (v. 22)—Be faithful, loyal	<b>Remuneration</b> (v. 72)—Payment
<b>Impart</b> (vv. 30–31)—Give	<b>Fornication</b> (v. 74)—Sexual sin
<b>Steward</b> (v. 32)—A trusted servant who is given responsibility over his master’s goods	<b>Reconciled</b> (v. 88)—Made friends again, reunited
	<b>Chastened</b> (v. 90)—Corrected
	<b>Rebuked</b> (vv. 91–92)—Scolded

#### Doctrine and Covenants 42:12—What Is the “Fulness of the Gospel”?



President Joseph Fielding Smith explained what is meant when the Lord states that the Book of Mormon contains the fulness of the gospel: “Some people have wondered in regard to this, when in the Book of Mormon there is nothing recorded pertaining to the eternity of marriage and baptism for the dead. A careful reading will show that the Lord does not say that it contains all of the

principles in their fulness, but the fulness necessary for the foundation of his Church and his Gospel. . . . Let us not forget that baptism for the dead is not a new doctrine, but merely the application of the principle of baptism *for the dead*. So far as eternal covenants are concerned, these are taught in all of the scriptures. The fundamental principles by which the Church is

organized and men are brought to repentance are all found in plainness in the Book of Mormon. Moreover, the meanings of the word ‘fulness’ as used in these scriptures is ‘abundance,’ or sufficient for the purposes intended. While we have had revealed all the keys and authorities and principles necessary to bring men back into the presence of God in exaltation, if they will obey them, still there are many principles of truth yet to be revealed, but which are withheld from us because of our lack of faith and obedience. (See 3 Nephi 26:8–9.)” (*Church History and Modern Revelation*, 1:76–77).

#### Doctrine and Covenants 42:18—Murder, an Unforgivable Sin

“The second most serious sin is to commit murder—that is, to willfully shed innocent blood. Concerning this sin, the Lord has said: ‘Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.’ (D&C 42:18.) Thus this is an *unforgivable* sin, which means that Jesus Christ cannot pay for (or ‘atone for’ or ‘forgive’) the penalty demanded by the broken law. This sin is a pardonable sin, however; that is, the sinner can eventually make full payment himself, and be received into a state of pardon. Apparently one reason this sin is unforgivable is that forgiveness is based upon repentance, and a murderer cannot fully repent of his sin for he cannot make restitution of the life he has taken” (Daniel H. Ludlow, *A Companion to Your Study of the Book of Mormon* [1976], 222).

#### Doctrine and Covenants 42:30–39—The Law of Consecration

To “consecrate” something means to dedicate it for a special purpose. The law of consecration teaches that all things belong to the Lord and that everything He has given us should be used to help build His kingdom on earth (see D&C 104:11–18). In the early days of the Church, members who chose to live this law gave, or consecrated, their money and property to the bishop and received in return a stewardship (money, property, and other responsibilities). What they received from the bishop became their own property, and members used what they received to take care of their own wants and needs. Whatever they produced that was more than they needed was returned to the bishop for the poor and needy (see D&C 42:30–39; 51:2–9). The law of consecration was given to help members overcome selfishness and prepare them to live in the celestial kingdom. (See also Moses 7:16–19.)

For a time, some members of the Church tried to live the law of consecration in a society called the “United Order,” but they were not able to fully live this law (see D&C 105:1–5, 9–13). Today, tithing, fast offerings, the Church welfare program, Church callings, and home and visiting teaching help us prepare to live the law of consecration (see D&C 119 section heading). President Spencer W. Kimball taught: “Consecration is the giving of one’s time, talents, and means to care for those in need—whether spiritually or temporally—and in building the Lord’s kingdom. In Welfare Services, members consecrate as they labor on production projects, donate materials to Deseret Industries, share their professional talents, give a generous fast offering, and respond to ward and quorum service projects. They consecrate their time in their home or visiting teaching. We consecrate when we give of ourselves” (in Conference Report, Oct. 1977, 124; or *Ensign*, Nov. 1977, 78).

#### Doctrine and Covenants 42:46—How Can Death Be “Sweet”?

President Ezra Taft Benson taught: “We should remember that on the other side there is a great family reunion and much rejoicing.

This farewell and our separation is their reunion and homecoming. Appropriately we ‘weep for the loss of them that die,’ for the Lord has so commanded us (see D&C 42:45). But we also take great consolation through the Comforter that those who die in the Lord ‘shall not taste of death, for it shall be sweet unto them’ (D&C 42:46)” (*The Teachings of Ezra Taft Benson* [1988], 33).



*Death is sad but not fearful for the righteous.*



*“Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else” (D&C 42:22).*



*We can contribute to the needy through generous fast offering contributions.*



*The elders of the Church are called upon to administer to the sick.*

4. Verses 40–52

5. Verses 61–69

6. Verses 74–93

### **C** What Do You Think Zion Will Be Like?

In Doctrine and Covenants 42:9, 16–55 the Lord explained the kind of life His people will live in the New Jerusalem. From your reading of those verses and the “Understanding the Scriptures” section, do one of the following activities:

1. Describe how you think life would be different if you lived in a society similar to that. Include at least seven examples of how life would be different, and list a verse number for each example.
2. Write a story, like a journal entry, that describes one day in your life as if you lived in New Jerusalem. In your story, include what home, community, and school life would be like and give a verse number for each example you use.

### **D** Complete the Chart

The Lord used the word *ask* three times in Doctrine and Covenants 42:61–68. Draw a chart similar to the following in your notebook and search those verses to complete the chart.

Doctrine and Covenants 42	Ask For What?	Why is This Important to Know?
Verse 61		
Verse 62		
Verse 68		

## Studying the Scriptures

Do activities B and C and either activity A or D as you study Doctrine and Covenants 42.

### **A** A Pattern for Receiving Revelation

In Doctrine and Covenants 42:1–3, the Lord promised the elders of His church that if they would do certain things they would receive the revelation they were looking for (which was section 42).

1. Search verses 1–3 and list the requirements the Lord gave for their receiving this revelation.
2. How might this help you receive revelation from the Lord in your family?

### **B** Choose One Important Idea

Doctrine and Covenants 42 contains many items of instruction for the Saints. Review each of the following six sets of verses. Choose one instruction and explain how it is important to members today:

1. Verses 11–17
2. Verses 18–29
3. Verses 30–39

## Doctrine and Covenants 43

### Ways the Lord Speaks to Us

*The Church was less than one year old when the Prophet Joseph Smith received the revelation in Doctrine and Covenants 43. Many members did not understand the process and order by which revelation is received. The Lord had earlier taught about revelation (see D&C 21; 28; 42), but those revelations had not yet been published and were not widely available. Consequently, mistakes were made that occasionally caused confusion and even deception. For example, just before this revelation was given, a woman in Kirtland, Ohio, claimed to be a prophetess and attempted to get many in the Church to follow her teachings and supposed prophecies.*

As you read Doctrine and Covenants 43, look for what the Lord said about how revelation is given to the Church and about the duties of each member. Notice also what the Lord said about ways He speaks to the world in addition to speaking through prophets and the reasons why He wants us to hear His message.

## Understanding the Scriptures



### Doctrine and Covenants 43

**Polity** (section heading)—Government

**Stead** (v. 4)—Place

**Come in at the gate** (v. 7)—Be baptized and follow the other commandments of the Lord

**Edify** (v. 8)—Build up

**Sanctified, sanctify** (vv. 9, 11, 16)—Made pure and holy

**Bind yourselves** (v. 9)—Covenant

**Purge** (v. 11)—Cleanse

**Raiment** (v. 13)—Clothing

**Endowed** (v. 16)—Blessed, given a gift

**Utter** (vv. 18, 21–23)—Speak

**Sleeping nations** (v. 18)—The many people who have died

**Gird up your loins** (v. 19)—Prepare yourselves

**Both bond and free** (v. 20)—Both slaves and free people

**Tempests** (v. 25)—Destructive storms

**Pestilences** (v. 25)—Plagues

**The wrath of mine indignation** (v. 26)—My anger

**Millennium** (v. 30)—Thousand-year period of time when Christ shall reign on the earth

**Be changed** (v. 32)—Die and be resurrected

**Solemnities** (v. 34)—Sacred things

### Doctrine and Covenants 43:2–5—Only the President of the Church Receives Revelation for the Whole Church

Regarding the principles of revelation in the Church, President James E. Faust, a counselor in the First Presidency, explained:

“Continuing revelation and leadership for the Church come through the President of the Church, and he will never mislead the Saints.

“... Individual members of the Church may receive revelation for their own callings and areas of responsibility and for their own families. They may not receive spiritual instruction for those higher in authority.

“... Those who claim direct revelation from God for the Church outside the established order and channel of the priesthood are misguided. This also applies to any who follow them” (in Conference Report, Apr. 1996, 6; or *Ensign*, May 1996, 7).



Revelation to the Church always comes through those whom God has called to lead His Church.

## Doctrine and Covenants 43:31—Satan Shall Be Bound During the Millennium

President George Q. Cannon, who was a counselor in the First Presidency, taught: “We talk about Satan being bound. Satan will be bound by the power of God; but he will be bound also by the determination of the people of God not to listen to him, not to be governed by him” (*Gospel Truth: Discourses and Writings of President George Q. Cannon*, ed. Jerreld L. Newquist, 2 vols. [1957–74], 1:86).

## Studying the Scriptures



Do two of the following activities (A–D) as you study Doctrine and Covenants 43.

### A What Would You Say?

Suppose you met a man who said that he read the Book of Mormon and believed it was true. He also said that he had some special spiritual experiences and received important revelations that the whole Church needed to know. In your notebook, record at least three principles found in Doctrine and Covenants 43:1–7 that could keep you from being deceived in a situation like that. What would you say to that person?

### B How to Have Effective Church Meetings

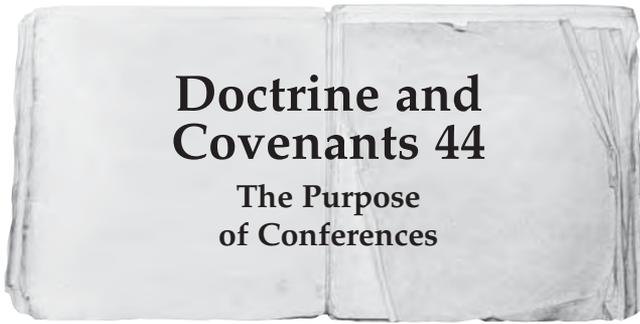
- In Doctrine and Covenants 43:8–10, the Lord taught what ought to happen when we are “assembled together” in meetings and classes in the Church. List what He said we should do.
- Concerning the purpose of sacrament meetings, President Spencer W. Kimball taught: “If you sing and pray and partake of the sacrament worthily, you could sit through the next hour in worshipful contemplation with profit even if the speaker is poor. It is your responsibility to make the meeting worthwhile by your individual contribution” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 514–15). Considering President Kimball’s counsel, describe three things you could do more often to ensure that what the Lord described in Doctrine and Covenants 43:8–10 happens for you in the Church meetings you attend.

### C Many Ways of Speaking

- Search Doctrine and Covenants 43:17–25 and list the ways the Lord said He speaks to the people of the earth. The words *utter*, *call*, and *voice* should help you find these different ways.
- Why do you think the Lord uses so many ways to speak to people? From your experiences or from the experiences of others, what additional ways could you add to the list?

### D List Some Treasures

Thinking about the Lord’s counsel to “treasure these things up in your hearts” (D&C 43:34), list three teachings from Doctrine and Covenants 43 that you would like to remember. Explain why you chose each teaching. Share them with a family member or friend.



# Doctrine and Covenants 44

## The Purpose of Conferences



Suppose you are sitting in church and it is announced that stake conference will be held in two weeks. A friend leans over to you and says, "I really hate to miss my regular church meetings for stake conference. Why do we have stake conference anyway?" What explanation would you give? In Doctrine and Covenants 44, the Lord commanded the Church to gather together for a conference. The reasons for it and the blessings He promised are still true today for our ward, branch, stake, district, mission, and general conferences.

## Understanding the Scriptures



### Doctrine and Covenants 44

**Compliance with** (heading)— : **Bond** (v. 5)—Plan or scheme  
Obedience to

### Doctrine and Covenants 44:2–5—Blessings of Conferences

Elder Howard W. Hunter, then a member of the Quorum of the Twelve Apostles, said: "Conference time is a season of spiritual revival when knowledge and testimony are increased and solidified that God lives and blesses those who are faithful. It is a time when an understanding that Jesus is the Christ, the Son of the living God, is burned into the hearts of those who have the determination to serve him and keep his commandments. Conference is the time when our leaders give us inspired direction in the conduct of our lives—a time when souls are stirred and resolutions are made to be better husbands and wives, fathers and mothers, more obedient sons and daughters, better friends and neighbors" (in Conference Report, Oct. 1981, 15; or *Ensign*, Nov. 1981, 12).

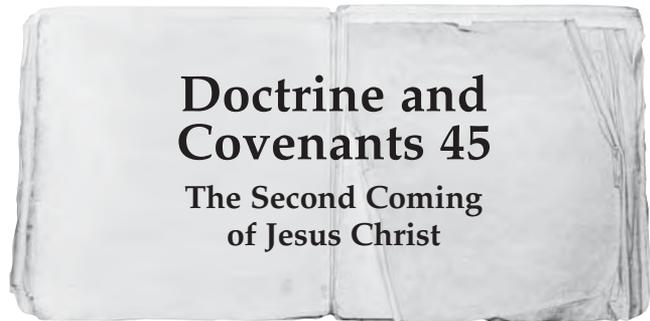
## Studying the Scriptures



Do activity A as you study Doctrine and Covenants 44.

### A The Power of a Conference

1. According to Doctrine and Covenants 44:1–5, what did the Lord promise if the elders faithfully obeyed His command to gather together in a conference? How might those promises be fulfilled in our conferences today?
2. Write about a time when you were blessed or experienced spiritual growth because of what was said or done in a ward, stake, or general conference. Or write a brief report on some important messages given during a recent ward, stake, or general conference.



# Doctrine and Covenants 45

## The Second Coming of Jesus Christ

How do you feel when you think about the Second Coming of Jesus Christ? President Joseph Fielding Smith said: "We are looking forward to that time. We are hoping for it; we are praying for it. The righteous will rejoice when he comes, because then peace will come to the earth [and] righteousness to the people" (Doctrines of Salvation, 3:14).

Doctrine and Covenants 45 reveals much about the Second Coming. The Prophet Joseph Smith said that this revelation brought joy to the Saints at a time when many false things were being said and written about the Church and when the members were being persecuted (see D&C 45 section heading). As you read this revelation, consider how its messages might bring joy at a time of persecution. How might it bring joy to you during a time of trial or when others are spreading rumors about you or your religion?



# Understanding the Scriptures



## Doctrine and Covenants 45

- Circulated** (section heading)—Spread around
- Embracing** (section heading)—Accepting
- All the hosts thereof** (v. 1)—Everyone in it
- Advocate** (v. 3)—Defender, one who pleads your case
- Standard** (v. 9)—Flag or banner
- Redemption** (vv. 17, 46)—Deliverance
- Restoration** (v. 17)—Bringing back together, gathering
- Desolation, desolating** (vv. 19, 21, 31, 33)—Destruction, destructive
- Remnant** (vv. 24, 43)—Small part or piece
- Iniquity shall abound** (v. 27)—There will be much sin
- Precepts** (v. 29)—Commands, rules
- Generation** (vv. 30–31)—Time period
- Pass** (v. 31)—Die
- Scourge** (v. 31)—Great destruction or affliction
- Divers** (v. 33)—Various
- Shoot forth** (v. 37)—Grow leaves
- This place** (v. 43)—Jerusalem (where Jesus was when He first gave this sermon)
- This mount** (v. 48)—Mount of Olives overlooking Jerusalem
- Cleave in twain** (v. 48)—Split in two
- Folly** (v. 49)—Foolishness
- Calamity** (v. 50)—Disaster
- Scorner** (v. 50)—Someone who treats sacred things with contempt
- Lament** (v. 53)—Mourn, feel deep sorrow
- Heathen nations** (v. 54)—Those who did not hear the gospel or of Christ
- Refuge** (v. 66)—Shelter, safety
- Terrible** (v. 70)—Formidable, unconquerable

## Doctrine and Covenants 45:22–23—“The End of the World”

According to Joseph Smith—Matthew 1:4, “the end of the world” refers to the destruction of the wicked.

## Doctrine and Covenants 45:23–26—What Periods of History Are Discussed in This Prophecy?

What Jesus Christ taught in Doctrine and Covenants 45:16–59 is more clearly understood when we are aware of the two questions Jesus’s ancient disciples asked. First, they wanted to know about the time when the temple in Jerusalem would be destroyed. Second, they wanted to know about Jesus’s Second Coming, when the wicked would be destroyed and Christ would reign as the King of Kings (see Matthew 24:3; Joseph Smith—Matthew 1:4). His disciples thought that those two events would occur during the same time period, but Jesus taught them that they would happen at different times. In Doctrine and Covenants 45:18–21, the Savior generally taught about the destruction of the temple. In verses 22–24 He explained the relationship between the two questions. Verses 25 to 53 deal with the prophecies about the last days and the Second Coming, and verses 54–59 are about the Millennium, or the thousand-year period of time in which Christ will rule on earth.

## Doctrine and Covenants 45:25–31—“The Times of the Gentiles”

President Ezra Taft Benson taught:

“The Lord has designated these days in which we live as the ‘times of the Gentiles.’ The gentile nations are the so-called Christian nations—North and South America and the European

nations from which we came. The ‘times of the Gentiles’ refers to that period of time extending from when the gospel was restored to the world (1830) to when the gospel will again be preached to the Jews—after the Gentiles have rejected it. This is how the Lord explained it:

“‘And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

“‘*But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.*

“‘And in that generation shall the times of the Gentiles be fulfilled.’ (D&C 45:28–30; italics added.)

“We will know when the times of the Gentiles are approaching fulfillment by these signs:

“‘And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men’s hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

“‘And the love of men shall wax cold, and iniquity shall abound.’ (D&C 45:26–27.)

“‘And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked’ (JST, Matt. 24:32).

“Are we not witnessing the fulfillment of these signs today? The gospel is being extended to all nations which permit our missionaries to penetrate their countries. The Church is prospering and growing. Yet in undiminished fury, and with an anxiety that his time is short—and it is—Satan, that great adversary to all men, is attempting to destroy all we hold dear” (“Prepare Yourself for the Great Day of the Lord,” *New Era*, May 1982, 47).

## Doctrine and Covenants 45:32—“Holy Places”



The Savior said that His disciples would not experience all of the terrible judgments of the last days if they would stand in holy places. What are these holy places? President Ezra

Taft Benson taught: “Holy men and women stand in holy places, and these holy places consist of our temples, our chapels, our homes, and stakes of Zion” (*Come unto Christ* [1983], 115).

The Lord revealed more about these holy places in Doctrine and Covenants 45:64–71, where He taught about the gathering of the Saints and the establishment of Zion.

## Doctrine and Covenants 45:60–61—Did Joseph Smith Translate the New Testament?

Doctrine and Covenants 45:60–61 refers to the Joseph Smith Translation of the King James Bible. (For more information, see the “Understanding the Scriptures” section for Doctrine and Covenants 35:20–21, p. 46; Bible Dictionary, “Joseph Smith Translation,” p. 717).

## Doctrine and Covenants 45:68—What Is Zion?

See the information on Zion in “People and Terms in the Doctrine and Covenants” (p. 233).

## Studying the Scriptures



Do three of the following activities (A–E) as you study Doctrine and Covenants 45.

### A Why Should You Listen?

1. Find and mark the words and phrases in Doctrine and Covenants 45:1–15 that invite us to “listen” to the Lord (look also for words and phrases such as “hearken,” “hear,” and “give ear,” which are invitations to listen). How many times were we invited to listen to Him?
2. List what those verses teach about Jesus Christ that give us good reasons to listen to Him.
3. From your list, choose one of the reasons and explain why it is important to you.
4. When do you think it is hardest to listen to the Lord? How will your list help you to better listen to Him in your life?

### B Organize and Apply the Information

1. Draw the following chart in your notebook, with a column for each of the major time periods the Savior spoke of in Doctrine and Covenants 45:16–59. In each column, write what He said would occur during that time period.

#### Events Prophesied in Doctrine and Covenants 45

Time of Jesus's Apostles	Time of the Gentiles	Time of the Second Coming	Time of the Millennium

2. Why do you think the Lord gave us this information?
3. Explain at least two different ways the information in this revelation could be important in your life.

### C Analyze the Message

Jesus said that His disciples were troubled because of what He told them (see D&C 45:34).

1. Review Doctrine and Covenants 45:26–34 and list what Jesus said there that might have troubled or worried them.
2. Review verses 35–44. What did Jesus say that would give His disciples good reasons to “be not troubled” (v. 35) in spite of the events He prophesied.

### D “Great Things Await You”

Suppose your bishop or branch president asked you to give a talk on the last days and the Second Coming of Jesus Christ. He said that many people focus on the negative aspects of the last days and

wants you to emphasize the positive events the righteous can look forward to. He also wants you to emphasize what we can do to be prepared to meet the Savior with joy when He comes. List ideas from Doctrine and Covenants 45 that you would want to include in this talk. Note the verses in which each of the ideas are found.



### E Protection in the Midst of Wickedness

1. According to Doctrine and Covenants 45:32, how will the Lord’s disciples avoid the wickedness of the last days?
2. What additional information did the Lord give in verses 62–71?
3. What else can you add from what the Lord said in Doctrine and Covenants 115:5–6?
4. Write about ways the Church has been a place of “peace,” “safety,” or “refuge” for you.

## Doctrine and Covenants 46

### The Gifts of the Spirit

*As you have already learned, the restored Church in its earliest years was filled with members who were excited and committed but who were also inexperienced in the ways of the Lord. They needed guidance concerning how the Lord wanted things done in His Church. Doctrine and Covenants 46 was received in response to questions and confusion regarding how to conduct meetings and how to understand the various gifts of the Holy Spirit that are promised to believers. The way these gifts are given, examples of different gifts, and instructions regarding how the gifts are to be used are found in this revelation.*

## Understanding the Scriptures



### Doctrine and Covenants 46

**Trespassed** (v. 4)—Sinned  
**Makes reconciliation** (v. 4)—Repents  
**Earnestly** (vv. 5–6, 8)—Sincerely, with great care and attention  
**Liberally** (v. 7)—Generously  
**Seduced** (v. 7)—Led astray

**Consume it upon their lusts** (v. 9)—Do it for selfish reasons  
**Suiting** (v. 15)—Fitting, matching  
**Discerning, discern** (vv. 23, 27)—Knowing and understanding differences, judge

### Doctrine and Covenants 46:11—Everyone Is Given a Gift

Elder Marvin J. Ashton, who was a member of the Quorum of the Twelve Apostles, said:

“One of the great tragedies of life, it seems to me, is when a person classifies himself as someone who has no talents or gifts. When, in disgust or discouragement, we allow ourselves to reach depressive levels of despair because of our demeaning self-appraisal, it is a sad day for us and a sad day in the eyes of God. For us to conclude that we have no gifts when we judge ourselves by stature, intelligence, grade-point average, wealth, power, position, or external appearance is not only unfair, but unreasonable. . . .

“God has given each of us one or more special talents. . . . It is up to each of us to search for and build upon the gifts which God has given. We must remember that each of us is made in the image of God, that there are no unimportant persons. Everyone matters to God and to his fellowmen” (in Conference Report, Oct. 1987, 23; or *Ensign*, Nov. 1987, 20).

### Doctrine and Covenants 46:11–29—Is This a Complete List of Spiritual Gifts?

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, noted that “spiritual gifts are endless in number and infinite in variety. Those listed in the revealed word are simply illustrations of the boundless outpouring of divine grace that a gracious God gives those who love and serve him” (*A New Witness for the Articles of Faith* [1985], 371). In addition to Doctrine and Covenants 46, lists of spiritual gifts are found in 1 Corinthians 12 and Moroni 10.



Elder Marvin J. Ashton listed some of the gifts not often spoken about: “The gift of asking; the gift of listening; the gift of hearing and using a still, small voice; the gift of being able to weep; the gift of avoiding contention; the gift of being agreeable; the gift of avoiding vain repetition; the gift of seeking that which is righteous; the gift of not passing judgment; the gift of looking to God for guidance; the gift of being a disciple; the gift of caring for others; the gift of being able to ponder; the gift of offering prayer; the gift of bearing a mighty testimony; and the gift of receiving the Holy Ghost” (in Conference Report, Oct. 1987, 23; or *Ensign*, Nov. 1987, 20).

### Doctrine and Covenants 46:15—“The Differences of Administration”

The “differences of administration” refers to priesthood leaders’ administration in the Church.

### Doctrine and Covenants 46:16—“The Diversities of Operations”

“To know the diversities of operations” is to know whether or not a spiritual manifestation is of the Lord (see also Joseph Smith—Matthew 1:22).

### Doctrine and Covenants 46:24–25—The Gift of Tongues and the Gift of Interpretation of Tongues

These gifts are most often manifest in the Church in the course of missionary work as missionaries learn foreign languages and investigators are able to understand the gospel being taught them and gain testimonies. The Prophet Joseph Smith taught: “Tongues were given for the purpose of preaching among those whose language is not understood; as on the day of Pentecost, etc., and it is not necessary for tongues to be taught to the Church particularly, for any man that has the Holy Ghost can speak of the things of God in his own tongue as well as to speak in another; for faith comes not by signs, but by hearing the word of God” (*Teachings of the Prophet Joseph Smith*, 148–49).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Doctrine and Covenants 46.

### A Find the Lord’s Answer

1. Read the section heading to Doctrine and Covenants 46. On what did the Lord want to give counsel in this revelation?
2. According to verses 1–8, what was the Lord’s counsel on these matters?
3. What additional information do we gain from what the Lord taught in 3 Nephi 18:28–32?

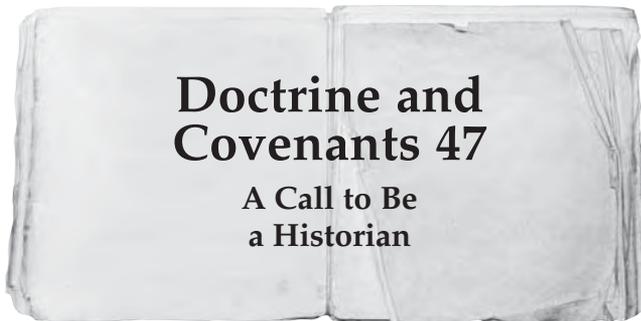
### B Helping New Members Understand

List three ideas you feel would be important for new members of the Church to understand about the gifts of the Spirit as explained in Doctrine and Covenants 46. Note the verse or verses where you found each idea and briefly explain why you chose it.

### C Seeking the Gifts

1. From Doctrine and Covenants 46:8–12, list what the Lord wants us to understand about the gifts of the Spirit.

2. Consider the gifts of the Spirit mentioned in verses 13–27 and by Elder Ashton in the “Understanding the Scriptures” section for verses 11–29. Write about two gifts that you would like to have. Explain why you would like to have them—keeping in mind what the Lord said in verses 8–12.



*From the day the Church was organized, the Lord has commanded that records and histories be kept (see D&C 21:1). The scriptures teach that we will be judged out of the books and records that are kept (see Revelation 20:12; D&C 128:7). Accurate histories have been an important source of teaching the gospel and building testimony since the days of Adam (see Moses 6:5–6, 45–46; 1 Nephi 3:19–20; Mosiah 1:2–5). As you read Doctrine and Covenants 47, John Whitmer’s call to be the Church historian, think about how it might apply to you in keeping important histories.*

## Understanding the Scriptures



### Doctrine and Covenants 47

<b>Capacity</b> (section heading)— Calling or position	: <b>Regular</b> (v. 1)—Consistently maintained, exact
<b>Expedient</b> (vv. 1–2)— Appropriate, desirable	:

## Studying the Scriptures



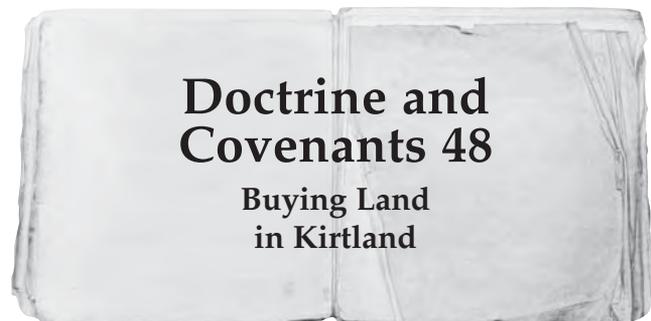
Do activity A as you study Doctrine and Covenants 47.

### A Knowing What to Write

1. According to Doctrine and Covenants 47, how would John Whitmer know what to write in the history?
2. In what ways have you been blessed because someone kept a historical record?
3. In what ways might a record you write be a blessing to others?



*President Spencer W. Kimball counseled: “Get a notebook, . . . a journal that will last through all time, and maybe the angels may quote from it for eternity. Begin today and write in it your goings and comings, your deepest thoughts, your achievements and your failures, your associations and your triumphs, your impressions and your testimonies” (“The Angels May Quote from It,” New Era, Oct. 1975, 5).*



*Church members continued to gather to the Kirtland, Ohio, area in response to the revelation given in December 1830 (see D&C 37; see also D&C 38). The leaders knew, however, that Kirtland was not the place of Zion. On the other hand, they did not yet know where Zion would be. How long should members plan to be in Kirtland? Would they be there a short time before moving on to Zion? Doctrine and Covenants 48 was received in response to the Prophet Joseph Smith’s questions on these matters. This revelation is one of many examples in the scriptures showing that the Lord gives counsel in temporal matters and that temporal matters often affect spiritual matters.*

## Understanding the Scriptures



### Doctrine and Covenants 48

<b>Mode of procedure</b> (section heading)—Planned method	: <b>Impart</b> (v. 2)—Give, share
<b>Procuring</b> (section heading)— Obtaining, buying	: <b>Eastern brethren</b> (v. 2)— Church members coming from New York and Pennsylvania to Ohio
<b>Your places of abode</b> (v. 1)— Your homes	: <b>Commencement</b> (v. 6)— Beginning
<b>Suitable to your circumstances</b> (v. 1)—Best for your needs	:

## Doctrine and Covenants 48:6—The Gathering Takes Place under the Direction of the First Presidency

We need not be deceived regarding the gathering of the Saints or the building of Zion in the latter days. As President Harold B. Lee said: “The Lord has clearly placed the responsibility for directing the work of gathering in the hands of the leaders of the Church, to whom He will reveal His will where and when such gatherings would take place in the future. . . . [Church members] should not be disturbed in their feelings until such instruction is given to them as it is revealed by the Lord to the proper authority” (*Ye Are the Light of the World* [1974], 167).

## Studying the Scriptures

Do activity A as you study Doctrine and Covenants 48.

### A Find the Answers

Read Doctrine and Covenants 48 heading, 1–6 and answer the following questions:

1. What did the Lord say that indicated the final gathering place for the Saints would not be Kirtland, Ohio?
2. What did the Lord tell the Saints to do?
3. What would they use their money for?
4. What did the Lord say the Saints could decide for themselves, or “as seemeth them good” (v. 3)? (see also D&C 58:26–29; 62:4–5).

## Doctrine and Covenants 49

### A Message for the United Society of Believers in Christ’s Second Appearing (Shakers)

*If someone said to you, “It really doesn’t matter what you believe. It just matters that you live a good life.” What would you say? Do our beliefs affect the way we live? If those beliefs changed, in what ways would they affect behavior? In what ways has an understanding of eternal truth made a difference in the way you live?*

*As you can read in the section heading to Doctrine and Covenants 49, the United Society of Believers in Christ’s Second Appearing (Shakers) was a religious group with a large number of members near Kirtland, Ohio. The section heading also describes how some of their beliefs differed from the doctrines of the restored gospel. As you read each doctrine the Lord emphasized in Doctrine and Covenants 49, think about how knowing that particular truth can affect the way we live.*



An early Shaker meeting

## Understanding the Scriptures

### Doctrine and Covenants 49

#### Celibate (section heading)—

To never marry or have sexual relations

#### Refuted (section heading)—

Disproved

#### Reason with them (v. 4)—

Explain the truth in a way that makes sense to them

#### Listed (v. 6)—Desired or chose

Exalted (vv. 10, 23)—Put in a high place

#### Answer the end of its creation

(v. 16)—Accomplish the purposes for which it was created

Measure (v. 17)—Full number or amount

Abstain from (v. 18)—Avoid eating

Raiment (v. 19)—Clothing

Flourish (vv. 24–25)—Be blessed, prosper

Rearward (v. 27)—Protection from behind

Confounded (v. 27)—Put to shame, confused

### Doctrine and Covenants 49:8—Who Are the “Holy Men”?

President Joseph Fielding Smith said that the “holy men” spoken of in Doctrine and Covenants 49:8 “are translated persons such as John the Revelator and the Three Nephites, who do not belong to this generation and yet are in the flesh in the earth performing a special ministry until the coming of Jesus Christ” (*Church History and Modern Revelation*, 1:209).

### Doctrine and Covenants 49:24–25—Prophecies We Can See Being Fulfilled

The Shakers believed that the Second Coming had already occurred. Doctrine and Covenants 49:24–25 spoke of two prophecies that were yet to be fulfilled before the Second Coming. At the time this revelation was given, there was little evidence for the fulfillment of either prophecy. In our day, however, we have seen Zion flourish in the hills and mountains of the western United States and millions of Lamanites come into the Church and flourish.

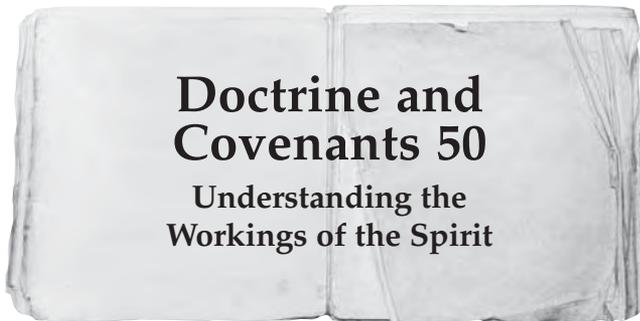
## Studying the Scriptures



Do activity A as you study Doctrine and Covenants 49.

### A Correct the False Doctrine

1. Divide a page in your notebook into two columns. In one column, list the Shaker beliefs explained in the section heading to Doctrine and Covenants 49. In the second column, list what Doctrine and Covenants 49 teaches that corrects each Shaker belief in your first list.
2. For one of those Shaker beliefs, find a scripture from the Bible that corrects the incorrect doctrine. Write it as a cross-reference next to the explanation you wrote in the second column.
3. What difference do you think it makes to understand the correct doctrines explained in this revelation? In other words, why does it matter what you believe? In your answer, use an example from a doctrine the Lord explained in Doctrine and Covenants 49 and explain how it might affect the way you live now and in eternity.



*At the time the Church was restored, it was a common belief among some Christian churches that the gifts of the Spirit caused physical reactions in a person. For example, people who were supposedly filled with the Spirit at religious gatherings would do such things as speak aloud in unknown languages, slide on the ground, go into a seizure, experience a "vision" of some kind while fainting, and so forth. Although new Church members gained a witness of the restored gospel, they did not always immediately leave some of their old habits or traditions. Consequently, these strange behaviors were sometimes displayed in the meetings of the newly restored Church.*

*Parley P. Pratt, who later became one of the first members of the Quorum of the Twelve Apostles, was bothered by these strange behaviors and sought counsel from the Prophet Joseph Smith. In response, the Lord gave the Prophet the revelation found in Doctrine and Covenants 50.*

*Satan continues to try to deceive and blind inexperienced or immature Saints with clever imitations of the Spirit. As you read Doctrine and Covenants 50, look for counsel that would help you avoid being deceived. Look also for truths concerning the way the Spirit works so that you might more fully receive its influence and blessings.*

## Understanding the Scriptures



### Doctrine and Covenants 50

**Phenomena** (section heading)—Unusual events

**Abominations** (v. 4)—Offensive and wicked behavior

**Hypocrites** (vv. 6–8)—People who pretend to be righteous but are not

**Adversary** (v. 7)—Satan

**Edified** (v. 22)—Built up, strengthened

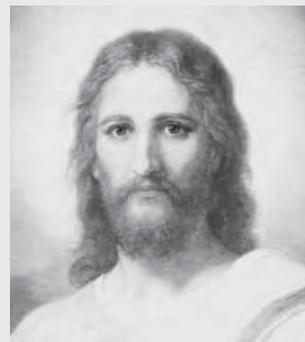
**Railing accusation** (v. 33)—Insulting or prideful condemning

**Seized therewith** (v. 33)—Overcome by the false spirit

**Exhortation** (v. 37)—Encouragement and instruction

**Hinder** (v. 38)—Delay, get in the way

### Doctrine and Covenants 50:24—Growing in Light toward Perfection



The Prophet Joseph Smith said: "We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment" (*History of the Church*, 2:8).

### Doctrine and Covenants 50:30–34—Discerning Spirits

The Lord counseled Church members in this revelation to pray to know if some seemingly spiritual event, activity, teaching, or person is of God. If a person is honest and sincere, the answer will be made known by the power of the Holy Ghost. Doctrine and Covenants 6:22–24; 8:2–3; and 9:7–9 are some other scriptures you have studied that will help you recognize the confirming influence of the Holy Ghost. In addition, Doctrine and Covenants 46 teaches that the spiritual gift of discernment is given to bishops and other Church leaders with priesthood keys. Their counsel can help us avoid being deceived.

President George Q. Cannon, who was a counselor in the First Presidency, stated: "One of the gifts of the Gospel which the Lord has promised to those who enter into covenant with Him is the gift of discerning of spirits—a gift which is not much thought of by many and probably seldom prayed for; yet it is a gift that is of exceeding value and one that should be enjoyed by every Latter-day Saint. . . . No Latter-day Saint should be without this gift, because there is such a variety of spirits in the world which seek to deceive and lead astray" (*Gospel Truth*, 1:198).

## Studying the Scriptures

Do activity B and two of the other activities (A, C, or D) as you study Doctrine and Covenants 50.

### A Identify the Consequences

Read Doctrine and Covenants 50:1–9 and answer the following questions:

1. What was the result when a council of leaders went to the Lord in great unity of heart?
2. What is the blessing of enduring in faith?
3. What are the consequences of hypocrisy?

### B The Roles of Teachers and Students

In Doctrine and Covenants 50:10–22, the Lord explained that both those who preach the gospel and those who are to receive the preaching have responsibilities if spiritual learning is to take place.

1. From these verses, list the responsibilities of those who teach the gospel.
2. List the responsibilities of those who are to receive the teaching.
3. What did the Lord say would happen if they both fulfilled their responsibilities?
4. How might the explanation in these verses help you avoid being deceived by those who teach false doctrines or act in ways that are not approved by the Lord?
5. How might you apply this counsel of the Lord in one of your current Church classes?

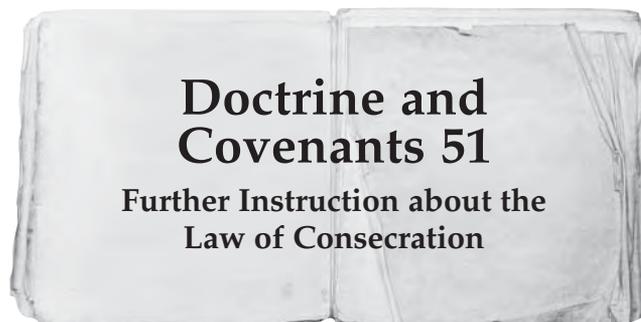


### C Explain the Symbolism

1. What did God compare spiritual knowledge to in Doctrine and Covenants 50:23–25?
2. Why is this such a good symbol? Give an example of how this symbol works in our physical lives and compare it to how that is like our spiritual lives.

### D Learn More about the Lord

1. What do you learn about the Lord from what He said in Doctrine and Covenants 50:40–46? (As you answer this question, keep in mind the purpose of this revelation.)
2. Choose one phrase or verse from these verses that especially impressed or touched you. Write about why it impressed you.



*In Doctrine and Covenants 48:2, the Lord commanded Church members in Ohio to divide their lands for the use of the Saints gathering there from the eastern United States. A group from Colesville, New York, arrived shortly before the revelation in Doctrine and Covenants 51. They were in Thompson, Ohio (near Kirtland), where Lemam Copley (who was introduced in D&C 49) had over 700 acres of land he was making available for the gathering Saints. Previous revelations (D&C 41–42) had set up the bishop as the one who was responsible for helping with the temporal affairs of Church members. Bishop Edward Partridge asked the Prophet Joseph Smith for guidance on how he should act in his office and help the Colesville Saints settle in Thompson. The Prophet took Bishop Partridge's questions to the Lord and in section 51 is the Lord's further instruction regarding the law of consecration. (This law was revealed in D&C 42:30–55.)*

*As you study Doctrine and Covenants 51, think about what you do to help the needy in your area. How do the principles in this revelation help you better understand what you ought to do?*

## Understanding the Scriptures

### Doctrine and Covenants 51

**Migrating** (heading)—Moving : **Deeded unto him** (v. 5)—  
Recorded on a legal document  
**Portions** (vv. 3–5)—The : as his property  
amount of land, goods, and so  
**Steward** (v. 19)—Person in : charge of and having  
forth needed to live : responsibilities for something

### Doctrine and Covenants 51:5—“He Shall Not Retain the Gift”

Doctrine and Covenants 51:3–5 explains that when people are living under the law of consecration, they give, or consecrate,

everything to the Church. The bishop then gives them what they need and want “according to [their] circumstances” (v. 3). Furthermore, the bishop gives them the deed to the property—meaning they own whatever they receive from the bishop. When the amount a person gives to the Church is more than what he or she needs in return, that extra is put in the bishops’ storehouse to be used to take care of the needy. This is “the gift” spoken of in verse 5. This revelation states that if a person leaves the Church, what was deeded to him or her may be kept, but what was put into the storehouse would not be given back.



*The gifts we give of time, labor, and money help fill the bishops’ storehouse to help care for the poor and needy.*

### **Doctrine and Covenants 51:10–11—Giving Consecrated Monies to “Another Church”**

“Another church” refers to another branch of the Church. The meaning of the counsel given here is that “the property owned by the Colesville Branch could not be claimed by any other Branch” (Hyrum M. Smith and Janne M. Sjodahl, *Doctrine and Covenants Commentary*, rev. ed. [1972], 299). Bishops are encouraged to help the poor, regardless of what church they belong to.

## **Studying the Scriptures**

Do activities A and B as you study Doctrine and Covenants 51.

### **A What Does It Mean?**

According to Doctrine and Covenants 51:3, what does it mean that everyone will receive an “equal” portion under the law of consecration?

### **B How Is It Done Today?**

1. Ask a Church leader how the bishop takes care of the needy in the Church today. Write what you learn in your notebook.
2. Explain what you can do to assist the poor that is similar to the way given in Doctrine and Covenants 51. Include also what the “storehouse” is in today’s Church and what you can give to it.



## **Doctrine and Covenants 52**

### **Zion, the New Jerusalem, Is Revealed**

*Receiving a mission call is exciting for a potential missionary and his or her family and friends. Just after a conference of the Church held June 3–6, 1831, the Lord appointed more than 30 men to travel to Missouri—including the Prophet Joseph Smith. They were to travel separately, preaching along the way. The Lord made them a special promise that when they got to Missouri, He would reveal to them the “land of [their] inheritance” (D&C 52:5), which they understood to mean the place of the city of Zion, or the New Jerusalem of the latter days. Can you imagine the thrill of receiving such a mission call?*



*Like missionaries today, the missionaries called in Doctrine and Covenants 52 needed instructions and counsel to help them be successful. The Lord gave them a “pattern” (v. 14) for how to be acceptable preachers of righteousness. The Lord’s counsel not only helps us as we seek to be acceptable to Him, but it also helps us avoid being deceived by those who do not truly represent Him.*

## Understanding the Scriptures



### Doctrine and Covenants 52

**Consecrate** (v. 2)—Dedicate

**A remnant of Jacob** (v. 2)—  
A small part of the house of  
Israel

**Heirs** (v. 2)—People who have  
a legal right to inherit the land

**Sift him as chaff** (v. 12)—  
A phrase having to do with  
separating grain from the  
chaff, but in this case it means  
“to have power over him”

**Contrite** (vv. 15–16)—  
Repentant and humble

**Edifieth** (v. 16)—Builds up

**Several courses** (v. 33)—  
Different routes

**Residue** (v. 39)—Remainder

**Idolatry** (v. 39)—Valuing  
something more than God

**Hasten** (v. 43)—Hurry into  
being

## Studying the Scriptures



Do activity A or B as you study Doctrine and Covenants 52.

### A A Pattern

The Lord provided a “pattern” for avoiding deception in Doctrine and Covenants 52:14–19.

1. Review those verses and list the qualities of those who are “accepted of [Him]” or are considered to be “of God.”
2. List the blessings that will come to a person who obtains these qualities.

### B Advice for Missionaries

The revelation in Doctrine and Covenants 52 was directed especially to those men whom the Lord called on missions. Write about three things you think modern missionaries could learn from what the Lord said to them.

## Doctrine and Covenants 53

### Sidney Gilbert's Calling

*Each of Heavenly Father's children is given a unique set of gifts and talents. When a person develops his or her talents and gifts and uses them to help others, everyone benefits. The Apostle Paul compared the variety of gifts and talents to the different parts of a human body (see 1 Corinthians 12). For example, if everyone were a head, who would do the work of the hands? Or if everyone were a hand, who would do the thinking?*

*What are your gifts and talents? How can you use them to benefit your fellow beings and build the kingdom of God? Doctrine and Covenants 53 is an example of the Lord calling a man to work in His kingdom according to that man's gifts and talents.*

## Understanding the Scriptures



### Doctrine and Covenants 53

**Election** (v. 1)—Being chosen ; **The residue** (v. 6)—The rest

### Doctrine and Covenants 53:4—“An Agent unto This Church”

Sidney Gilbert was a partner to Newel K. Whitney in operating a store in Kirtland, Ohio. In Doctrine and Covenants 53, he was called by the Lord to be an agent for the Church, or to make business transactions for the Church. “Sidney Gilbert was an able business man. . . . The Lord was about to gather His Saints in a new locality, even in Missouri, and they needed men like Sidney Gilbert to transact business for them. Business talents, when consecrated to the service of mankind, are just as good and necessary as so-called spiritual gifts. It is only when they are used to serve the purposes of selfishness and greed that they become a snare and a curse. In the service of the Lord they are a blessing. As an agent he could help in building up the Church” (Smith and Sjodahl, *Doctrine and Covenants Commentary*, 313).



## Studying the Scriptures



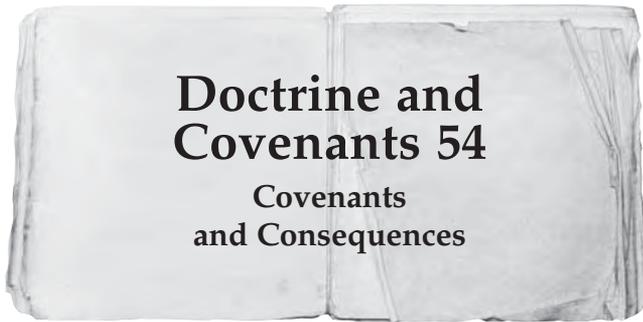
Do activity A as you study Doctrine and Covenants 53.

### A Use Your Talents to Help Build the Kingdom

1. The Lord called Sidney Gilbert to be a businessman for the Church, but what did He say he must do to qualify himself for this calling?
2. What difference do you think following that counsel would have on the way he did business?
3. Think about a talent you have. How could you use your talent to bless the Lord's kingdom?

# Doctrine and Covenants 54

## Covenants and Consequences



*It can be disappointing and challenging when we strive to do the Lord's will but the disobedience and wickedness of others make it difficult. A simple example of this might be attending a Church class, seeking to learn and feel the Holy Ghost, but the attitude and actions of others in the class make it difficult for you to have the kind of experience you hoped for. Doctrine and Covenants 54 deals with a situation where a group of people striving to keep the Lord's commandments are hindered because of the disobedient actions of others.*



*In this study guide's introduction to Doctrine and Covenants 51 you read about a group of Saints from Colesville, New York, who settled in Thompson, Ohio, on the farm of Leman Copley. Brother Copley, after returning from a mission to the United Society of Believers in Christ's Second Appearing (the Shakers; see D&C 49), broke the covenant he had previously made to consecrate his land and refused to allow the Colesville Saints to settle on "his" property. Faithful Church members—especially the branch*

*president, Newel Knight—sought the Lord's guidance through the Prophet Joseph Smith regarding their situation. The revelations in Doctrine and Covenants 54 and 56 came in response.*

### A Put It in Perspective

Review the historical background to Doctrine and Covenants 54 (see the section heading and the introduction in this study guide). Notice how the Lord introduced Himself in verse 1.

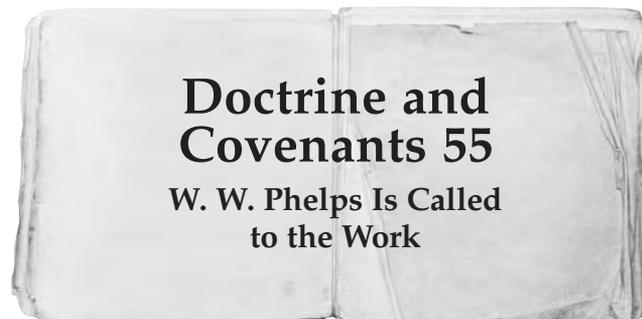
1. What message do you think the Lord was sending to Leman Copley and the Colesville Saints by the way He introduced Himself?
2. How might this perspective affect your words, thoughts, and actions today?

### B The Importance of Covenants

What does Doctrine and Covenants 54 teach about covenants? Consider the revelation's historical background as you write your answer.

# Doctrine and Covenants 55

## W. W. Phelps Is Called to the Work



*President Ezra Taft Benson taught that "men and women who turn their lives over to God will discover that He can make a lot more out of their lives than they can. He will deepen their joys, expand their vision, quicken their minds, strengthen their muscles, lift their spirits, multiply their blessings, increase their opportunities, comfort their souls, raise up friends, and pour out peace" ("Jesus Christ: Gifts and Expectations," Ensign, Dec. 1988, 4). No matter what your gifts and talents might be, they will be better when they are used with the Lord's help and in His service.*

*The revelation in Doctrine and Covenants 55 was directed to William W. Phelps. As you read it, notice what the Lord invited him to do and how He intended to use Brother Phelps's talents.*

## Understanding the Scriptures



### Doctrine and Covenants 54

**Stand fast** (v. 2)—Be faithful, keep serving

**Contrite** (v. 3)—Sorry for sin and willing to obey

**Void** (v. 4)—No longer valid or binding

**Tribulation** (v. 10)—Troubles, affliction

## Understanding the Scriptures



### Doctrine and Covenants 55

**Remission** (vv. 1–2)—Forgiveness

**Contrite** (v. 3)—Sorry for sin and willing to repent

**Residue** (v. 6)—Rest

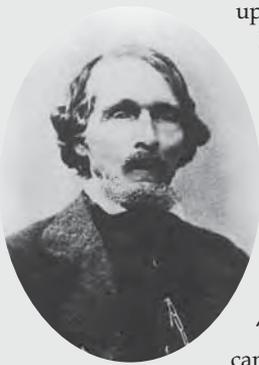
## Studying the Scriptures



Do activity A or B as you study Doctrine and Covenants 54.

### Doctrine and Covenants 55:1—Who Was W. W. Phelps?

William Wines Phelps was a successful printer, teacher, and politician in New York. He "was first introduced to the Church when he purchased a [copy of the] Book of Mormon. . . . He 'sat



up all night to compare the Book of Mormon with the Bible.' The following morning William exclaimed, 'I am going to join that church; I am convinced that it is true' " (Susan Easton Black, *Who's Who in the Doctrine and Covenants* [1997], 223).

Brother Phelps later bore the following testimony of the Book of Mormon:

"It is a good book and no *honest* person can read it, without feeling grateful to God, for the knowledge it contains. . . .

W. W. Phelps

"Whenever I have meditated upon the book of Mormon, and looked ahead at the glory which will be brought to pass by that, and the servants of God, I have been filled with hope; filled with light; filled with joy, and filled with satisfaction. What a wonderful volume! what a glorious treasure!" ("Letter No. 10," *Messenger and Advocate*, Sept. 1835, 177).

W. W. Phelps served as "a printer unto the church" (D&C 57:11). While in the middle of printing the Book of Commandments in Missouri in 1833, his home print shop was attacked by a mob and destroyed. He later helped print the 1835 edition of the Doctrine and Covenants. He wrote many hymns for the Church. One of them was "The Spirit of God," which was sung at the dedication of the Kirtland Temple. He fell away from the Church in 1839 and became a bitter enemy of the Prophet Joseph Smith. In 1840 he repented and rejoined the Church. He died in 1872, in Utah, at the age of 80.

### Doctrine and Covenants 55:4—Instruction for Young People is Pleasing to the Lord

President Gordon B. Hinckley taught: "Get all the education you can, I wish to say to the young people. Cultivate skills of mind and hands. Education is the key to opportunity. The Lord has placed upon you, as members of this Church, the obligation to study and to learn of things spiritual, yes, but of things temporal also. Acquire all of the education that you can, even if it means great sacrifice while you are young. You will bless the lives of your children. You will bless the Church because you will reflect honor to this work" (*Teachings of Gordon B. Hinckley* [1997], 172).

## Studying the Scriptures

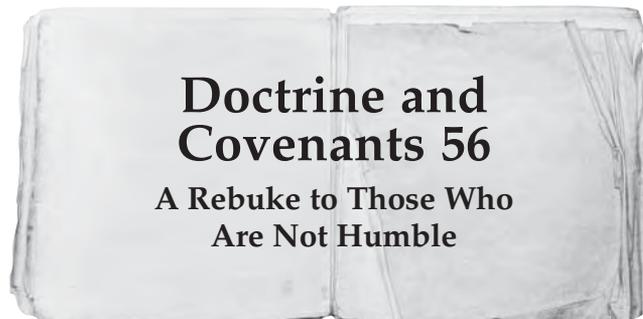
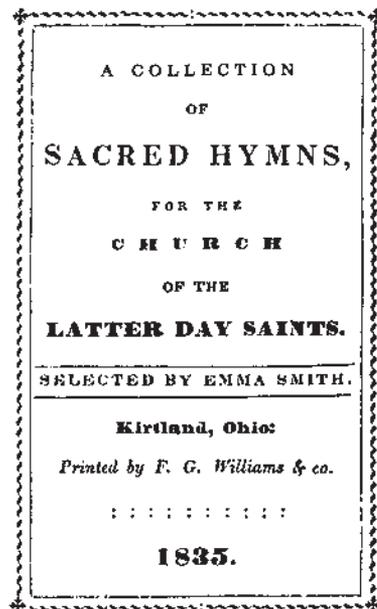


Do activity A as you study Doctrine and Covenants 55.

### A How Did Things Turn Out?

1. Review the quotation from President Ezra Taft Benson in this study guide's introduction to Doctrine and Covenants 55. What phrase in Doctrine and Covenants 55:1 do you think would have been important for William W. Phelps to pay attention to in order to receive the type of blessings President Benson promised?
2. You may wonder if Brother Phelps followed the counsel in this revelation. If there is a Church hymnbook available, look in the author index and find and read the titles of the many hymns written by William W. Phelps (they include "The Spirit of God," "Redeemer of Israel," "Praise to the Man," "Gently Raise the Sacred Strain," and "O God, the Eternal Father"). Although

he strayed from the Church for a while, writing hymns is one example of how he used his talents to build up God's kingdom. Write about how one of his hymns impressed you as you read it or has been an inspiration to you in the past.



## Doctrine and Covenants 56

### A Rebuke to Those Who Are Not Humble

*Doctrine and Covenants 56 continues the counsel given to individuals involved in the controversy in Thompson, Ohio (see the section headings to D&C 51 and 54, as well as the introductions in this study guide). The Lord's counsel in this revelation, however, can apply in many situations—past, present, and future. As you read it, look for the type of actions the Lord identified as displeasing to Him, what He said about the consequences of such actions, and what He said we can do to prevent or repent of these kinds of sins.*

## Understanding the Scriptures



### Doctrine and Covenants 56

- |  |  |
|--|--|
| <b>Kindled</b> (v. 1)—Provoked, stirred up     | <b>Canker</b> (v. 16)—Pollute, corrupt         |
| <b>Indignation</b> (vv. 1, 16)—Righteous anger | <b>Lamentation</b> (v. 16)—Cry of sorrow       |
| <b>Revoke</b> (vv. 4–6)—Cancel                 | <b>Recompense</b> (v. 19)—Fair payment, reward |

**Doctrine and Covenants 56:2—How Does a Person “Take Up His Cross”?**

In JST, Matthew 16:26 we learn: “And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments.”

**Doctrine and Covenants 56:8—Repenting of Pride**

President Ezra Taft Benson taught: “The antidote for pride is humility—meekness, submissiveness. . . . It is the broken heart and contrite spirit” (in Conference Report, Apr. 1989, 6; or *Ensign*, May 1989, 6). President Benson went on to say that we can “choose to humble ourselves” by:

- “Esteeming” (respecting and valuing) others “as ourselves.”
- Following counsel from our Church leaders.
- “Forgiving those who have offended us.”
- “Rendering [giving] selfless service.”
- Serving missions and sharing the gospel.
- Attending the temple often.
- “Confessing and forsaking our sins and being born of God.”
- “Putting [God] first in our lives.”

**Doctrine and Covenants 56:8—What Was the Former Commandment Given to Ezra Thayre?**

The Prophet Joseph Smith had previously counseled Ezra Thayre concerning property that he had consecrated. Apparently he was having second thoughts about giving up part of his land for others. His selfishness prevented him from serving a mission and the opportunity to help dedicate the land of Zion.

**Studying the Scriptures**



Do activity A or B as you study Doctrine and Covenants 56.

**A Rebellion: Consequences and Cures**

1. In Doctrine and Covenants 56, the Lord spoke of the prideful and rebellious actions of certain Church members. He also gave counsel about what would happen to those who were prideful or rebellious. He also counseled them about what they should do to prevent or repent of pride and rebellion. Make a chart similar to the following in your notebook. Fill it in with what the Lord said in verses 1–15. Give the verse where you found each item you list.

Examples of Pride and Rebellion	Consequences of Pride and Rebellion	Solutions for Preventing or Repenting of Pride and Rebellion

2. Write about something you will do because of what you have learned in this activity. Explain why you will do it.

**B Rich or Poor?**

1. According to Doctrine and Covenants 56:16, what characteristic does the Lord condemn in the rich? What is the consequence?
2. According to verse 17, what characteristics does the Lord condemn in the poor? What promises did the Lord make in verses 18–20 to the poor who are humble and faithful?
3. Finish the following sentences based on what you learned in these verses:
  - a. “I would not want to be rich if . . .”
  - b. “I would not mind being poor if . . .”



*The Prophet Joseph Smith said: “The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day” (History of the Church, 4:609–10).*

*While translating the Book of Mormon, the Prophet Joseph Smith learned that the American continent would be the site for the latter-day New Jerusalem, or city of Zion (see Ether 13:5–8). The Book of Mormon also promises great blessings to those who seek to establish Zion in the last days (see 1 Nephi 13:37). Before the organization of the Church, individuals who went to the Prophet, seeking to know how they could help in the work, were told to seek to establish the cause of Zion (see D&C 6:6; 11:6; 12:6; 14:6).*

*After the Church was organized, Zion remained an important topic. Hiram Page created controversy and confusion among Church members by claiming to have received revelation concerning the location of Zion (see D&C 28). The Lord, however, corrected Brother Page and said that the city of Zion was “on the borders by the Lamanites” (D&C 28:9).*



The Prophet Joseph Smith learned more about Zion as he worked on the inspired translation of the Bible. The Lord revealed to him a whole section of missing scripture from Genesis that told of the prophet Enoch, who established a city of Zion in the days before the Flood (see Moses 6–7).

Soon after, the Lord revealed to the Prophet the “law,” which was a revelation concerning the spiritual and temporal laws that the Church needed to live in order to establish Zion (see D&C 42). In that same revelation, the Lord promised the Prophet that He would reveal the exact location of the place of Zion.

In June 1831 the Lord called several sets of missionaries to travel to Missouri—which was on the border between the United States and Indian (or Lamanite) territory. He promised that after they arrived He would reveal the location of Zion (see D&C 52). Some of the group traveling with the Prophet Joseph Smith arrived on July 17, 1831. Other missionaries arrived shortly thereafter. As the Prophet considered the land and the situation, his questions and pleadings to the Lord resulted in the revelation found in Doctrine and Covenants 57.

## Understanding the Scriptures



### Doctrine and Covenants 57

**Compliance** (section heading)—Obedience

**Varied** (section heading)—Different kinds

**Contemplating** (section heading)—Thinking about

**Subsequently** (section heading)—Afterward

**Consecrated** (v. 1)—Dedicated, designated as holy

**Tract** (vv. 4–5)—Piece of land

**Fraud** (v. 8)—Dishonesty

### Doctrine and Covenants 57:3–4—Purchasing the Center Place



“The city of Independence is situated in one of the most attractive and healthful parts of Missouri. . . . It is an old town. It was laid out in 1827, but in 1831 it was only a village. It is now a suburb of Kansas City” (Smith and Sjodahl, *Doctrine and Covenants Commentary*, 331).

### Doctrine and Covenants 57:4—“The Line Running Directly between Jew and Gentile”

The western border of the state of Missouri was part of the border of the organized United States at the time the revelation in section 57 was given. The land west of Missouri was Indian Territory. The Indians (or Lamanites) are called “Jews” here because they are direct descendants of the house of Israel. The term “Gentile” refers to the white settlers of Missouri (see D&C 19:27). By Book of Mormon standards, America is considered a gentile nation. (See maps 5–6 in the back of your triple combination.)

## Studying the Scriptures



Do activity A or B as you study Doctrine and Covenants 57.

### A What Should Be at the Center?

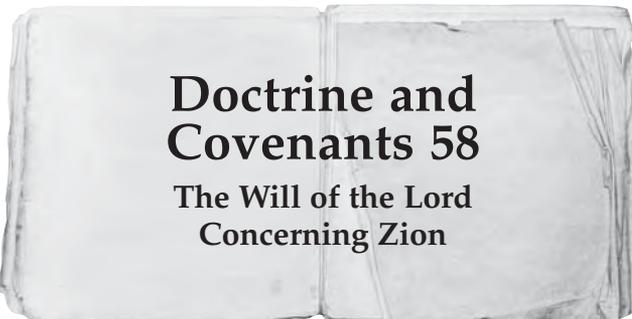
1. List the three questions the Prophet Joseph Smith asked the Lord that are mentioned in the heading to Doctrine and Covenants 57.
2. Review verses 1–5 and explain which question the Prophet received an answer to and write what the answer was.
3. What can we learn from this about what is necessary and important in establishing and building up Zion in our day?

### B How to Conduct a Business

There are certain temporal (earthly or material) matters that need to be taken care of in order for Zion to be established. Consequently, much of Doctrine and Covenants 57 has to do with various temporal assignments given to men to help lay the foundation of Zion. The counsel given, however, might apply to anyone who would operate a business acceptable in the sight of the Lord. Read the counsel the Lord gave Sidney Gilbert (vv. 6, 8–10), Bishop Edward Partridge (v. 7), William W. Phelps (vv. 11–12), and Oliver Cowdery (v. 13). From this counsel, write in your notebook at least four important principles regarding how to conduct a business and explain how we might apply those principles today.

## Doctrine and Covenants 58

### The Will of the Lord Concerning Zion



If you had been a Church member in Missouri when the Lord revealed it was the place of the latter-day Zion and New Jerusalem, what else might you want to know from the Lord?



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Church members at that time anxiously sought counsel through the Prophet Joseph Smith, and the Lord gave the revelations in Doctrine and Covenants 57 and 58, containing specific counsel concerning the newly revealed land of Zion. What are you doing to help bring about the “cause of Zion” (D&C 6:6; 11:6; 12:6) today? As you read Doctrine and Covenants 58, think about how you might apply the Lord’s counsel.

## Understanding the Scriptures



### Doctrine and Covenants 58

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|---|--|
| <p><b>Tribulation</b> (vv. 2–4)—Trials and troubles</p> <p><b>Nigh</b> (v. 4)—Near</p> <p><b>The city of the heritage of God</b> (v. 13)—The place of God’s chosen people</p> <p><b>Hither</b> (v. 14)—Here</p> <p><b>Take heed</b> (v. 15)—Pay attention, be cautious</p> <p><b>Lands of the heritage of God</b> (v. 17)—God’s chosen land (Zion)</p> <p><b>Meet</b> (v. 26)—Proper, appropriate</p> <p><b>Compelled</b> (v. 26)—Forced</p> <p><b>Slothful</b> (v. 26)—Lazy, idle</p> <p><b>Are agents unto themselves</b> (v. 28)—Have moral agency to make choices and act</p> | <p><b>Revoke</b> (v. 32)—Withdraw or change the commandment</p> <p><b>Lurketh</b> (v. 33)—Lies concealed and unexpected</p> <p><b>Excel</b> (v. 41)—Set himself above others in a prideful way</p> <p><b>Forsake</b> (v. 43)—Stop doing, abandon</p> <p><b>Residue</b> (vv. 44, 58, 61)—Remainder, rest</p> <p><b>Agent</b> (vv. 49, 51, 55)—A person authorized to act for others</p> <p><b>Epistle</b> (v. 51)—Letter</p> <p><b>Subscription</b> (v. 51)—A signed document requesting money</p> <p><b>Bestowed</b> (v. 60)—Given</p> |
|---|--|

### Doctrine and Covenants 58:8–11—“A Feast of Fat Things, of Wine on the Lees Well Refined”

The images of the feast referred to in Doctrine and Covenants 58:8–11 are symbols of the very finest of food and drink. Ancient prophets compared the times when the gospel would not be available in its fulness to a famine (see Amos 8:11). The Restoration of the gospel brings a feast that can satisfy every spiritual hunger. Furthermore, one of the great purposes of the Restoration is to prepare people for “the supper of the Lord” that occurs at the “marriage of the Lamb” (D&C 58:11), or in other words, the Second Coming of Jesus Christ.

### Doctrine and Covenants 58:26–29—“It Is Not Meet That I Should Command in All Things. . . . Be Anxiously Engaged in a Good Cause”

When he was a member of the Quorum of the Twelve Apostles, Elder Ezra Taft Benson taught: “Sometimes the Lord hopefully waits on his children to act on their own, and when they do not, they lose the greater prize, and the Lord will either drop the entire matter and let them suffer the consequences or else he will have to spell it out in greater detail. Usually, I fear, the more he has to spell it out, the smaller is our reward” (in Conference Report, Apr. 1965, 122).

A positive example of following this counsel in Doctrine and Covenants 58:26–29 is found in an experience Elder Vaughn J. Featherstone, a member of the Seventy, shared:



“When I was about ten or eleven, many of our relatives came to visit. There must have been 35 or 40. Mother had invited them all to dinner. After dinner everyone went in the other room and sat down to visit. There were piles of dirty dishes and silverware everywhere. The food had not been put away, and there were dirty pots and pans from all the preparations.

“I remember thinking that later on everyone would leave, and my mother would have all the cleaning up to do. An idea struck me. I started cleaning up. It was in the days before electric dishwashers. Mother had always been very clean, and she taught us how to wash and wipe dishes correctly. I started in on this mountain of work. Finally, about three hours later, I had finished drying the last dish. I had put away all the food, cleaned off all the counters, the sinks, and the floor. The kitchen was spotless.

“I will never forget the look on Mom’s face later on that night when all the guests had left and she came into the kitchen to clean up. I was wet from my chest to my knees. It was worth every particle of effort I had put into it just to see the look on Mom’s face. It was a mixture of emotion, relief, and pride. I made a decision then that I would try to put that look back on her face over and over and over again” (“We Love Those We Serve,” *New Era*, Mar. 1988, 19).

### Doctrine and Covenants 58:43—Confessing and Forsaking Our Sins



Elder Spencer W. Kimball, when he was a member of the Quorum of the Twelve Apostles, taught: “No one can ever be forgiven of any transgression until there is repentance, and one has not repented until he has bared his soul and admitted his intentions and weaknesses without excuses or rationalizations. He must admit to himself that he has grievously sinned. When he has confessed to himself without the slightest

minimizing of the offense, or rationalizing its seriousness, or soft-pedaling its gravity, and admits it is as *big* as it really *is*, then he is ready to begin his repentance” (*Love versus Lust*, Brigham Young University Speeches of the Year [Jan. 5, 1965], 10).

In addition, when our sins offend and affect others, we should confess and seek forgiveness from those persons. Certain sins, such as violations of the law of chastity, physical or sexual abuse, and other sins that would affect our Church membership, must be confessed to a proper Church authority. The bishop or branch president can then determine a person's standing in the Church and assist the person in the process of repentance. If you have any questions about whether confession to a Church authority is required, discuss it with your bishop or branch president.

### Doctrine and Covenants 58:57—Consecrating and Dedicating the Land and a Spot for the Temple



Sidney Rigdon, in a general way, dedicated the temple site, which is located in the land of Missouri; the Prophet Joseph Smith dedicated the specific site for the temple on August 3, 1831. Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe were in attendance. The Prophet wrote that “the scene was solemn and impressive” (*History of the Church*, 1:199).

## Studying the Scriptures

Do activity B and activity A or C as you study Doctrine and Covenants 58.

### A Take a Closer Look

It must have been a great thrill to be in Missouri at the time the Lord revealed it to be the place for the city of Zion and the temple. Of course, the next task for the Saints was to work on the building of Zion. They did not see the fulfillment of that goal, however; but the Lord had not told them that they would see Zion fully established in their day. Using what you read in Doctrine and Covenants 58, answer the following questions:

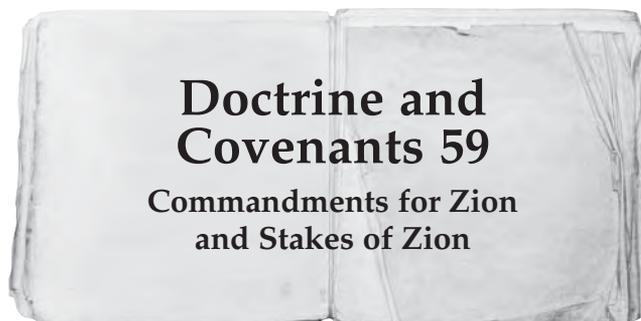
1. When would Zion be crowned with glory? (see vv. 1–5, 44–46, 56).
2. Why did the Lord send the first group to Zion? (see vv. 6–13, 44–46).
3. How would Zion be built up? (see vv. 8–13, 44–46, 50–56).
4. How does this revelation help answer the first two questions the Prophet Joseph prayed about as recorded in the heading to Doctrine and Covenants 57?

### B Scripture Mastery—Doctrine and Covenants 58:26–27

After reading the example in the “Understanding the Scriptures” section for Doctrine and Covenants 58:26–27, write about two examples you have seen of how people fulfill that counsel from the Lord. If you cannot think of any examples, write about how you think a person might live that counsel.

### C Scripture Mastery—Doctrine and Covenants 58:42–43

List two important principles of repentance that the Lord taught in Doctrine and Covenants 58:42–43.



*Why do some people feel commandments are a burden, while others feel they are blessings? What is the purpose of God's commands? How would your life be different without them? What would happen if a whole community kept the commandments of God? Would you like to live there? In what ways would it be different from the society in which you now live? As you read Doctrine and Covenants 59, think about how obedience to the laws and commandments in this revelation would help us bring about Zion.*

*The Prophet Joseph Smith taught: “God has given certain laws to the human family, which, if observed, are sufficient to prepare them to inherit [His celestial] rest. This, then, we conclude, was the purpose of God in giving His laws to us: if not, why, or for what were they given? If the whole family of man were as well off without them as they might be with them, for what purpose or intent were they ever given?” (Teachings of the Prophet Joseph Smith, 54).*

## Understanding the Scriptures

### Doctrine and Covenants 59

<b>Consecrated</b> (section heading)—Dedicated	<b>Vows</b> (v. 11)—Sacred promises
<b>Especially applicable to</b> (section heading)—Particularly meant for	<b>Oblations</b> (v. 12)—Offerings given to God
<b>Contrite</b> (v. 8)—Repentant and teachable	<b>Countenances</b> (v. 15)—Attitudes and appearances
<b>Sacraments</b> (v. 9)—Religious activities in which we demonstrate our commitment to the Lord	<b>Raiment</b> (vv. 17, 19)—Clothing
<b>Pay thy devotions</b> (v. 10)—Demonstrate your love and commitment	<b>Enliven</b> (v. 19)—Cheer up, encourage
	<b>Excess</b> (v. 20)—Overuse
	<b>Extortion</b> (v. 20)—Misuse by force or use of power
	<b>His wrath kindled</b> (v. 21)—His anger increased

## Doctrine and Covenants 59:1–2—The Death of Polly Knight

Doctrine and Covenants 59 was received on the second Sunday the Prophet Joseph Smith was in Missouri. Before receiving this revelation, the Prophet attended the funeral of Polly Knight, and verses 1–2 seem to be a direct reference to that event.

“Polly Knight’s health had been failing for some time, according to a statement made by her son, Newel. She was very ill during her journey from Kirtland to Missouri. ‘Yet,’ says her son, ‘she would not consent to stop traveling; her only, or her greatest desire was to set her feet upon the land of Zion, and to have her body interred in that land. I went on shore and bought lumber to make a coffin in case she should die before we arrived at our place of destination—so fast did she fail. But the Lord gave her the desire of her heart, and she lived to stand upon that land’ ” (in *History of the Church*, 1:199, footnote).

Joseph Smith recorded: “On the 7th, I attended the funeral of Sister Polly Knight, the wife of Joseph Knight, Sen. This was the first death in the Church in this land, and I can say, a worthy member sleeps in Jesus till the resurrection” (*History of the Church*, 1:199).

## Doctrine and Covenants 59:6—“Nor Do Anything Like Unto It”

Prophets at different times have used the phrase “nor do anything like unto it” to refer to stealing, adultery, abortion, and killing. President Spencer W. Kimball taught that all forms of dishonesty are like unto stealing (see Conference Report, Oct. 1976, 7; or *Ensign*, Nov. 1976, 6). President Ezra Taft Benson taught that “petting, fornication, homosexuality, and any other form of immorality” are like unto adultery (in Conference Report, Apr. 1984, 8; or *Ensign*, May 1984, 8). Elder Boyd K. Packer taught that “except where the wicked crime of incest or rape was involved, or where competent medical authorities certify that the life of the mother is in jeopardy, or that a severely defective fetus cannot survive birth,” abortion is like unto killing (in Conference Report, Oct. 1990, 108; or *Ensign*, Nov. 1990, 85).

## Doctrine and Covenants 59:8—“A Broken Heart and a Contrite Spirit”

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, explained: “To have a broken heart and a contrite spirit is to be broken down with deep sorrow for sin, to be humbly and thoroughly penitent, to have attained sincere and purposeful repentance” (*Mormon Doctrine*, 161).

## Doctrine and Covenants 59:15—“Not with Much Laughter”

Elder Joseph Fielding Smith, then a member of the Quorum of the Twelve Apostles, taught: “I believe that it is necessary for the Saints to have amusement, but it must be of the proper kind. I do not believe the Lord intends and desires that we should pull a long face and look sanctimonious and hypocritical. I think he expects us to be happy and of a cheerful countenance, but he does not expect of us the indulgence in boisterous and unseemly conduct and the seeking after the vain and foolish things which amuse and entertain the world” (in Conference Report, Oct. 1916, 70).

## Studying the Scriptures



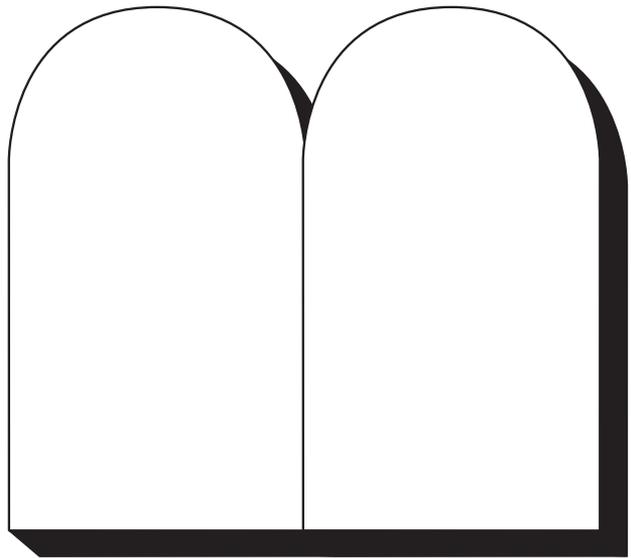
Do two of the following activities (A–C) as you study Doctrine and Covenants 59.

### A List and Describe the Blessings

1. List the blessings the Lord promised the righteous in Doctrine and Covenants 59:1–4, 23.
2. Think about what “their works shall follow them” (v. 2) means. Read also Alma 41:3–6, 10, 13–15 and explain how that could be good news or bad news.
3. How can “commandments not a few” (v. 4) be a blessing to us?

### B Make Tablets for Our Day

Draw two tablets similar to the following in your notebook. Find the “thou shalt” and “thou shalt not” phrases in Doctrine and Covenants 59:5–13 and list them as commandments on the tablets. Add to the tablets what the Lord said in verses 18–21. You may want to put these “tablets” where you can see them each day.



### C Scripture Mastery—Doctrine and Covenants 59:9–10

In Doctrine and Covenants 58:26–27, the Lord said that we should not need to be commanded what to do in every situation. The Lord teaches us the doctrines and principles and then expects us to “anxiously” strive to be true to those principles. Doctrine and Covenants 59:9–10 outlines basic doctrine and principles related to keeping the Sabbath day holy but does not teach specifically what we should and should not do.

1. From Doctrine and Covenants 59:9–10, list the important doctrines and principles we should obey to keep the Sabbath day holy.
2. Add to your list what is taught in verses 11–16.
3. Write about one thing you will start doing more and one thing you will start doing less (or stop completely) in order to more fully keep the Sabbath day holy.

# Doctrine and Covenants 60

## “Thou Shalt Not Idle Away Thy Time”

In June of 1831 the Lord called many missionaries to travel from Kirtland, Ohio, to Missouri, “preaching the word by the way” (D&C 52:9), and there hold the next Church conference (see vv. 1–2).

President Joseph Fielding Smith wrote: “On the 8th day of August, 1831, . . . the elders inquired what they were to do. . . . Some of them received a rebuke, for the Lord was not pleased with them because, on the journey from Ohio, they had not followed the counsels that had been given. They had been commanded to preach the Gospel along the way and bear testimony among the people, but some had failed to magnify this commandment because of their fear of man. It is true that not every man is a natural missionary, and there are those who shrink from the responsibility of raising their voices in proclamation of the Gospel, and yet this is an obligation that we owe to this fallen world. The elders in the very beginning had been commanded to serve the Lord with all their ‘heart, might, mind and strength,’ for the field is white and ready for the harvest. A penalty was to be inflicted upon those who failed and they were not to stand blameless at the last day. The preaching of the Gospel was to be a means to them by which they were not to perish, but bring salvation to their souls. There are many who have been sent forth who have had a fear of man, yet the Lord has promised to support them in their labors if they will trust in him” (Church History and Modern Revelation, 1:220).

Much of the instruction in Doctrine and Covenants 60 applies as much to us today as it did to the early elders of the Church. We are blessed with time and talents sufficient for our mission on the earth. It is part of our test to see if we will use our time and talents effectively. As you study this revelation, think about how the Lord’s words also apply to you.

### Understanding the Scriptures

#### Doctrine and Covenants 60

<b>From whence</b> (v. 1)—From what place	<b>Wrath</b> (v. 7)—Anger
<b>Kindled</b> (v. 2)—Provoked, stirred up	<b>Residue</b> (v. 8)—Those remaining
<b>Bespeaketh</b> (v. 4)—Gives evidence of or testifies to	<b>Strife</b> (v. 14)—Argument
<b>Craft</b> (v. 5)—Boat or other means of water transportation	<b>Provoke them</b> (v. 15)—Make them angry

### Doctrine and Covenants 60:8, 13–14—“Congregations of the Wicked”

The “congregations of the wicked” (see also D&C 61:30, 32–33; 62:5; 68:1) are people who do wrong more out of ignorance of the Lord’s ways than because of evil intent (see D&C 123:12).

### Doctrine and Covenants 60:15—“Shake Off the Dust of Thy Feet”

See the “Understanding the Scriptures” section for Doctrine and Covenants 24:15 (p. 36).

### Studying the Scriptures

Do one of the following activities (A–C) as you study Doctrine and Covenants 60.

#### A Create a Symbol

Pictures are sometimes used to represent ideas, such as on traffic signs. Consider the following ideas from Doctrine and Covenants 60:2–4 and draw a symbol that could be used to represent each one. Next to each symbol, explain how it represents the idea the Lord taught in these verses.

1. Open your mouths (v. 2)
2. Don’t hide your talents (v. 2)
3. Don’t fear man (v. 2)
4. “Mine anger is kindled” (v. 2)
5. Be more faithful (v. 3)
6. “I shall make up my jewels” (v. 4)



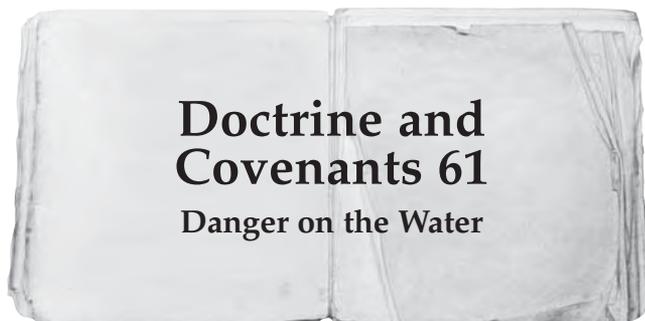
#### B Ponder the Doctrine

In Doctrine and Covenants 60:1–4, the Lord expressed His anger at those who do not share the gospel because they are afraid of what others might say. What did the Lord say about Himself and the last days in verses 3–4 that should give us more courage to share the gospel with others? (Consider also Romans 1:16–18.)

## C Give an Example

In Doctrine and Covenants 60:12–17, the Lord spoke to those who desired to gather to Zion in Jackson County, Missouri. From your reading of those verses, complete the following statements to show how the Lord’s counsel applies today:

1. We avoid wrath and strife when we . . .
2. We idle away our time when we . . .
3. We bury our talents when we . . .



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*The Prophet Joseph Smith wrote: “On the 9th [of August 1831], in company with ten Elders, I left Independence landing for Kirtland. We started down the river in canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves; and after we had encamped upon the bank of the river, at McIlwaine’s Bend, Brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision.” (History of the Church, 1:202–3).*

*The following morning, August 12, the Prophet received the revelation recorded in Doctrine and Covenants 61. As you read this revelation, look for at least two reasons for the Lord to not want the whole group to travel “swiftly upon the waters” (v. 3). Think about how this revelation applies to missionary work today.*

## Understanding the Scriptures



### Doctrine and Covenants 61

**Alpha and Omega** (v. 1)—The first and last letters of the Greek alphabet (symbolizing the Lord’s power over everything)

**Suffered** (v. 4)—Allowed, permitted

**Decreed** (v. 5)—Declared

**Behooveth** (v. 9)—Is necessary to

**Fatness** (v. 17)—Abundance, surplus

**Canal** (vv. 23–24)—Man-made waterway (the Ohio Canal)

### Doctrine and Covenants 61:20–22—“I, the Lord, Was Angry with You Yesterday”



“During the three days upon the river some disagreements and ill feeling had developed among the brethren and explanations and reconciliations had become necessary; it had also been discovered that progress on their journey by the river in canoes was slow, and hence it became necessary for those who had been appointed to purchase the printing press, Sidney Gilbert and William W. Phelps; and the Prophet, Sidney Rigdon, and Oliver Cowdery, who had been commanded to hasten their return to Kirtland, found it imperative to find a more expeditious means of travel than by the canoes. The greater part of the night at McIlwaine’s Bend was devoted to these matters. The brethren became reconciled to each other, and those whose affairs more especially cried haste started overland the next morning for St. Louis, and the rest of the company continued the journey *via* the river” (B. H. Roberts, *A Comprehensive History of the Church*, 1:262–63).

### Doctrine and Covenants 61:30–31—Why Was the Lord Angry with the Inhabitants of Cincinnati, Ohio?

President Joseph Fielding Smith explained: “At the time of this revelation, Cincinnati was only a village, yet it was like other western towns such as Independence, the gathering place of many who had been forced to flee from the larger cities because of the violation of the law. In all the border towns in that day wickedness to a very great extent prevailed. After fulfilling their mission in Cincinnati, these two brethren were to continue their journey back to Kirtland” (*Church History and Modern Revelation*, 1:225).

## Studying the Scriptures

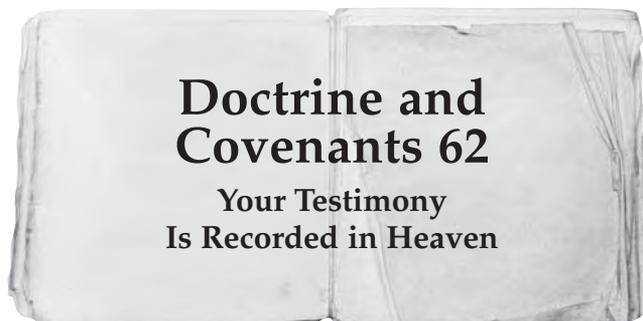
Do activity A or B as you study Doctrine and Covenants 61.

### **A** Understanding the Power of God

1. Read Doctrine and Covenants 61:1–5 and answer the following questions:
  - a. What opportunities were the missionaries missing by traveling on the water?
  - b. Why did the Lord allow the missionaries to travel on the water?
2. Search verses 6–16 and explain how the Lord said they could be safe upon the waters. What do you learn here about the power of God compared to the power of the devil?

### **B** How to Be “Spotless”

Review Doctrine and Covenants 61:33–39 and list the reasons for accepting a call to serve a mission. Choose a reason that impresses you and explain why that would be a good reason to serve the Lord.



*In Doctrine and Covenants 61, received at their encampment at McIlwaine’s Bend, the Prophet Joseph Smith, Sidney Rigdon, and Oliver Cowdery “were directed to journey by land speedily to Kirtland, while the others were instructed to proceed with the canoes.*

*“On the day following this division, the 13th of August, Joseph met several elders who were on their way to Independence. A meeting was held in which joy abounded [and the revelation in section 62 was received]. After this the elders parted, the Prophet and his two companions continuing their journey and the others advancing toward the land of Zion.*

*“It was on the 27th day of August, 1831, that the Prophet and Sidney and Oliver reached Kirtland. During their eventful absence they had enjoyed the Spirit of inspiration to a great extent and had witnessed many manifestations of God’s power. Their faith had been strengthened, and the purposes of the Almighty had been made more clear to their comprehension. They had also gained greater knowledge of the effort which Satan was making to hide the light from the eyes of mankind” (George Q. Cannon, Life of Joseph Smith the Prophet [1958], 123–24).*



*As you study Doctrine and Covenants 62, look for why sharing your testimony with others is such a great thing. It may surprise you to learn who listens to those testimonies and the effect sharing your testimony has in your life.*

## Understanding the Scriptures

### Doctrine and Covenants 62

**Salutations** (section heading)—Greetings

**Advocate** (v. 1)—Defender, one who pleads a case

**Succor** (v. 1)—Help, support

**Tidings** (v. 5)—News

## Studying the Scriptures

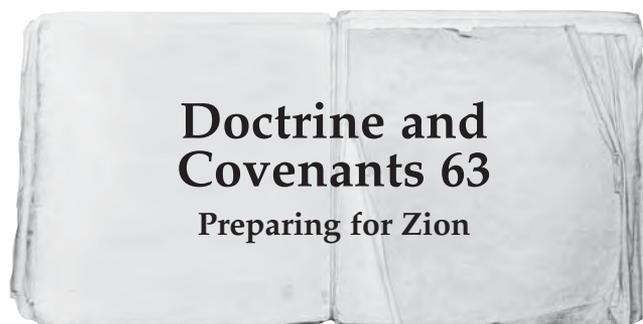
Do activity A or B as you study Doctrine and Covenants 62.

### **A** Give Your Opinion

In Doctrine and Covenants 62:3, the Lord spoke about the importance of sharing our testimonies of the gospel. In your notebook, rewrite that verse in your own words and give your opinion as to why those things happen when we share our testimony with others.

### **B** “It Mattereth Not unto Me”

In previous sections of the Doctrine and Covenants, the Lord used the phrase “it mattereth not unto me” (see D&C 60:5; 61:22; 62:5). Read Doctrine and Covenants 62:5–8 and explain what you think the Lord meant when He said that and what He expects us to do when He does not provide specific instructions.



*The section heading to Doctrine and Covenants 63 mentions the great interest the Saints had concerning the building of Zion. In this revelation the Lord explained many things about how Zion would be established and who would be qualified to go there. As you study this section, think about what you would like best about living in Zion. What were some of those early Saints doing that the Lord condemned?*

## Understanding the Scriptures



### Doctrine and Covenants 63

**Preserve** (v. 3)—Save, protect

**Snare** (v. 15)—Trap

**Whoremonger** (v. 17)—One who participates in immoral practices

**Pestilence** (v. 24)—Trouble, destruction

**Unquenchable** (v. 34)—Never ending

**Discern** (v. 41)—Know

**Impart** (v. 43)—Give

**Constraint** (v. 64)—Prompting, direction

### Doctrine and Covenants 63:20–21—“The Day of Transfiguration”



When Jesus took His Apostles Peter, James, and John up on the Mount of Transfiguration (see Matthew 17:1–3), they were shown what the earth will become after the Second Coming of Christ. Doctrine and Covenants 63:21 indicates that we have not yet received a complete account of all they saw. Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, explained:

“Peter spoke of the *times of refreshing* which should come from the presence of the Lord at the Second Coming of Christ. (Acts 3:19–21.) His statement has the same meaning as the one in the Tenth Article of Faith which records that ‘the earth will be *renewed* and receive its *paradisiacal glory*.’ This occurrence is ‘the *regeneration*’ which shall take place ‘when the Son of man shall sit in the throne of his glory.’ (Matt. 19:28.) It is also ‘the day of *transfiguration* . . . When the earth shall be *transfigured*.’ (D. & C. 63:20–21.)

“This earth was created in a new or paradisiacal state; then, incident to Adam’s transgression, it fell to its present telestial state. At the Second Coming of our Lord, it will be *renewed, regenerated, refreshed, transfigured*, become again a *new earth, a paradisiacal earth*. Its millennial status will be a *return* to its pristine state of beauty and glory, the state that existed before the fall” (*Mormon Doctrine*, 795–96; italics in original).

President Joseph Fielding Smith taught that “all of this is to take place in the Dispensation of the Fulness of times, in which we live. When this is accomplished this earth will again appear as it did in the beginning. The sea will be driven back to the north; the islands will be joined to the mainland and the lands will be brought together as they were before the earth was divided. (D. & C. 133:22–24.)” (*Church History and Modern Revelation*, 1:231).

This “day of transfiguration” is different from the time when “there shall be a new heaven and a new earth.” President Joseph Fielding Smith explained that after the Millennium “will come the death of the earth, its resurrection, its glorification, as the abode of the righteous or they who belong to the celestial kingdom, and they only shall dwell upon the face of it” (*Doctrines of Salvation*, 3:282).

### Doctrine and Covenants 63:25–27—“I, the Lord, Render unto Caesar the Things Which Are Caesar’s”

In Luke 20:19–26 we read about how the chief priests and the scribes tried to set a trap for Jesus by asking Him if it was legal



for the Jews to pay tribute to the Roman emperor, Caesar. They knew that if He said yes, the Jews would reject Him because they hated the Romans who had conquered them. If Jesus said no, they could report Him to the Romans, who would arrest Him for treason against Roman rule. Jesus

showed them a coin with Caesar’s image stamped on it and said, “Render therefore unto Caesar the things which be Caesar’s, and unto God the things which be God’s” (v. 25).

The Lord used that story to teach the Saints in the Prophet Joseph Smith’s day that even though the whole earth is the Lord’s, the Saints will still have to buy the lands on which the Lord has commanded them to build the city of Zion in Missouri.

### Doctrine and Covenants 63:34—“The Saints Also Shall Hardly Escape”

While speaking about the Second Coming of the Savior, the Prophet Joseph Smith explained: “It is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and ‘the righteous shall hardly escape;’ still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, ‘Judge not, lest ye be judged’ ” (*History of the Church*, 4:11).

### Doctrine and Covenants 63:50—What Is “the Age of a Man”?

From the Lord’s promise to the Nephite disciples, it appears that the age of a man in our present mortal state is 72 years (see 3 Nephi 28:1–3). That will not be the case during the Millennium, however.

“Speaking of this time period, the Prophet Isaiah proclaimed: ‘There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die *an hundred years old*’ (Isa. 65:20; italics added).

“Commenting on this condition, President Joseph Fielding Smith said: ‘Men on the earth will still be mortal, but a change shall come over them so that they will have power over sickness, disease and death. Death shall all but be banished from the earth, for *men shall live until they are the age of a tree or one hundred years old* (See [D&C] 63:50–51), and then shall die at the age of man, but this death shall come in the twinkling of an eye and mortality shall give way to immortality suddenly. There shall be no graves, and the righteous shall be caught up to a glorious resurrection.’ ([*Church History and Modern Revelation*,] 1:461; italics added)” (Brewster, *Doctrine and Covenants Encyclopedia*, 10).

### Doctrine and Covenants 63:61–64—“Let All Men Beware How They Take My Name in Their Lips”

Elder James E. Talmage, who was a member of the Quorum of the Twelve Apostles, taught:

“To take the name of God in vain . . . is to use that name lightly, to use it emptily, to use it without effect, as far as the intent is concerned. . . .

“By way of summary:

- “1. We may take the name of God in vain by profane speech.
- “2. We take it in vain when we swear falsely, not being true to our oaths and promises.
- “3. We take it in vain in a blasphemous sense when we presume to speak in that name without authority.
- “4. And we take his name in vain whenever we wilfully do aught [anything] that is in defiance of his commandments, since we have taken his name upon ourselves” (in Conference Report, Oct. 1931, 50, 53).

## Studying the Scriptures

Do three of the following activities (A–F) as you study Doctrine and Covenants 63.

### **A** Warning Signs and a Proverb

The Lord gave some strong words of warning for the rebellious who seek for signs and wonders before they will believe.

1. Study Doctrine and Covenants 63:1–12 and explain the type of “signs” the wicked will receive.
2. Using what you learn in verses 5–12, list what you would write on several signs to warn those with whom the Lord is displeased.
3. Write a proverb, or easily remembered saying, that expresses the Lord’s warning to sign-seekers.

### **B** Identify the Consequences

Everything we do has its consequences—our good deeds as well as our sins.

1. Make four columns in your notebook. Label them “Sins,” “Consequences of Sin,” “Alternative to Sin,” and “Consequences of Alternative.”
2. Read Doctrine and Covenants 63:13–19 and list in the first column the sins mentioned there; list in the second column the consequences for each sin.
3. Read verses 20–21 and, in the appropriate columns, fill in information about the alternative to sinning and the consequences of the alternative.
4. Why do you think some people choose to sin rather than to obey? Why is obedience the better choice?

### **C** A Key to Knowledge

Read Doctrine and Covenants 63:22–23 and Alma 12:9–11. Summarize what we are told is the key to understanding the “mysteries” of the kingdom. Why do you think the Lord requires that?

### **D** Are You Concerned or Comforted?

Review what the Lord taught about the last days in Doctrine and Covenants 63:32–37.

1. Select one prophecy that might cause some people to be concerned about the Second Coming and explain why.
2. Select another prophecy that might bring some people comfort and explain why.
3. Ponder how you feel about living in the last days and write a paragraph describing how you can prepare to face the Second Coming with faith instead of fear (see the “Understanding the Scriptures” section for help, if needed).

### **E** What Will the Millennium Be Like?

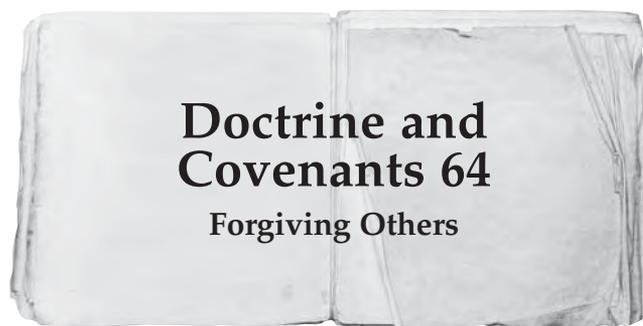
From your study of Doctrine and Covenants 63:47–54, write a description of what life will be like in Zion during the Millennium. Be sure to include in your description the following key ideas: inheritance, death, age of a man, changed in the twinkling of an eye, and separation (see the “Understanding the Scriptures” section for help, if needed).



*In the Millennium there will be no death as we know it.*

### **F** Give Modern Examples

When we think of someone taking the name of the Lord in vain, we usually think of profanity. Doctrine and Covenants 63:60–64 explains that there are other ways of committing that sin. Study those verses and the “Understanding the Scriptures” section for Doctrine and Covenants 63:61–64 and write several modern examples of how we can avoid taking the name of the Lord in vain.



## Doctrine and Covenants 64

### Forgiving Others

*When Doctrine and Covenants 64 was received, the Prophet Joseph Smith and his family were preparing to move from Kirtland to Hiram, Ohio, about 30 miles to the southeast. They were invited to live with recent converts John and Alice Johnson so the Prophet could have a quiet place to continue his work on the translation of the Bible.*

The first part of this revelation deals with what some might consider the most difficult of all the commandments—the duty we have to forgive those who have harmed or offended us. Notice the startling truth the Lord revealed to those who refuse to forgive others.

## Understanding the Scriptures



### Doctrine and Covenants 64

**Compassion** (v. 2)—Sympathy, mercy

**Sought occasion against** (vv. 6, 8)—Looked to find fault with

**Babylon** (v. 24)—A symbol for the world or worldliness

**Errand** (v. 29)—Calling, business

**Plucked out** (v. 36)—Removed

**Ensign** (v. 42)—Flag or banner; an object, person, or idea to which people gather

### Doctrine and Covenants 64—The Move to Hiram, Ohio

The invitation extended to the Prophet Joseph Smith and his family to move in with John Johnson (known as “Father Johnson” in the Church) was an answer to the Lord’s command for Joseph and Sidney Rigdon to “seek them a home” in which to continue their work (D&C 63:65). The Johnsons had joined the Church as a result of a remarkable experience they had with the Prophet Joseph:



The John Johnson home in Hiram, Ohio

“Soon after the Prophet’s arrival in Ohio, fifty-three-year-old Father Johnson, his wife, Elsa, and Methodist minister Ezra Booth journeyed to Kirtland to investigate Mormonism. While discussing the tenets of the new faith Elsa [Alice] was healed of chronic

rheumatism. A historical record recounts details of the miraculous healing: ‘During the interview the conversation turned on the subject of supernatural gifts, such as were conferred in the days of the apostles. Some one said, “Here is Mrs. Johnson with a lame arm; has God given any power to man now on the earth to cure her?” A few moments later, when the conversation had turned in another direction, Smith rose, and walking across the room, taking Mrs. Johnson by the hand, said in the most solemn and impressive manner: “Woman, in the name of the Lord Jesus Christ I command thee to be whole,” and immediately left the room.’ Elsa was instantly healed, and the next day she did her washing ‘without difficulty or pain.’ [See footnote, *History of the Church*, 1:215–16.] The healing led directly to the conversion of Father and Mother Johnson and their baptism by the Prophet” (Black, *Who’s Who in the Doctrine and Covenants*, 152).



“I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men” (D&C 64:10).

### Doctrine and Covenants 64:7—What Does It Mean to Sin “unto Death”?

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, explained: “Those who turn from the light and truth of the gospel; who give themselves up to Satan; who enlist in his cause, supporting and sustaining it; and who thereby become his children—by such a course *sin unto death*. For them there is neither repentance, forgiveness, nor any hope whatever of salvation of any kind. As children of Satan, they are sons of perdition” (*Mormon Doctrine*, 737).

### Doctrine and Covenants 64:21—Frederick G. Williams



Frederick G. Williams joined the Church in October 1830, in Kirtland, Ohio. He faithfully served a mission soon after his baptism. In 1832 the Lord called Brother Williams to be a counselor to the Prophet Joseph Smith in the First Presidency. The Prophet trusted him, and he was a faithful leader in the Church. In 1837 his devotion to the truth wavered. He was released from his calling and lost his membership in the Church. He was rebaptized in 1838 and remained faithful until his death in 1842 (see Black, *Who’s Who in the Doctrine and Covenants*, pp. 346–48).

### Doctrine and Covenants 64:23—What Does “Tithing” Refer to in This Verse?

The law of tithing was not given until nearly seven years after the revelation in Doctrine and Covenants 64 was received (see D&C 119). The term “tithing,” as used in verse 23, “meant not just one-tenth, but all free-will offerings, or contributions, to the Church funds” (D&C 119 heading).

## Doctrine and Covenants 64:21—Why Did the Lord Want a “Strong Hold in the Land of Kirtland, for the Space of Five Years”?



President Joseph Fielding Smith taught: “It was in that land where the first temple in this dispensation was to be built. In that Temple the essential keys of restoration were to be revealed. It seems apparent that had all the people moved to Zion in Missouri at that time, the building of a temple would have been frustrated by the enemies of the people. . . . The restoration of the keys of the Priesthood held by the

ancient prophets was essential to the progress of the Church. The Lord decreed that a house to his name should be reared in Kirtland where he could come and where he could send his messengers with these keys of power. The building of such a temple required time. . . . The revelation in which the Lord called upon the Saints to keep a strong hold in Kirtland, was given Sept. 11, 1831. It was in March, 1836, that the house of the Lord was dedicated and the following April when these holy keys were bestowed” (*Church History and Modern Revelation*, 1:237).

## Studying the Scriptures

Do two of the following activities (A–D) as you study Doctrine and Covenants 64.

### A Scripture Mastery—Doctrine and Covenants 64:9–11

Each one of us has sinned and needs to seek forgiveness. In Doctrine and Covenants 64:7–11, the Lord gave some clarification about whom He will forgive.

1. Write the phrase “I, the Lord, forgive sins unto those who . . .” in your notebook. Search verses 7–11 for the words *confess*, *ask*, *death*, and *forgive* and list the four conditions the Lord gave for being forgiven.
2. Some have felt that the fourth condition (see vv. 8–10) is very difficult. Explain why you agree or disagree.
3. Elder Boyd K. Packer, a member of the Quorum of the Twelve Apostles, said: “Forgiveness is powerful spiritual medicine. To extend forgiveness, that soothing balm, to those who have offended you is to heal” (in Conference Report, Oct. 1987, 20; or *Ensign*, Nov. 1987, 18). Using Elder Packer’s statement, explain why you think refusing to forgive is the “greater sin” (D&C 64:9).

### B Scripture Mastery—Doctrine and Covenants 64:23

In Doctrine and Covenants 64:23, the Lord indicated that the honest payment of tithing is protection from being burned in the cleansing that will accompany His Second Coming.

1. Compare verse 23 with verse 24 and explain how the payment of an honest tithe would keep someone from being among those who are “proud” and “do wickedly.”
2. Why do you think it more likely that a person who pays a full tithe would also try to keep the other commandments?
3. Ask a parent or priesthood leader to describe some general characteristics of those who are full tithe-payers. What does that tell you about the value and importance of paying a full tithe?



“He that is tithed shall not be burned at his coming” (D&C 64:23).

### C Write a Letter of Encouragement

Suppose you had a friend who was planning to serve a mission but he was concerned that he did not have the ability to be successful. Using what the Lord said in Doctrine and Covenants 64:29–33, write your friend a letter of encouragement. Explain what the Lord said that should give him courage. Explain what “success” is according to those verses and why he can be successful.

### D Use Key Words in a Sentence

In Doctrine and Covenants 64, the Lord gave more information on what Zion will be like. Review verses 37–43 and find the words *judge*, *glory*, *ensign*, and *tremble*. Then use each word in a sentence that explains how that word describes Zion.

## Doctrine and Covenants 65

### The Kingdom of God on Earth Prepares the Way for the Kingdom of Heaven

*In the New Testament, the Lord instructed His disciples to pray for God’s kingdom to come (see Matthew 6:10). What and where is God’s kingdom? Is the kingdom of God the same as the kingdom of heaven? Doctrine and Covenants 65, which the Prophet Joseph Smith said was a prayer given to him by revelation, provides some important answers to these questions.*

## Understanding the Scriptures



### Doctrine and Covenants 65

- Keys of the kingdom of God** (v. 2)—Priesthood authority to preside over the Church
- **Committed** (v. 2)—Given, assigned
  - **Subdued** (v. 6)—Conquered, overcome

### Doctrine and Covenants 65:2—What Is the “Stone Which Is Cut Out of the Mountain without Hands”?

The image of the stone that would roll forth and fill the whole earth comes from an Old Testament prophecy of the restoration of the kingdom of God in the latter days (see Daniel 2:28–45). Speaking of that restoration, President Gordon B. Hinckley said:

“We are citizens in the greatest kingdom on earth—a kingdom not directed by the wisdom of men but led by the Lord Jesus Christ. Its presence is real. Its destiny is certain. This is the kingdom of which the prophet Daniel spoke—a stone, as it were, that should be cut out of the mountain without hands and roll forth and fill the earth. (See Dan. 2:34–35.)

“No mortal man created this kingdom. It came through revelation from its divine head. And since the nineteenth-century days of its inception, it has gone forth like a rolling snowball gathering mass” (“Pillars of Truth,” *Ensign*, Jan. 1984, 4).



“The gospel [shall] roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands” (D&C 65:2).

### Doctrine and Covenants 65:5–6—What Is the Difference between the Kingdom of God and the Kingdom of Heaven?

Elder James E. Talmage, who was a member of the Quorum of the Twelve Apostles, explained:

“The expression ‘Kingdom of God’ is used synonymously with the term ‘Church of Christ’; but the Lord had made plain that He sometimes used the term ‘Kingdom of Heaven’ in a distinctive sense. In 1832 He called attention to that in these words, addressing Himself to the elders of the Church: [see D&C 65:1–6].

“Such was the prayer, such is the prayer, prescribed for this people to pray, not to utter in words only, not to say only, but to pray—that the Kingdom of God may roll forth in the earth to prepare the earth for the coming of the Kingdom of Heaven. That provision in the Lord’s prayer, ‘Thy kingdom come, thy will be done on earth as it is in heaven’ has not been abrogated. We are praying for the Kingdom of Heaven to come, and are endeavoring

to prepare the earth for its coming. The Kingdom of God, already set up upon the earth . . . seeks not to overthrow any existing forms of government; it does not profess to exercise control in matters that pertain to the governments of the earth, except by teaching correct principles and trying to get men to live according to the principles of true government, before the Kingdom of Heaven shall come and be established upon the earth with a King at the head. But when He comes, He shall rule and reign, for it is His right” (in Conference Report, Apr. 1916, 128–29).

## Studying the Scriptures



Do activity A or B as you study Doctrine and Covenants 65.

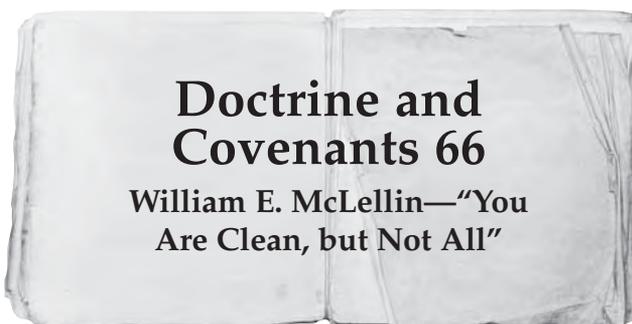
### A Match the Phrase to a Verse

Match the phrase from Doctrine and Covenants 65 with the statement that best represents its meaning.

1. “Make his paths straight” (v. 1)	a. Authority of the priesthood
2. “Keys of the kingdom of God” (v. 2)	b. Gathering of the faithful to meet Christ
3. “The stone . . . cut out of the mountain” (v. 2)	c. Displaying great light and power
4. “The supper of the Lamb” (v. 3)	d. The restored Church in the latter days
5. “Clothed in the brightness of his glory” (v. 5)	e. Prepare a way; get things ready

### B Summarize the Prayer

Summarize what Joseph Smith prayed would happen in Doctrine and Covenants 65:4–6, and then explain what you can do to help with those events.



William E. McLellin (sometimes spelled M’Lellin) asked the Prophet Joseph Smith for a revelation that would help him know how to better live the gospel. As you study Doctrine and Covenants 66, think about how Brother McLellin might have felt about this revelation. Which parts are comforting and encouraging? Which parts might have been troubling?

## Understanding the Scriptures



### Doctrine and Covenants 66

<b>Iniquities</b> (v. 1)—Sins	<b>Tarry</b> (v. 6)—Stay, delay
<b>Proclaim</b> (v. 5)—Declare, teach	<b>Cumbered</b> (v. 10)—Burdened, weighed down

### Doctrine and Covenants 66—William E. McLellin

William McLellin was living in Paris, Illinois, when he heard the message of the restored gospel from Harvey Whitlock and David Whitmer. He closed his school of 30–40 students and left for Independence, Missouri. He was baptized by Hyrum Smith on August 20, 1831. He was excommunicated from the Church in 1838 for apostasy.

## Studying the Scriptures



Do activity A as you study Doctrine and Covenants 66.

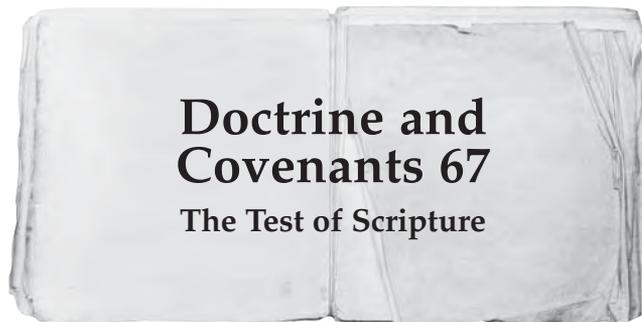
### A Find an Example

Doctrine and Covenants 66 contains encouraging promises to William E. McLellin, as well as words of correction and warning.

1. In your notebook, write an example of a promise and an example of correction in this revelation. Give the verse numbers where you found them.
2. How is this revelation similar to a patriarchal blessing we might receive today?
3. Read Jacob 4:7 and Ether 12:27 along with Doctrine and Covenants 66:3. From what you learn in those verses, why did the Lord tell Brother McLellin what was “not pleasing” in his life when he went to the Lord for counsel? (Consider writing Jacob 4:7 and Ether 12:27 as cross-references in the margin next to D&C 66:3; note that Jacob 4:7 is in a footnote to D&C 66:3.)



*If we come unto Jesus Christ, He will help us repent (see D&C 66:3).*

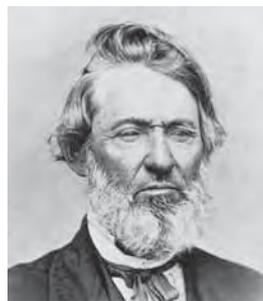


## Doctrine and Covenants 67

### The Test of Scripture

*During a special conference in Hiram, Ohio, the Prophet Joseph Smith proposed that the revelations he had received from the Lord be published in a book. During the conference, the Lord gave His approval for the publication by revealing what is now Doctrine and Covenants section 1, which the Lord called “my preface unto the book of my commandments” (D&C 1:6). It is His introduction to, and testimony of, the revelations.*

*Oliver Cowdery read the revelation in section 1 to those assembled at the conference, after which several of the brethren rose to their feet to testify of the truthfulness of the revelation and expressed their support for the proposed printing of the book. A few expressed the opinion that the language of the revelation should be improved. As a result of this concern, Joseph received the revelation that is now Doctrine and Covenants 67, in which the Lord challenged those who found fault with the revelations to produce anything equal to what they considered to be the least of the revelations the Prophet had received (see D&C 67:6–8).*



*William E. McLellin, a schoolteacher, thought he was better qualified to write revelations than the ones the Lord gave the Prophet Joseph Smith. He tried, but by his own admission, he failed and later testified that he knew the revelations were of God.*

*The Prophet Joseph Smith wrote: “After the foregoing [D&C 67] was received, William E. McLellin [McLellin], as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord’s, but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the*

*Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world” (History of the Church, 1:226).*

Because of the limits of our understanding, we may at times be tempted to question our leaders. As you study Doctrine and Covenants 67, give special attention to what the Lord taught about why we should have faith in His chosen leaders.

## Understanding the Scriptures



### Doctrine and Covenants 67

<b>Endeavored</b> (v. 3)—Tried, attempted	<b>Strip yourselves from</b> (v. 10)—Get rid of, remove
<b>Express beyond his language</b> (v. 5)—Write the revelations using words he felt would express the text of the revelations better	<b>Carnal</b> (vv. 10, 12)—Worldly, mortal

### Doctrine and Covenants 67:10–12—The Privilege of Seeing God

The statement in John 1:18 and 1 John 4:12, “no man hath seen God at any time,” has caused some confusion because we know that prophets, such as Moses, have seen God “face to face” (Exodus 33:11; see also Isaiah 6:5; Joseph Smith—History 1:17). In Doctrine and Covenants 67:11, the Lord clarified that in order to be in the presence of God a mortal person must be “quickened by the Spirit of God,” meaning changed in a way that will allow that person to endure His glory. Moses described it as being “transfigured” (Moses 1:11). (See JST, John 1:19; JST, 1 John 4:12.)

## Studying the Scriptures



Do activity A or B as you study Doctrine and Covenants 67.

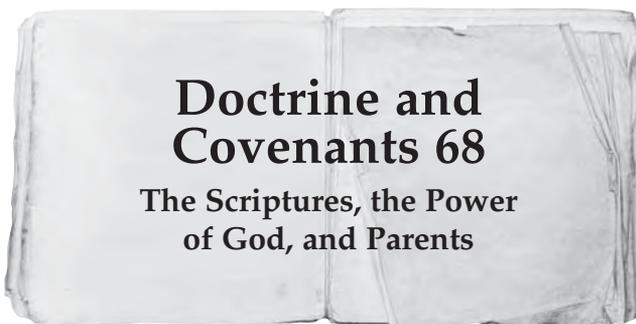
### A What Do These Revelations Mean to You?

Doctrine and Covenants 1 was received shortly before section 67. Both of these revelations deal with the proposed publication, in book form, of the revelations the Prophet Joseph Smith received from the Lord (see the study guide’s introduction to D&C 67).

1. Review Doctrine and Covenants 1:17–24 and 67:4–9 and summarize what the Lord said about the revelations Joseph Smith received.
2. How do these scriptures help us understand the form in which the revelations are written?
3. Write a paragraph expressing how you feel about the revelations you have studied so far this year. Tell about at least one passage that has touched your heart and made a difference in your life.

### B Outline the Process

Sometimes we do not receive blessings the Lord would like to give us because we are not ready for those blessings. From what the Lord said in Doctrine and Covenants 67:1–3, 10–14, outline what we must do to receive His promised blessings.



## Doctrine and Covenants 68

### The Scriptures, the Power of God, and Parents

What is the definition of “scripture”? What is the goal of missionary work, and what power do missionaries have? Who can be called as a bishop, and what does that have to do with a literal descendant of Aaron? What are the primary responsibilities of parents? The Lord said He was “not well pleased” with what problems among the Saints? As you read Doctrine and Covenants 68, look carefully for answers to these questions.



Parents are to teach their children to pray and walk uprightly before the Lord.

## Understanding the Scriptures



### Doctrine and Covenants 68

<b>Supplication</b> (section heading)—Prayer	<b>Ascertain</b> (v. 21)—Determine, learn
<b>Expounding</b> (v. 1)—Teaching, explaining	<b>Impeached</b> (v. 23)—Challenged, doubted
<b>Ensample</b> (vv. 2–3)—Example, pattern	<b>Idler</b> (v. 30)—One who refuses to work
<b>Literal descendants</b> (vv. 15–16, 18–20)—In the direct lineage of	

## Doctrine and Covenants 68:1—A Prophecy to Orson Hyde

“The prophecy in this verse was literally fulfilled. Orson Hyde proclaimed the gospel ‘from people to people, from land to land.’ In 1832, he and Samuel H. Smith traveled in the States of New York, Massachusetts, Maine, and Rhode Island—two thousand miles—on foot. In 1835 he was ordained an Apostle, and in 1837 he went on a mission to England. In 1840 he was sent on a mission to Jerusalem. He crossed the Ocean, traveled through England and Germany, visited Constantinople, Cairo, and Alexandria, and, finally, reached the Holy City. On October 24th, 1841, he went up on the Mount of Olives and offered a prayer, dedicating Palestine for the gathering of the Jews” (Smith and Sjodahl, *Doctrine and Covenants Commentary*, 409).

## Doctrine and Covenants 68:4—What Is Scripture?

President Joseph Fielding Smith taught:

“When one of the brethren stands before a congregation of the people today, and the inspiration of the Lord is upon him, he speaks that which the Lord would have him speak. It is just as much scripture as anything you will find written in any of these records, and yet we call these the standard works of the Church. We depend, of course, upon the guidance of the brethren who are entitled to inspiration.

“There is only one man in the Church at a time who has the right to give revelation for the Church, and that is the President of the Church. But that does not bar any other member in this Church from speaking the word of the Lord, as indicated here in this revelation, section 68, but a revelation that is to be given as these revelations are given in this book, to the Church, will come through the presiding officer of the Church; yet, the word of the Lord, as spoken by other servants at the general conferences and

stake conferences, or wherever they may be when they speak that which the Lord has put into their mouths, is just as much the word of the Lord as the writings and the words of other prophets in other dispensations” (*Doctrines of Salvation*, 1:186).



“Whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture” (D&C 68:4).

How can we know when what our Church leaders have said is inspired by the Holy Ghost? President J. Reuben Clark Jr., who was a member of the First Presidency, said:

“I have given some thought to this question, and the answer thereto so far as I can determine, is: We can tell when the speakers are ‘moved upon by the Holy Ghost’ only when we, ourselves, are ‘moved upon by the Holy Ghost.’

“In a way, this completely shifts the responsibility from them to us to determine when they so speak” (*When Are the Writings or Sermons of Church Leaders Entitled to the Claim of Scripture?* [address to religious educators, July 7, 1954], 7).

## Studying the Scriptures



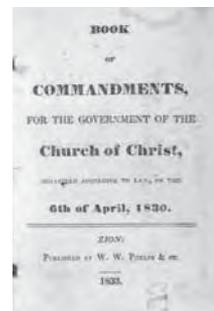
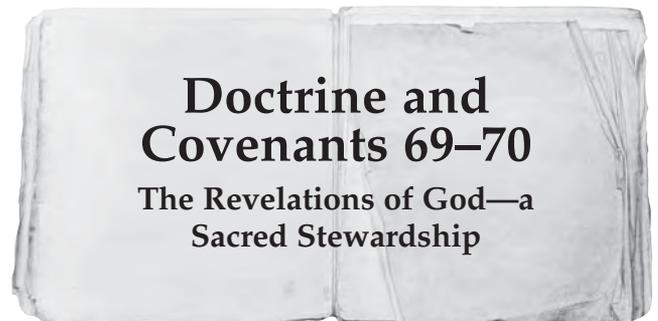
Do activity A or B as you study Doctrine and Covenants 68.

## A Explain It to a Child

Imagine you are teaching a Primary class and want to help the 10-year-old children understand the Lord’s definition of *scripture* in Doctrine and Covenants 68:4. Write what you would say to help them understand this important concept. (Use the information in the “Understanding the Scriptures” section for help, if needed—but explain it in your own words.)

## B Make a List

1. Read Articles of Faith 1:4. Then list in your notebook the “first principles and ordinances of the Gospel” that the Lord commanded parents to teach their children in Doctrine and Covenants 68:25–28.
2. Doctrine and Covenants 68:29–33 contains additional principles for members of the Church. List what you find there, and then explain why you think the “wickedness” described in verse 31 would displease the Lord.



The Prophet Joseph Smith and other brethren were given the publication of the revelations and other Church materials as their stewardship.

During the Church conference held November 1–2, 1831, it was decided to send the collection of revelations to Missouri, where they would be published as the *Book of Commandments* in the printing shop set up by W. W. Phelps. The revelation in Doctrine and Covenants 69 was received to clarify how the revelations and consecrated Church funds were to be transported to Missouri. As you read this revelation, notice why the Lord did not want Oliver Cowdery to go alone. Notice also the additional insight John Whitmer received about what the Lord expected of him.

Under the principles of the law of consecration, members are given a stewardship as a way for them to earn a living and serve the community. Their stewardship could include, for example, land for a farmer, a store for a businessman, or a print shop for a printer. Doctrine and Covenants 70 is a revelation about the special stewardship assigned to some of the brethren in the Church. As you study this revelation, look for what the Lord said that could help you be more faithful in the duties and responsibilities you have been given.

## Understanding the Scriptures



### Doctrine and Covenants 69

<b>Compilation</b> (section heading)—Collection	<b>Seat</b> (v. 6)—Central place, headquarters
<b>Abroad</b> (v. 5)—In locations other than Zion	

### Doctrine and Covenants 70

<b>Exempt</b> (v. 10)—Free, excused	<b>Grudgingly</b> (v. 14)—Reluctantly and resentfully
<b>Temporal</b> (vv. 11–12)—Physical, earthly	<b>Raiment</b> (v. 16)—Clothing

### Doctrine and Covenants 70:5–8—“They Shall Not Give These Things unto the Church”

The assigning of the brethren to be “stewards over the revelations and commandments” (D&C 70:3) meant that the printing and distribution of those Church books was to be their employment. They were to use the “benefits [income] thereof” (v. 5) to help support themselves and their families, just as a farmer or storekeeper would do. The income from the sale of the Church materials was not to be given directly to the Church, for “he who is appointed to administer spiritual things, the same is worthy of his hire” (v. 12). Any income they received that was in excess of their needs, as determined in an accounting with the bishop, was to be given to the Lord’s storehouse for the care of the poor (see v. 7).

### Doctrine and Covenants 70:14—What Does It Mean to Be Equal in Temporal Things?

President Joseph Fielding Smith explained: “We learn from this [D&C 70] and other revelations that all who went up, or who contemplated going up, to Zion, were bound by the law of consecration by which Zion was to be built. They were also commanded to be equal in temporal things, and not enter into the covenants grudgingly. To be equal did not mean that all should have the same amount of food, but each should have according to his needs. For instance, a man would receive in proportion to the number in his family, not according to the nature of his work” (*Church History and Modern Revelation*, 1:268–69).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Doctrine and Covenants 69–70.

### A What Are the Scriptures Worth?

In a Church conference where the decision was made to publish the revelations the Lord had given the Prophet Joseph Smith, “the conference voted that they prize the revelations to be worth to the Church the riches of the whole earth” (*History of the Church*, 1:235).

1. Select and write in your notebook one of the truths taught in Doctrine and Covenants 69–70 that you think is particularly valuable to the Church.
2. Select and write another truth that you have learned from anywhere in the Doctrine and Covenants that is especially meaningful to you personally, and explain why.

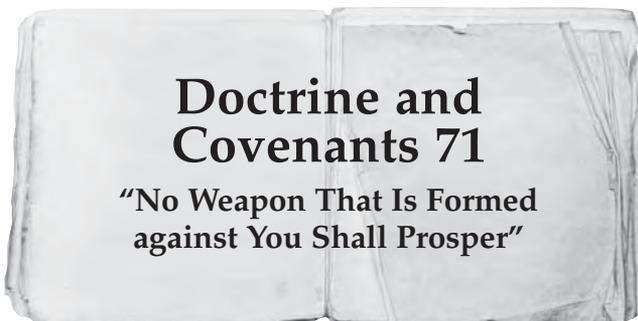
### B How Does It Work?

In Doctrine and Covenants 70 is an example of how the law of consecration worked.

1. List the six men mentioned in this revelation and explain what their stewardship was (see vv. 1–5 and the “Understanding the Scriptures” section for D&C 70:5–8).
2. What did the Lord tell them to do with the income from their stewardship? (see vv. 6–12).

### C Explain What Being Equal Means

Suppose you had a friend who, after reading Doctrine and Covenants 70:14–18, said, “I’m not sure I would like to live in Zion where everyone has exactly the same things. What if I don’t like what everyone else likes?” Using what you learn in Doctrine and Covenants 51:3; 70:14–16; and the “Understanding the Scriptures” section, write a response to that friend. Be sure to correct the misunderstanding of what being equal in temporal things means, and include a paragraph explaining the advantages you see to living in Zion.



*It is important that people who are not members of the Church have access to correct information about the Church. When so many are spreading misconceptions and lies, the best advertisement for the truth of the Church is the voice of the members as they explain the truths of the restored gospel. As you study Doctrine and Covenants 71, notice what*

*the Lord asked the Prophet Joseph Smith to do about the misconceptions that were being spread in the newspapers of his time.*

## Understanding the Scriptures



### Doctrine and Covenants 71

<b>Allay</b> (section heading)—Ease, reduce	<b>Expounding</b> (v. 1)—Explaining
<b>Expedient</b> (v. 1)—Appropriate, desirable	<b>Confound</b> (v. 7)—Put to silence, defeat, confuse

## Doctrine and Covenants 71:1–8—When Should We “Confound [Our] Enemies”?

Ezra Booth, a former Methodist minister who joined the Church after witnessing a healing, turned apostate and wrote nine letters against the Church. The letters, published in the *Ohio Star* at Ravenna, Ohio, were very critical, and the Prophet Joseph Smith wrote that they, “by their coloring, falsity, and vain calculations to overthrow the work of the Lord, exposed his [Booth’s] weakness, wickedness and folly, and left him a monument of his own shame, for the world to wonder at” (*History of the Church*, 1:217). Booth was not the first to apostatize, but he was the first Church member to write and publish anti-Mormon materials.

The agitation caused by Ezra Booth had grown so serious that on December 1, 1831, the Lord called Joseph Smith and Sidney Rigdon from their work of translation to proclaim the gospel to the world in power and demonstration. “Sometimes it is wise to ignore the attacks of the wicked; at other times it is necessary to meet them, fearlessly and with ability” (Smith and Sjodahl, *Doctrine and Covenants Commentary*, 423).

## Studying the Scriptures

Do activity A as you study Doctrine and Covenants 71.

### A Look for the Details

1. What were Joseph Smith and Sidney Rigdon commanded to do in Doctrine and Covenants 71? Why? (see vv. 1–8, the section heading, and the “Understanding the Scriptures” section).
2. How would they know what to say? (see v. 1).
3. What have you noticed in the history of the Church from the time of Joseph Smith until now that illustrates the truth of what the Lord promised in verses 9–11?

## Doctrine and Covenants 72

### More on Stewardships and the Duties of a Bishop

The Lord called Edward Partridge to be the first bishop in the Church in February 1831 (see D&C 41:9). Bishop Partridge accompanied the Prophet Joseph Smith to Independence, Missouri, where he served as bishop in Zion. The Lord then called Newel K. Whitney to serve as bishop in Kirtland, Ohio (see D&C 72:7–8). By the end of the year, Bishop Partridge’s wife, Lydia, had brought their children from Ohio and traveled to Independence to join her husband.

Our responsibilities to serve in the Church today are not stewardships in the same sense as the duties we would be

given under the law of consecration. However, we can learn some important lessons about faithful service from the counsel the Lord gave these Saints about their stewardships. As you study Doctrine and Covenants 72, look for what the Lord said a person must do to be a worthy servant.

## Understanding the Scriptures

### Doctrine and Covenants 72

**Render** (v. 5)—Give

**Consecrated** (v. 12)—Dedicated

**Wherewith** (v. 13)—Money or ability

**Certificate** (v. 17)—Written recommendation

**Rendereth every man acceptable** (v. 17)—Is evidence of their worthiness

**Render himself and his accounts** (v. 19)—Report on his conduct and that which he is responsible for

**Literary concerns of my church** (v. 20)—Church publishing responsibilities

### Doctrine and Covenants 72:1–8—The Bishop’s Duties in the Early Church



Newel K. Whitney, the second bishop in the Church

Bishop Edward Partridge was called as the first bishop of the Church. Later, when others were called, he became the equivalent of what today is called the Presiding Bishop. Newel K. Whitney thus was actually under the jurisdiction of Bishop Partridge. President Joseph Fielding Smith explained: “The bishop in Kirtland was to ‘hand over’ to the bishop in Zion, the record of the stewardships, where the permanent records should be kept. For this responsibility Newel K.

Whitney was called to act as bishop. He was to keep the Lord’s storehouse in Kirtland, and to receive funds in that part of the vineyard, and to take an account of the elders as he was commanded; to administer to their wants, all those who should pay for that which they received, inasmuch as they have wherewith to pay. These funds received were to be consecrated to the good of the Church, ‘to the poor and needy.’ If there were any who were unable to pay, an account was to be made ‘and handed over to the bishop in Zion, who shall pay the debt out of that which the Lord shall put into his hands’ ” (*Church History and Modern Revelation*, 1:270).

## Studying the Scriptures

Do activity A or B as you study Doctrine and Covenants 72.

### A Explain How It Works

Even though the term *stewardship* only applies to duties received under the law of consecration, the principle of being accountable

can apply to our current Church responsibilities. For the following Church duties, explain where and when the person might give an account of how her or his duties were fulfilled and to whom that account might be given (see D&C 72:2–5):

1. A Mia Maid class president
2. A priest in the Aaronic Priesthood
3. A home teacher
4. A tithe payer

## **B** The Duties of a Bishop



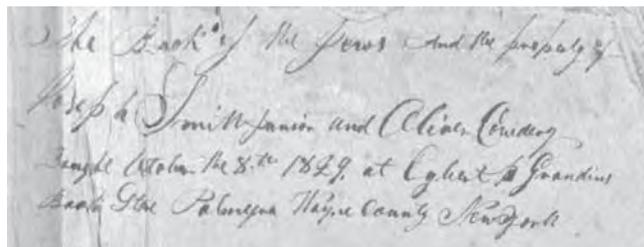
Although we do not currently live under the law of consecration, many of a bishop's responsibilities today are similar to those described in Doctrine and Covenants 72:5–13.

1. Discuss those verses with your bishop or branch president or one of his counselors and list in your notebook the duties a bishop has today that are like those mentioned. Explain what a bishop does to perform those duties.
2. What could you do to help the bishop's job be easier?

## Doctrine and Covenants 73

### Finishing the Joseph Smith Translation of the Bible

*For most of December 1831, Joseph Smith and Sidney Rigdon preached in the area around Kirtland, Ohio, to undo the damage caused by the false reports of apostates (see D&C 71 section heading). That calling had required them to stop work on the Prophet's inspired revision of the Bible. In Doctrine and Covenants 73, the Lord instructed Joseph Smith to focus once again on the work of translation, with Sidney Rigdon serving as scribe.*



*Flyleaf of Joseph Smith's King James Version of the Bible. The Prophet Joseph Smith was commanded to finish his inspired revision of the Bible.*

## Understanding the Scriptures



### Doctrine and Covenants 73

**Exhortation** (v. 1)—Teaching and encouraging : **Gird up your loins** (v. 6)—Be prepared

## Studying the Scriptures



Do activity A as you study Doctrine and Covenants 73.

### **A** The Importance of the Joseph Smith Translation of the Bible

One of the first assignments the Lord gave the Prophet Joseph Smith was to translate the Book of Mormon. During the translation, the Prophet asked many questions, which the Lord answered. Many of those revelations became sections of the Doctrine and Covenants (for examples, see D&C 3; 5–6; 8–10).

1. To what did the Lord tell the Prophet and Sidney Rigdon to return to in Doctrine and Covenants 73:3?
2. Read the section headings for Doctrine and Covenants 76–77; 86; and 91. Explain what these revelations have to do with the Joseph Smith Translation and give a brief summary of what is taught in them.

## Doctrine and Covenants 74

### A Prophet's Question

*Doctrine and Covenants 74 is an example of how the Joseph Smith Translation of the Bible has contributed to the restoration of the fulness of the gospel and our understanding of important gospel principles. Questions would often arise while the Prophet Joseph Smith pondered the words of the Bible. He and Sidney Rigdon, his scribe, would take those*

questions to the Lord, which would open the way for revelation. As you study this revelation, ponder what a blessing it is to have modern revelation to help us understand ancient scripture.

## Understanding the Scriptures



### Doctrine and Covenants 74

**Recommended** (section heading)—Began again

**Sanctified** (v. 1)—Made pure and holy, free from sin

**Law of circumcision** (v. 2)—Religious practice required by the law of Moses

**Contention** (v. 3)—Arguing, strong disagreement

**Subject** (v. 3)—Bound to obey

### Doctrine and Covenants 74:1—What to Do with an Unbelieving Spouse

In the Apostle Paul's day, some members of the Church in Corinth "evidently held that when the husband, or wife, had been converted, he, or she, ought to abandon the unconverted partner as unclean and contaminating. Not at all! St. Paul says, in substance, that the conversion of one of the partners has brought a sanctifying influence into the family [see 1 Corinthians 7:12–14]" (Smith and Sjodahl, *Doctrine and Covenants Commentary*, 432).

### Doctrine and Covenants 74:1–7—"The Law of Moses Should Be Done Away among Them"

The Apostle Paul was concerned that members of the Church who were not yet married should marry within the Church and thus avoid the problems that come when the husband and wife do not share the same beliefs. In particular, he wanted to avoid the continued observance of the law of Moses.

"The central thought expressed here is found in the first and last verses [D&C 74:1, 7], and may be stated thus: Little children, sanctified through the atonement of Jesus Christ, are holy.

"Two conclusions follow from this proposition. The first, fully set forth in this Revelation, is, that little children do not need circumcision to become sanctified, as taught by the adherents of the Mosaic faith. The second is equally important, that is, little children are holy being sanctified through the atonement of Jesus Christ" (Smith and Sjodahl, *Doctrine and Covenants Commentary*, 432).

### Doctrine and Covenants 74:5—The Importance of Marrying Someone Who Shares Your Faith



When he was a member of the Quorum of the Twelve Apostles, Elder Spencer W. Kimball wrote: "Clearly, right marriage begins with right dating. A person generally marries someone from among those with whom he associates, with whom he goes to school, with whom he goes to church, with whom he socializes. Therefore, this warning [see Deuteronomy 7:3–4; 2 Corinthians

6:14] comes with great emphasis. Do not take the chance of dating nonmembers, or members who are untrained and faithless. A girl

may say, 'Oh, I do not intend to marry this person. It is just a "fun" date.' But one cannot afford to take a chance on falling in love with someone who may never accept the gospel. True, a small percentage have finally been baptized after marrying Church members. Some good women and some good men have joined the Church after the mixed marriage and have remained devout and active. We are proud of them and grateful for them. They are our blessed minority. Others who did not join the Church were still kind and considerate and cooperative and permitted the member spouse to worship and serve according to the Church patterns. But the majority did not join the Church and . . . friction, frustration and divorce marked a great many of their marriages (*The Miracle of Forgiveness*, 241–42).

## Studying the Scriptures

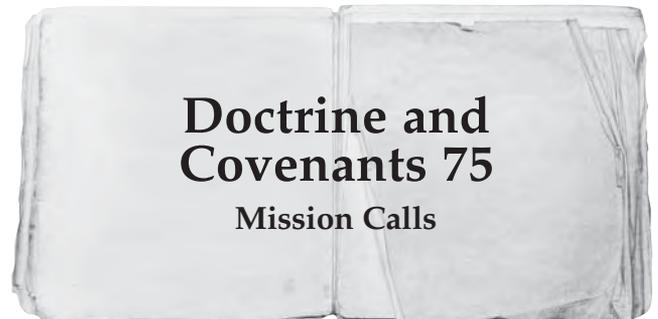


Do activity A as you study Doctrine and Covenants 74

### A Summarize the Main Points

Doctrine and Covenants 74 helps explain 1 Corinthians 7:12–14 and answers three main questions. Write each of the following questions in your notebook and summarize the answer this revelation gives to each one (use the "Understanding the Scriptures" section for help, if needed).

1. If only one partner in a marriage is converted to the gospel, what should he or she do about the unbelieving spouse?
2. What counsel has the Lord given about whom we should marry?
3. What did the Lord teach about little children?



*Doctrine and Covenants 75 was received at a conference held at Amherst, Ohio—50 miles west of Kirtland. An important event of this conference was the sustaining of Joseph Smith as the President of the High Priesthood. This was one of the first steps in the organization of the office of the First Presidency of the Church. This revelation also contains the fulfillment of the promise the Lord made two weeks before to let the elders know "by the voice of the conference, their several missions" (D&C 73:2). In those days, married men received mission calls and left their wives and families at home while they served their missions. What practical advice did this revelation give those men and their families? What was the responsibility of the rest of the Church members to a family who has a father and husband on a mission?*

## Understanding the Scriptures



### Doctrine and Covenants 75

**Laden with many sheaves**  
(v. 5)—A symbolic term for great missionary success

**Revoke the commission**  
(v. 6)—Cancel the calling

**Tolerable** (v. 22)—Bearable



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The Lord compared missionary work to gathering sheaves of grain at harvest.

### Doctrine and Covenants 75:18–20—What Does It Mean to “Shake Off the Dust of Your Feet”?

See the “Understanding the Scriptures” section for Doctrine and Covenants 24:15 (p. 36).

## Studying the Scriptures



Do activity A as you study Doctrine and Covenants 75.

### A Ponder the Promises

1. Review Doctrine and Covenants 75:5, 1–11, 13, 16 and list what the Lord commanded and what He promised those who were going on missions.
2. Select one of the promises and write two or three sentences explaining why that promise impressed you.
3. Elder Spencer W. Kimball, then a member of the Quorum of the Twelve Apostles, said: “A mission is not just a casual thing—it is not an alternative program in the Church. Neither is a mission a matter of choice any more than tithing is a choice, any more than sacrament meeting is a choice, any more than the Word of Wisdom is a choice. Of course, we have our free agency, but the Lord has given us choices. We can do as we please. We can go on a mission or we can remain home. But every normal young man is as much obligated to go on a mission as he is to pay his tithing, attend his meetings, keep the Sabbath day holy, and keep his life spotless and clean” (*Circles of Exaltation* [address to religious educators, June 28, 1968], 3).

President Gordon B. Hinckley taught that young women are not under the same obligation as young men in serving missions:

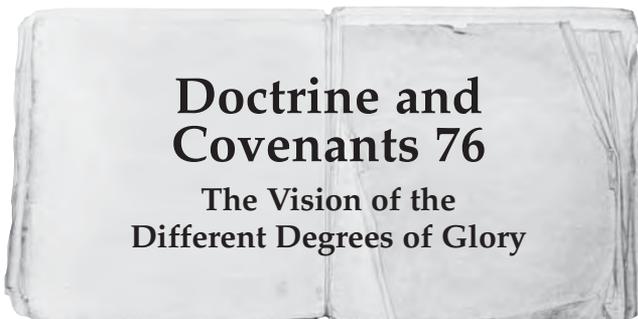
“The First Presidency and the Council of the Twelve are united in saying to our young sisters that they are not under obligation to go on missions. I hope I can say what I have to say in a way that will not be offensive to anyone. Young women should not feel that they have a duty comparable to that of young men. Some of them will very much wish to go. If so, they should counsel with their bishop as well as their parents. If the idea persists, the bishop will know what to do.

“I say what has been said before, that missionary work is essentially a priesthood responsibility. As such, our young men must carry the major burden. This is their responsibility and their obligation” (in Conference Report, Oct. 1997, 73; or *Ensign*, Nov. 1997, 52).

What are some preparations young men should make to be a good missionary? What can young women do to help the young men be ready to serve?

## Doctrine and Covenants 76

### The Vision of the Different Degrees of Glory



*Doctrine and Covenants 76 was received while the Prophet Joseph Smith and Sidney Rigdon were working on the inspired translation of the Bible (JST). Brother Philo Dibble, who was present when this revelation was received, wrote:*

*“The vision which is recorded in the Book of Doctrine and Covenants was given at the house of ‘Father Johnson,’ in [Hiram], Ohio, and during the time that Joseph and Sidney were in the spirit and saw the heavens open, there were other men in the room, perhaps twelve, among whom I was one during a part of the time—probably two-thirds of the time,—I saw the glory and felt the power, but did not see the vision. . . .*

*“Joseph would, at intervals, say: ‘What do I see?’ as one might say while looking out the window and beholding what all in the room could not see. Then he would relate what he had seen or what he was looking at. Then Sidney replied, ‘I see the same.’ Presently Sidney would say ‘what do I see?’ and would repeat what he had seen or was seeing, and Joseph would reply, ‘I see the same.’*

*“This manner of conversation was repeated at short intervals to the end of the vision, and during the whole time not a word was spoken by any other person. Not a sound nor motion made by anyone but Joseph and Sidney, and it seemed to me that they never moved a joint or limb during the time I was there, which I think was over an hour, and to the end of the vision.*

*“Joseph sat firmly and calmly all the time in the midst of a magnificent glory, but Sidney sat limp and pale, apparently as limber as a rag, observing which, Joseph remarked, smilingly, ‘Sidney is not used to it as I am.’” (“Recollections of the Prophet Joseph Smith,” *The Juvenile Instructor*, May 15, 1892, 303–4).*

As you study Doctrine and Covenants 76, look for what Joseph and Sidney were reading that prompted the vision. How did the vision begin, and in what order did they see the kingdoms of glory? Imagine what it would have been like to have been in the room during the vision and in some small way participated in this great event.



- The circumstances that led to this revelation (see vv. 11–18)
- The glory of the Son of God (see vv. 19–24)
- The fall of Lucifer (see vv. 25–29)
- The sufferings of the sons of perdition (see vv. 30–38, 43–49)
- Those who inherit a celestial glory (see vv. 50–70, 92–96)
- Those who inherit a terrestrial glory (see vv. 71–80, 87, 91, 97)
- Those who inherit a telestial glory (see vv. 81–90, 98–112)
- How a person can understand this revelation (see vv. 114–19)

### Doctrine and Covenants 76:22–24—The Importance of Witnesses

It is important to note that the Prophet Joseph Smith was not the only one who received this revelation. Not only was Sidney Rigdon an eyewitness to the entire vision, but other men were in the room and testified to feeling the power, even though they did not see the vision. Whenever the Lord reveals a new doctrine to His people, He sends more than one witness. President Joseph Fielding Smith explained that this is a principle known as the “divine law of witnesses”:

“There is a law definitely stated in the scriptures governing testimony and the appointment of witnesses. This law the Lord has always followed in granting new revelation to the people.

“All down through the ages this law has been a fixed and definite one. If we had perfect records of all ages, we would find that whenever the Lord has established a dispensation, there has been more than one witness to testify for him. Paul in writing to the Corinthians said: ‘In the mouth of two or three witnesses shall every word be established’ [2 Corinthians 13:1]” (*Doctrines of Salvation*, 1:203).

### Doctrine and Covenants 76:29—The Battle for the Souls of Mankind

The war in which we are enlisted in this life—the battle of light against darkness, of good against evil—did not begin here on earth. Before this earth was created for us, there was “war in heaven” (Revelation 12:7). Satan was defeated and “he was cast out into the earth, and his angels were cast out with him” (v. 9). The war did not end there, however, for here on earth Satan specifically seeks to destroy those who “keep the commandments of God, and have the testimony of Jesus Christ” (v. 17).

Elder M. Russell Ballard, a member of the Quorum of the Twelve Apostles, said:



“The members of the Church hold a front-line position in the contest for the souls of men. The missionaries are on the battlefield fighting with the sword of truth to carry the glorious message of the restoration of the gospel of Jesus Christ to the peoples of the earth. No war has ever been free of risk. The prophecies of the last days lead me to believe that the intensity of the battle for

the souls of men will increase and the risks will become greater as we draw closer to the second coming of the Lord.

“Preparing ourselves and our families for the challenges of the coming years will require us to replace fear with faith. We must be able to overcome the fear of enemies who oppose and threaten

## Understanding the Scriptures



### Doctrine and Covenants 76

**Sundry** (section heading)—Various

**Extent** (v. 2)—Scope, magnitude, size

**Naught** (v. 9)—Nothing

**Meditated** (v. 19)—Pondered, thought about

**Inhabitants thereof** (v. 24)—People who live there

**Perdition** (v. 26)—A name for Satan; destruction

**Encompasseth** (v. 29)—Surrounds them, round about them

**Sons of perdition** (v. 32)—Followers of Satan who suffer with him throughout eternity

**Vessels of wrath** (v. 33)—Filled with anger or rage

**Redeemed** (v. 38)—Delivered, ransomed, rescued

**Just men** (v. 69)—Individuals who have repented and been forgiven for their sins

**Firmament** (vv. 70–71, 81, 109)—Sky

**Valiant** (v. 79)—Faithful and courageous

**Through the ministration** (vv. 86–87)—By the direction and management

**Dominion** (vv. 91, 95, 111, 114, 119)—Authority, rule

**Whoremongers** (v. 103)—Immoral people

### Doctrine and Covenants 76—The Structure of the Revelation

Doctrine and Covenants 76 provides answers to some of the most important questions mankind has ever asked. Its contents can be organized into the following categories:

- Promises to the faithful (see vv. 1–10)

us. The Lord has said, 'Fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail' (D&C 6:34)" (in Conference Report, Sept.–Oct. 1989, 43; or *Ensign*, Nov. 1989, 34)

### **Doctrine and Covenants 76:31–35—Who Are the "Sons of Perdition"?**

Speaking of those who commit the unpardonable sin and thus become sons of perdition, the Prophet Joseph Smith said: "All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy" (*Teachings of the Prophet Joseph Smith*, 358).

### **Doctrine and Covenants 76:37–38—What Is the Second Death?**

President Joseph Fielding Smith taught that the sin against the Holy Ghost, the unpardonable sin, "is a sin unto death, for it brings a spiritual banishment—the second death—by which those who partake of it are denied the presence of God and are consigned to dwell with the devil and his angels throughout eternity" (*Doctrines of Salvation*, 1:49).

### **Doctrine and Covenants 76:54—What Is the Church of the Firstborn?**

President Joseph Fielding Smith said: "Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism is a 'new and an everlasting covenant.' (D&C 22:1.) When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations that will make of him an heir, and he will become a member of the 'Church of the Firstborn.' 'They are they into whose hands the Father has given all things.' He will receive of the Father's fullness and of his glory. Is this worth having? It cannot be obtained without some effort" (in Conference Report, Apr. 1969, 122–23).

### **Doctrine and Covenants 76:84—"These Are They Who Are Thrust down to Hell"**

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, explained the relationship between hell and those who are telestial:

"That part of the spirit world inhabited by wicked spirits who are awaiting the eventual day of their resurrection is called *hell*. Between their death and resurrection, these souls of the wicked are cast out into outer darkness, into the gloomy depression of sheol, into the hades of waiting wicked spirits, into hell. There they suffer the torments of the damned; there they welter in the vengeance of eternal fire; there is found weeping and wailing and gnashing of teeth; there the fiery indignation of the wrath of God is poured out upon the wicked. (Alma 40:11–14; D. & C. 76:103–106.) . . .

"After their resurrection, the great majority of those who have suffered in hell will pass into the telestial kingdom; the balance, cursed as sons of perdition, will be consigned to partake of endless wo with the devil and his angels. . . .

"Who will go to hell? This query is abundantly answered in the scriptures. Since those going to a telestial kingdom travel to their destination through the depths of hell and as a result of obedience to telestial law, it follows that all those who live a telestial law will go to hell" (*Mormon Doctrine*, 349–50).

## **Studying the Scriptures**



Do activity A and three of the other activities (B–G) as you study Doctrine and Covenants 76.

### **A Understanding the Structure**

1. Using the "Understanding the Scriptures" section for Doctrine and Covenants 76 ("The Structure of the Revelation"), mark your scriptures to indicate the verses that deal with each of the categories listed there. Choose any method of scripture marking that you prefer.
2. Draw three columns in your notebook and title them "Celestial Kingdom," "Terrestrial Kingdom," and "Telestial Kingdom." Review Doctrine and Covenants 76:30–112 and list characteristics of those who will be in each of those kingdoms of glory.



### **B Illustrate the Vision**

In your notebook, draw illustrations for two parts of Doctrine and Covenants 76 that impressed you. Write a short description for each illustration and tell what impressed you about those parts of the revelation.

### **C Write a Letter**

1. Search Doctrine and Covenants 76:1–10 and list the phrases that describe what God will do "to honor those who serve me in righteousness and in truth unto the end" (v. 5).

- Suppose you had a friend or family member who felt that it was too hard to be righteous and wondered if it was even worth the effort. Using your list, write a letter explaining what God has promised to the righteous. Tell which promises have great meaning to you, and explain why.

### **D** Scripture Mastery—Doctrine and Covenants 76:22–24

- Review the testimony recorded in 76:20–24. List what these verses teach us about the Savior.
- Ponder on how the Prophet Joseph Smith and Sidney Rigdon might have felt after this vision of the Savior. In your personal journal, write your own testimony of Jesus Christ and what you know about Him.

### **E** Write a Test

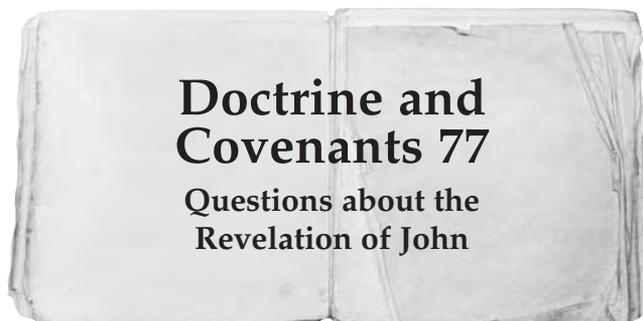
Write at least one meaningful test question for each of the categories found in the “Understanding the Scriptures” section for Doctrine and Covenants 76 (“The Structure of the Revelation”). Include the answer after each question and explain why you think learning the answer to that question is important.

### **F** Use Your Bible Dictionary

- Look up the word *Lucifer* in your Bible Dictionary (p. 726) and, in your notebook, explain what it means.
- Using that definition and the information in Doctrine and Covenants 76:25–29, write what you know about Lucifer in the premortal world and what happened to him.
- Why do you think he is particularly intent on making “war with the saints of God” (v. 29; see also the “Understanding the Scriptures” section for D&C 76:29 for help, if needed).

### **G** Requirements for and Rewards of the Celestial Kingdom

- From Doctrine and Covenants 76:50–53, list what is required of those who desire celestial glory.
- Why do you think we are required to “overcome by faith” (v. 53)? Why are hard work, determination, and willpower not enough? (See also D&C 76:69; 2 Nephi 31:19–21; Moroni 6:4.)
- From what Doctrine and Covenants 76:50–70, 92–96 teaches about those who go to the celestial kingdom, list at least two blessings that are meaningful to you and explain why you would want those blessings.



*The Prophet Joseph Smith once declared: “The book of Revelation is one of the plainest books God ever caused to be*



*The Apostle John saw a book sealed with seven seals.*

*written” (Teachings of the Prophet Joseph Smith, 290). Many members of the Church find the Apostle John’s book a bit more difficult, and the Christian world has been debating about*

*what it means for centuries. Doctrine and Covenants 77 supplies some keys to understanding the book of Revelation that can unlock it for us and help us begin to understand it the way Joseph Smith did. Look also at the book of Revelation to help you understand the context for the Lord’s answers in section 77.*

## Understanding the Scriptures



### Doctrine and Covenants 77

<b>Figurative</b> (v. 2)—Symbolic	• <b>Felicity</b> (v. 3)—Happiness
<b>Temporal</b> (v. 2, 6)—Pertaining to the physical world and earth life	• <b>Economy</b> (v. 6)—Efficient management
	• <b>Elias</b> (v. 9)—A title for a messenger of God

### Doctrine and Covenants 77:2–3—What Do We Know about the Beasts That John Saw?

John saw glorified life forms that, though unfamiliar to us, are an important part of Heavenly Father’s creations. The Prophet Joseph Smith said of these creations: “I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this,—strange beasts of which we have no conception: all might be seen in heaven. The grand secret was to show John what there was in heaven” (*Teachings of the Prophet Joseph Smith*, 291). At another time he said: “The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect: they were like angels in their sphere. We are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God” (*History of the Church*, 5:343–44). Certainly this revelation opens our eyes to a universe much more complex and grand than we often suppose.

### Doctrine and Covenants 77:15—What Do We Know about the “Two Witnesses”?

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, taught: “These two shall be followers of that humble man, Joseph Smith, through whom the Lord of Heaven restored the fulness of his everlasting gospel in this final dispensation of grace. No doubt they will be members of the Council of the Twelve or of the First Presidency of the Church” (*Doctrinal New Testament Commentary*, 3:509).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Doctrine and Covenants 77.

## A Use the Topical Guide

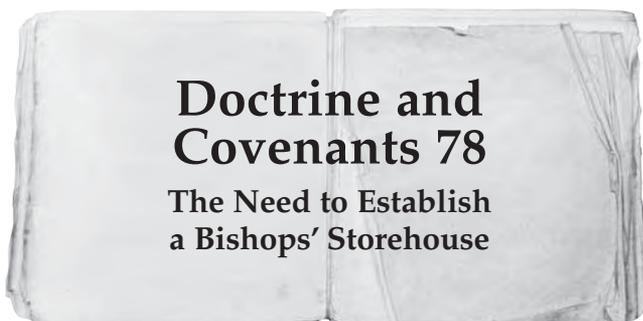
In the footnotes for Doctrine and Covenants 77:1 is a Topical Guide reference to “Earth, Destiny of.” Find this entry in the Topical Guide in your Bible (p. 115) and read several of the references listed to learn more about the topic. List three ideas you find that help you better understand what will happen to the planet earth in the future.

## B A Book with Seven Seals

1. What do we learn in Doctrine and Covenants 77:6–7 about the book “sealed on the back with seven seals” and the seals that John saw in Revelation 5:1?
2. How comforting is it to you to know that God knew from the beginning what would happen on this earth?

## C Explain a Term

1. Doctrine and Covenants 77:9–11 contains the Lord’s answers to Joseph Smith’s questions about the faithful being sealed in their foreheads. Read also Revelation 7:1–4 and 14:1 and explain what you think this “sealing” reveals about these people.
2. Do you think this is happening to people today or something that will happen in the future?



*Do you think Heavenly Father intended for some people to have much more than they need while others struggle just to live? In Doctrine and Covenants 78, the Lord explained His plan to provide for all of His children. Look for the promises the Lord made to those who manage their earthly blessings the way He intended.*



## Understanding the Scriptures



### Doctrine and Covenants 78

**Esposed** (v. 4)—Accepted, committed yourself to

• **Son Ahman** (v. 20)—Son of God (*Ahman* means “God” in the language Adam spoke.)

### Doctrine and Covenants 78:3—“The Storehouse for the Poor of My People”

When the Lord gave the Church His law in February 1831, He commanded members to “remember the poor, and consecrate of thy properties for their support” (D&C 42:30). That which was given for the support of the poor was to be “laid before the bishop of my church and his counselors” (v. 31). That which was left over after the bishop had taken care of immediate needs was to be “kept in my storehouse, to administer to the poor and the needy” (v. 34). In March 1832 the time had come for the establishment of the promised storehouse.

### Doctrine and Covenants 78:5–7—What Does It Mean to Be Equal?

President Joseph Fielding Smith taught: “By being equal the Lord does not mean that every man should receive the same compensation for labor performed, but that each should receive according to his needs and thus equality may be maintained. Where there is no selfishness in the hearts of the people this desirable end can be accomplished, but it is bound to fail where jealousy and selfishness are not eliminated from the soul. It is essential that we be able to keep the celestial law of equality” (*Church History and Modern Revelation*, 1:307).

President Ezra Taft Benson said: “It has been erroneously concluded by some that the united order is both communal and communistic in theory and practice because the revelations speak of equality. Equality under the united order is not economic and social leveling as advocated by some today. Equality, as described by the Lord, is ‘equal[ity] according to [a man’s] family, according to his circumstances and his wants and needs’ (D&C 51:3)” (“A Vision and a Hope for the Youth of Zion,” in 1977 *Devotional Speeches of the Year* [1978], 74).

### Doctrine and Covenants 78:11–12—What Are “the Buffetings of Satan”?

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, taught: “To be turned over to the buffetings of Satan is to be given into his hands; it is to be turned over to him with all the protective power of the priesthood, of righteousness, and of godliness removed, so that Lucifer is free to torment, persecute, and afflict such a person without let or hindrance. When the bars are down, the cuffs and curses of Satan, both in this world and in the world to come, bring indescribable anguish typified by burning fire and brimstone. The damned in hell so suffer” (*Mormon Doctrine*, 108).

## Studying the Scriptures



Do three of the following activities (A–D) as you study Doctrine and Covenants 78.

### A Conduct an Interview

1. Review Doctrine and Covenants 42:30–34 and 78:1–4. Describe how the storehouse was used under the law of consecration.
2. Ask your Relief Society president or a priesthood leader to explain how the bishops' storehouse works differently today under the law of tithing. Write a summary of what you learn.

### B Imagine the Difference

1. From your reading of Doctrine and Covenants 78, explain what the Lord meant when He said we should be “equal in earthly things” (v. 6; see also the “Understanding the Scriptures” section for D&C 78:5–7).
2. What would be better about your neighborhood, school, and community if everyone were “equal” in that way?

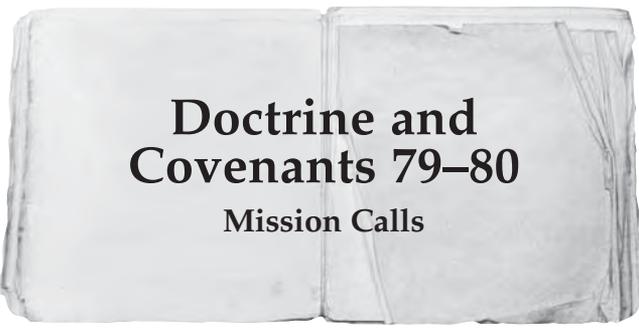
### C Give a Reason

In Doctrine and Covenants 78:14, the Lord said that the Church should “stand independent” of the rest of the world.

1. What instructions did the Lord give the Church in this revelation that would help them be independent?
2. What else do you see the Church doing and teaching that would help us be more self-sufficient?

### D What Would You Say?

Suppose you have a friend who is the teachers quorum president and was discouraged because he cannot seem to interest several members of his quorum in the activities. They come to Church but do not want to participate in the Young Men activities during the week. Use Doctrine and Covenants 78:17–18 to help your friend understand what you think the Lord would want him to understand.



## Doctrine and Covenants 79–80

### Mission Calls

*Think of how wonderful it would be to receive a mission call signed by the prophet. Imagine how the brethren receiving their mission calls in Doctrine and Covenants 79–80 felt. What challenges might these brethren have faced as they accepted their mission calls that missionaries do not face today?*



## Understanding the Scriptures



### Doctrine and Covenants 79

**Eastern countries** (v. 1)—**Crown him again with sheaves** (v. 3)—Bless him with **Comforter** (v. 2)—Holy Ghost : converts

### Doctrine and Covenants 80

**Amiss** (v. 3)—Wrong, astray

### Doctrine and Covenants 80:4—You Cannot Teach What You Do Not Know

Elder Orson Pratt, who was a member of the Quorum of the Twelve Apostles, made the following observation about missionary work: “I have been abroad with several companies of missionaries . . . , and I have seen them lament and mourn, and have heard them tell their feelings one to another, saying—‘O that I had occupied my time that I have spent as it were in folly, in treasuring up the principles of eternal life,—that I had studied the scriptures—that I had made myself acquainted more extensively with the doctrines of the Church—that I had made myself acquainted with those principles revealed from heaven for our guidance! I should then have been prepared to stand before the inhabitants of the earth and edify them with regard to our principles.’ ” (in *Journal of Discourses*, 7:76).

## Studying the Scriptures



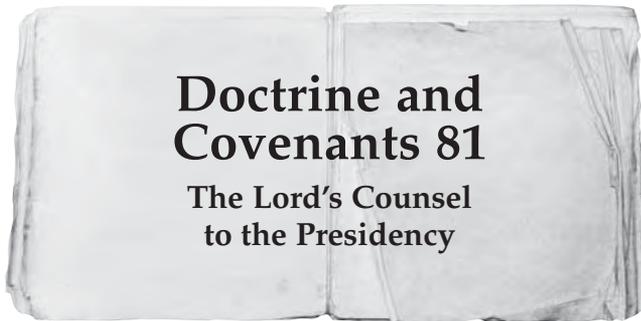
Do activity A or B as you study Doctrine and Covenants 79–80.

### A The Blessings of Missionary Work

1. How did the Lord describe the gospel to Jared Carter in Doctrine and Covenants 79:1?
2. If there are people who do not feel that way about the gospel, what do you think they should do?
3. What promises did the Lord make to Brother Carter if he served faithfully? How could you receive those promises now?

## B Missionary Preparation

1. In Doctrine and Covenants 80, what were Stephen Burnett and Eden Smith commanded to teach on their mission?
2. What must every missionary do before he or she can fulfill this command the way the Lord intended?



*The Lord did not reveal the complete organization of His Church to the Prophet all at once. The organization grew as the Church grew. In Doctrine and Covenants 81, the Lord gave Joseph Smith further counsel about the “Presidency of the High Priesthood,” which would later become the First Presidency. Look for what the Lord did to give Joseph Smith some help in leading the Church. Imagine how Frederick G. Williams might have felt as he received this calling from the Lord. Notice that this revelation was originally intended for Jesse Gause, but he did not remain faithful (see D&C 81 heading).*



Frederick G. Williams was called as a counselor to the Prophet Joseph Smith.



“These keys [the keys of the kingdom of God on earth] are the right of presidency; they are the power and authority to govern and direct all of the Lord’s affairs on earth. Those who hold them have power to govern and control the manner in which all others may serve in the priesthood. All of us may hold the priesthood, but we can only use it as authorized and directed so to do by those who hold the keys.

“This priesthood and these keys were conferred upon Joseph Smith and Oliver Cowdery by Peter, James, and John, and by Moses and Elijah and others of the ancient prophets. They have been given to each man who has been set apart as a member of the Council of the Twelve. But since they are the right of presidency, they can only be exercised in full by the senior apostle of God on earth, who is the president of the Church.

“May I now say—very plainly and very emphatically—that we have the holy priesthood and that the keys of the kingdom of God are here. They are found only in The Church of Jesus Christ of Latter-day Saints.

“By revelation to Joseph Smith, the Lord said that these keys ‘belong always unto the Presidency of the High Priesthood’ (D&C 81:2). . . .

“Now, brethren, I think there is one thing which we should have exceedingly clear in our minds. Neither the President of the Church, nor the First Presidency, nor the united voice of the First Presidency and the Twelve will ever lead the Saints astray or send forth counsel to the world that is contrary to the mind and will of the Lord.

“An individual may fall by the wayside, or have views, or give counsel which falls short of what the Lord intends. But the voice of the First Presidency and the united voice of those others who hold with them the keys of the kingdom shall always guide the Saints and the world in those paths where the Lord wants them to be. . . .

“I testify that if we shall look to the First Presidency and follow their counsel and direction, no power on earth can stay or change our course as a church, and as individuals we shall gain peace in this life and be inheritors of eternal glory in the world to come” (in Conference Report, Apr. 1972, 98–99; or *Ensign*, July 1972, 87–88).

## Understanding the Scriptures



### Doctrine and Covenants 81

**Succor** (v. 5)—Help, support . . . and are a title for Jesus Christ.  
**Alpha and Omega** (v. 7)— . . . The title symbolizes that Jesus  
These are the first and last . . . is the “Beginning and the End,  
letters of the Greek alphabet . . . the First and the Last.”

### Doctrine and Covenants 81:2—The “Keys of the Kingdom” Are Always Held by the First Presidency.

The fact that the keys of the kingdom always belong to the First Presidency was explained by President Joseph Fielding Smith during a general priesthood meeting:

## Studying the Scriptures



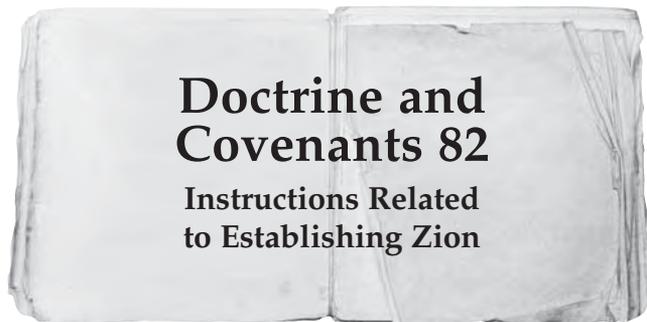
Do activity A as you study Doctrine and Covenants 81.

### A Make a Checklist

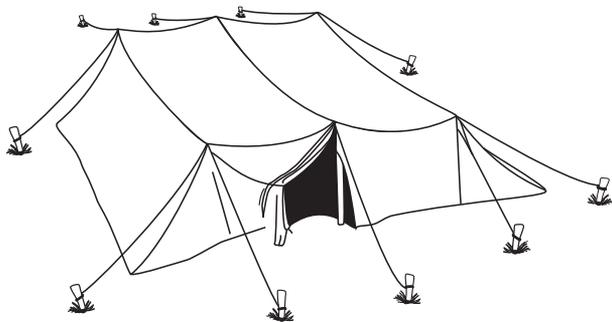
Review Doctrine and Covenants 81 and list what the Lord asked Frederick G. Williams to do. Make a check mark beside those you think apply only to the First Presidency and circle those you think apply to every member of the Church.

# Doctrine and Covenants 82

## Instructions Related to Establishing Zion



We believe that before the Second Coming of Jesus Christ, the city of Zion will be established in Independence, Missouri. What part will you play in this great event, and how can you prepare to participate? In what ways do we need to improve and change? The counsel of the Lord to the early Church leaders is as important for us as it was for them, because we too must listen carefully and obey in order to be part of the establishment of Zion.



The Lord used the image of a tent and tent stakes to illustrate how the outlying congregations of the Church (the stakes) support Zion and help Zion to grow.

### Understanding the Scriptures

#### Doctrine and Covenants 82

**Trespasses** (v. 1)—Breaking laws or commandments

**Transgressors** (v. 4)—Lawbreakers, sinners

**Kindleth** (v. 6)—Is provoked, awakens

**Bind** (v. 15)—Commit, obligate

**Your successors** (v. 20)—Those who come after you

**Buffetings of Satan** (v. 21)—Torments (see also the “Understanding the Scriptures” section for D&C 78:11–12)

#### Doctrine and Covenants 82:14—“Zion Must Arise”

The word *Zion* appears over 200 times in the Bible and the Book of Mormon and almost as many times in the Doctrine Covenants. It is a very important principle related to the last days. The Prophet Joseph Smith was very excited to visit Independence, Missouri, and dedicate it as the land of Zion. He said of Zion: “The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; they have looked

forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day; . . . we are the favored people that God has made choice of to bring about the Latter-day glory; it is left for us to see, participate in and help to roll forward the Latter-day glory” (*History of the Church*, 4:609–10).

#### Doctrine and Covenants 82:22—“Make unto Yourselves Friends with the Mammon of Unrighteousness”

President Joseph Fielding Smith explained: “The commandment of the Lord that the saints should make themselves ‘friends with the mammon of unrighteousness,’ seems to be a hard saying when not properly understood. It is not intended that in making friends of the ‘mammon of unrighteousness’ that the brethren were to partake with them in their sins; to receive them to their bosoms, intermarry with them and otherwise come down to their level. They were to so live that peace with their enemies might be assured. They were to treat them kindly, be friendly with them as far as correct and virtuous principles would permit, but never to swear with them or drink and carouse with them. If they could allay prejudice and show a willingness to trade with and show a kindly spirit, it might help to turn them away from their bitterness. Judgment was to be left with the Lord” (*Church History and Modern Revelation*, 1:323).

### Studying the Scriptures

Do two of the following activities (A–C) as you study Doctrine and Covenants 82.

#### A Scripture Mastery—Doctrine and Covenants 82:3

1. Read 1 Nephi 3:7 with Doctrine and Covenants 82:3 and explain what those two passages teach about being obedient. Be sure to include the ideas from both scriptures.
2. Write a slogan or design a poster that captures the main ideas of those two scriptures.

#### B Scripture Mastery—Doctrine and Covenants 82:10

1. Read Ether 3:12 and explain how we know that Heavenly Father will *always* keep the promises He makes.
2. Review Doctrine and Covenants 82:10 and explain what God promised there. Write it as an “if-then” statement.
3. Write an “if-then” statement for the commandment to keep the Sabbath day holy that you studied in Doctrine and Covenants 59:12–20.
4. Write an “if-then” statement for another commandment of your choice.

#### C Find the Cause and Effect

In Doctrine and Covenants 82, the Lord gave the Prophet Joseph Smith more instructions about building Zion.

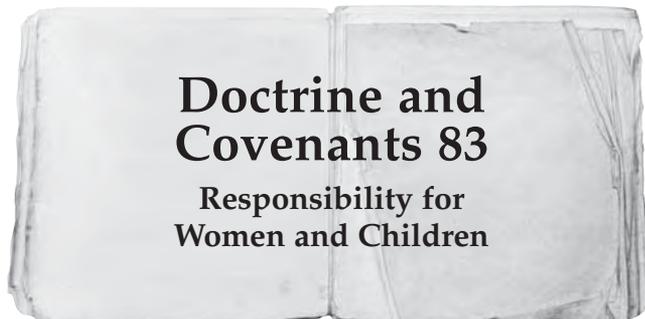
1. Draw the following diagram in your notebook and label it as shown.

**Desired  
Result**

**These  
Commandments**

**Therefore**

2. In the “Desired Result” box, list what the Lord wanted to happen in Zion (see D&C 82:14).
3. Find and mark the word *therefore* in verse 15.
4. Review verses 15–19 and in the “These Commandments” box, list the commandments the Lord gave the Saints in order to achieve the desired result.
5. Explain why you think what the Lord wanted to happen would not happen without obedience to the commandments.



*It is difficult for a mother to raise her children by herself. In Doctrine and Covenants 83, the Lord explained how the Church was to help under the law of consecration. The principle works much the same today.*

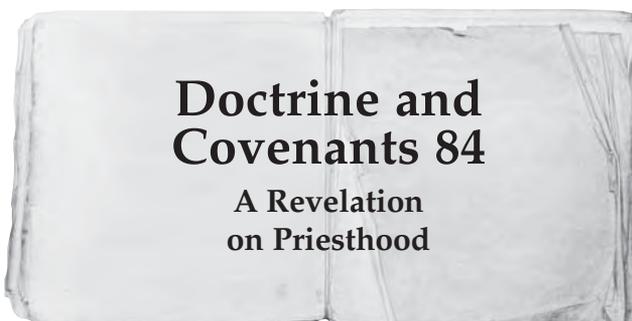
after them. When a child is fatherless and motherless the Church becomes the parent of that child, and it is obligatory upon the Church to take care of it, and to see that it has opportunities equal with the other children in the Church. This is a great responsibility” (in Conference Report, Oct. 1899, 39).

## Studying the Scriptures

Do activity A as you study Doctrine and Covenants 83.

### **A** Write a News Article

Suppose you are a reporter for a small local paper and you are assigned to write about a family whose father was killed in an accident. As you interview the widow and ask her how she is going to manage without the income and support of her husband, she explains that she is a Latter-day Saint. From your reading of Doctrine and Covenants 83, write an article on what she might say about what the Church did to help her and her children during this difficult time. (Ask for help from your parents or a Church leader, if needed.)



*What do you know about the priesthood of God? What is its purpose? How has it affected your life? Why is it important to the rest of the world? What is the oath and covenant of the priesthood, and what does it mean for those who accept it? Doctrine and Covenants 84 provides many insights into the priesthood and how those who hold it govern the Church and bless our lives—and the whole world.*

## Understanding the Scriptures

### *Doctrine and Covenants 83*

#### **Maintenance**

(vv. 2, 4)—Support, sustenance

#### **Doctrine and Covenants 83:6—“Widows and Orphans Shall Be Provided For”**

President Joseph F. Smith said: “It is intended that the widows shall be looked after when they are in need, and that the fatherless and the orphans shall be provided for from the funds of the Church; that they shall be clothed and fed, and shall have opportunity for education, the same as other children who have parents to look

## Understanding the Scriptures

### *Doctrine and Covenants 84*

**Reared** (v. 4)—Built

**Conspiracy** (v. 16)—Evil plot or plan on the part of two or more persons to harm or take advantage

**Abideth** (v. 18)—Lasts, endures

**Greater priesthood** (v. 19)—The Melchizedek Priesthood

**Manifest** (vv. 20–21)—Made known

**Lesser priesthood** (v. 26)—

The Aaronic Priesthood

**Carnal** (v. 27)—Temporal, related to physical things (things having to do with this life)

**Make straight** (v. 28)—Prepare

**Appendages** (vv. 29–30)—Attachments, additions

**Oath** (v. 39)—Formal declaration or promise

**Confirm, confirmed** (vv. 42, 48)—Declare to be legal and in effect

**Vanity** (v. 55)—Focus on self, pride

**Scourge** (vv. 58, 96)—Punishment, affliction

**Steadfast** (v. 61)—Faithful, firm, committed

**Solemnity** (v. 61)—With sacred attitude and feelings

**Upbraided** (v. 76)—Scolded

**Scrip** (vv. 78, 86)—Traveling bag

**Arrayed** (v. 82)—Clothed, dressed

**Meted** (v. 85)—Measured

**Reprove, reproving** (vv. 87, 117)—Call to repentance, correct

**Spare not** (v. 94)—Make every possible effort

**Travailed and brought forth her strength** (v. 101)—This refers to having labor pains and giving birth; it is symbolic of the trouble on earth before the Second Coming of Jesus Christ, followed by the “birth” of the Millennium.

**Edified** (vv. 106, 110)—Uplifted, enlightened, built up spiritually

**Secular business** (v. 113)—Business dealings not related to the Church

**Desolation, desolate** (vv. 114–115, 117)—Emptiness due to destruction and judgments; the “desolation of abomination” refers to the destruction that comes because of doing things abominable, or highly offensive, in the eyes of the Lord.

**Rend** (v. 118)—Tear apart, destroy

## Doctrine and Covenants 84:4–5—What Temple? What Generation?

In Doctrine and Covenants 84:4–5, the Lord said that a special temple would be built in the city of New Jerusalem (in Jackson County, Missouri). He also said that the temple would be built “in this generation” and that His glory would rest upon it in a special way.



The Prophet Joseph Smith dedicated a place for this temple (see D&C 57 and the “Understanding the Scriptures” section for D&C 58:57, p. 69), but the Saints were unable to build the temple at that time. Doctrine and Covenants 84, however, reaffirms the promise that the temple will be built in this dispensation. “This generation” (see D&C 84:4–5) refers to this dispensation, the last dispensation before the Second Coming of Jesus Christ.

## Doctrine and Covenants 84:6—An Idea Interrupted

In Doctrine and Covenants 84:6, the Lord began talking about the sons of Moses in relationship to the temple that would be built in New Jerusalem. After His opening phrase—“and the sons of Moses”—He interrupted that idea to speak about the priesthood held by Moses and the children of Israel. The idea He began in verse 6, concerning the sons of Moses and the temple in New Jerusalem, is continued in verse 31.

## Doctrine and Covenants 84:33—Magnifying Callings in the Priesthood

President Ezra Taft Benson said: “To magnify our callings in the priesthood means to build it up in dignity and importance, to strengthen it, and to cause others to respect and honor the office because of the virtue and righteousness of the man who fills the office” (*Teachings of Ezra Taft Benson*, 453).

Elder Neal A. Maxwell, a member of the Quorum of the Twelve Apostles, taught that “to magnify one’s calling means seeing with the eyes of faith the enlarged possibilities of priesthood service to one’s family, flock, friends, and others” (“I Will Arise and Go to My Father,” *Ensign*, Sept. 1993, 66).

## Doctrine and Covenants 84:54–58—The Book of Mormon and the Condemnation



In the opening address of the April 1986 general conference, President Ezra Taft Benson testified:

“Unless we read the Book of Mormon and give heed to its teachings, the Lord has stated in section 84 of the Doctrine and Covenants that the whole Church is under condemnation: [He quoted D&C 84:56–57.]

“Now we not only need to *say* more about the Book of Mormon, but we need to *do* more with it. Why? The Lord answers: [He quoted D&C 84:58.] We have felt that scourge and judgment!

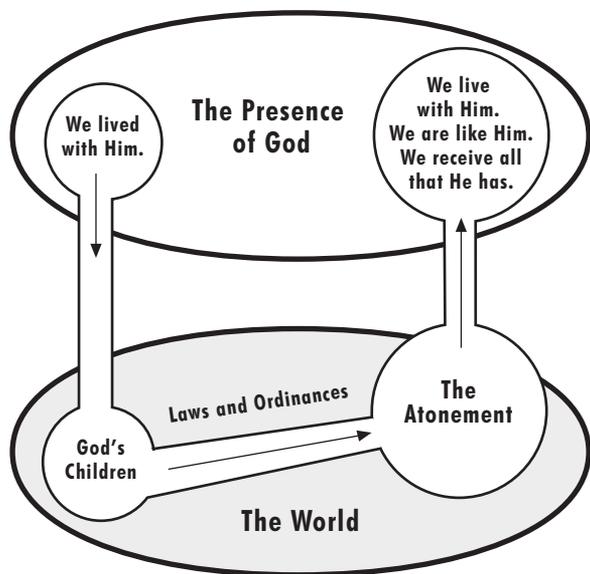
“... The Book of Mormon has not been, nor is it yet, the center of our personal study, family teaching, preaching, and missionary work. Of this we must repent” (in Conference Report, Apr., 1986, 4; or *Ensign*, May 1986, 5–6).

Later, during that same general conference, President Benson reemphasized the importance of our using the Book of Mormon:

## Doctrine and Covenants 84:2—“For the Restoration of His People”

The word *restoration* in Doctrine and Covenants 84:2 does not refer to bringing the fulness of the gospel back to the earth in the latter days. It refers to bringing back God’s children to His kingdom on earth—The Church of Jesus Christ of Latter-day Saints—and then back into His presence to enjoy eternal life. This restoration to eternal life is made possible through the power of the Atonement of Jesus Christ, as made manifest in the ordinances and power of the priesthood discussed in Doctrine and Covenants 84.

### Restoration of His Children



“The Lord inspired His servant Lorenzo Snow to reemphasize the principle of tithing to redeem the Church from financial bondage. . . .



“Now, in our day, the Lord has revealed the need to reemphasize the Book of Mormon to get the Church and all the children of Zion out from under condemnation—the scourge and judgment. (See D&C 84:54–58.) This message must be carried to the members of the Church throughout the world. . . .

“ . . . I bless you with increased *understanding* of the Book of Mormon. I promise you that from this moment forward, if we will daily sup from its pages and abide by its precepts, God will pour out upon each child of Zion and the Church a blessing hitherto unknown—and we will plead to the Lord that He will begin to lift the condemnation—the scourge and judgment. Of this I bear solemn witness” (in Conference Report, Apr. 1986, 100; or *Ensign*, May 1986, 78).

### Doctrine and Covenants 84:77–90—Instruction and Promises to Missionaries

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, explained: “A special rule applies to those who are called to go into the world without purse or scrip and preach the gospel. For the time and season of their missionary service they are to have no concern about business enterprises or temporal pursuits. They are to be free of the encumbering obligations that always attend those who manage temporal affairs. Their whole attention and all of their strength and talents are to be centered on the work of the ministry, and they have the Father’s promise that he will look after their daily needs” (*Doctrinal New Testament Commentary*, 243).

### Doctrine and Covenants 84:92—“Cleanse Your Feet”

See the “Understanding the Scriptures” section for Doctrine and Covenants 24:15 (p. 36).

## Studying the Scriptures



Do activity C and three of the other activities (A–B, D–F) as you study Doctrine and Covenants 84.

### A Learning about the Melchizedek Priesthood

Make a chart in your notebook like the one below. In the first column, list what you learn from Doctrine and Covenants 84:14–25 about the Melchizedek Priesthood. In the second column, write the questions you have as you consider what you learned in those verses. Discuss your questions with your parents, your seminary teacher, or a Church leader, and then write what you learned that helped you better understand Doctrine and Covenants 84:14–25 and the Melchizedek Priesthood.

The Melchizedek Priesthood		
What I Learned from Doctrine and Covenants 84:14–25	My Questions	What I Learned after Discussing It with Others

### B Important Ideas about the Aaronic Priesthood

Carefully read Doctrine and Covenants 84:26–30 for what it says about the Aaronic Priesthood. From those verses, choose four words or ideas that you think are important in understanding the role, function, or purpose of the Aaronic Priesthood. Write those words and ideas in your notebook, followed by a brief explanation of their importance. For example, how would increased attention to those ideas help someone who currently holds the Aaronic Priesthood?

### C Scripture Mastery—Doctrine and Covenants 84:33–39

Doctrine and Covenants 84:33–48 is commonly referred to as “the oath and covenant of the priesthood.” An oath is a formal declaration or promise—giving surety of one’s word. A covenant is a sacred agreement between two parties. The “oath and covenant of the priesthood” is the surety of the promised blessings that will come to those who meet the conditions the Lord outlined in these verses. In other words, God makes an oath and covenant that all of those blessings will be ours—if we fulfill our part of the agreement. In this case, the conditions for receiving the blessings center around the priesthood and its ordinances.

1. From what you read in Doctrine and Covenants 84:33–34, make a small chart or diagram that represents what the Lord asks of priesthood holders and the blessings He promises them.
2. Read the statements by President Benson and Elder Maxwell in the “Understanding the Scriptures” section for Doctrine and Covenants 84:33. Then read the following scriptures and explain what they teach about how to magnify a calling: Matthew 20:26; Jacob 1:19; Helaman 10:4; Moroni 9:6; Doctrine and Covenants 42:12–14; 58:27–28; 107:99–100. (You may want to write some of the references next to Doctrine and Covenants 84:33 in your scriptures.)
3. Make another chart or diagram that represents the ideas found in Doctrine and Covenants 84:35–38 regarding what the Lord asks and promises.

### D Light versus Dark

Think about how hard it is to get from one place to another in total darkness, without any light at all. Also consider how difficult it is to distinguish colors when there is little light. If we want to be able to make good decisions in this life and return back to live with Heavenly Father, we need the brightness of spiritual light in our life.

1. What does Doctrine and Covenants 84:43–47 teach about spiritual light?
2. What do you learn from Doctrine and Covenants 50:24 and 93:28 about how we can increase the brightness of that light in our lives?
3. According to Doctrine and Covenants 84:49–57, what causes us to be in greater darkness? (see also Alma 12:9–11).
4. Suppose you were asked to teach the principles and ideas found in Doctrine and Covenants 84:43–57. What example from your life would you use to illustrate one or more of those ideas?

## E Encouragement for Missionaries

From Doctrine and Covenants 84:60–102, select four passages that you could use to help encourage a group of missionaries. Explain what you would say about each passage and why you chose it.

## F Give Some Training

Using what you learn in Doctrine and Covenants 84:107–11, write what might be taught in the training of a new member of a teachers quorum.



*When we are given an assignment in the Church, we are often given the responsibility to also determine how to accomplish that assignment (see D&C 58:26–29). Sometimes, however, we are asked to fulfill an assignment with specific instructions regarding how to do it. How important is it to follow those instructions?*

*The Prophet Joseph Smith had learned that Bishop Edward Partridge was not giving the Saints in Missouri their inheritances (property and other resources needed to live) in the way the Lord had asked it to be done. He was doing it his own way. Bishop Partridge was not the only one in error. Some Saints were gathering to Missouri but did not want to live the law of consecration—which the Lord said was a requirement of those who gathered to Zion at that time. Doctrine and Covenants 85 is part of a letter the Prophet Joseph wrote to William W. Phelps, in Missouri, to set things right. As you read, consider not only what is said but the tone of how it is said. The tone tells us much about how the Lord feels concerning those who want to do things their own way when He has already given clear and specific counsel about what He wants done.*

## Understanding the Scriptures



### Doctrine and Covenants 85

**Extract** (heading)—Small part taken out

**Inheritances** (heading, vv. 1–3, 7, 11)—Property deeded to an individual under the law of consecration

**Transpire** (v. 1)—Happen, occur

**Apostates** (v. 2)—Those who leave the Church, deny their testimony of the gospel, and fight against the Brethren

**Is contrary to** (v. 3)—Goes against, opposite

**Enrolled** (vv. 3, 7)—Listed, recorded

**Pierceth** (v. 6)—Penetrates, affects deeply

**Scepter** (v. 7)—Rod or staff of authority (in this case it is symbolic)

**Asunder** (v. 9)—Into pieces

### Doctrine and Covenants 85:5, 7, 11—“One Mighty and Strong”

Doctrine and Covenants 85:7 notes that if Bishop Partridge did not repent and do things the Lord’s way, the Lord would send “one mighty and strong” to do the duties he should have done. Bishop Partridge did repent, and thus there was no need for “one mighty and strong” to be called to replace him.

### Doctrine and Covenants 85:7—“The Book of the Law of God”

President Joseph F. Smith said that the book of the law of God “refers directly to the law of tithing. . . .



“Some people may not care very much whether their names are recorded or not, but this comes from ignorance of the consequences. If their names are

not recorded . . . they will be cut off from the ordinances of the house of God” (in Conference Report, Oct. 1899, 42). Attending tithing settlement is one way to have your name recorded on the tithing records.

### Doctrine and Covenants 85:8—What Does It Mean to “Steady the Ark”?

The ark referred to in the phrase “steady the ark” was the ark of the covenant, which rested in the Holy of Holies in the Tabernacle, or temple, of Israel. The ark had a seat on it, and it represented the place where God dwelt among the Israelites. In 2 Samuel 6:6–7 (also 1 Chronicles 13:9–12) is the account of a man named Uzzah walking beside the cart carrying the ark of the covenant. The cart went over a bump and the ark started to tip. Uzzah reached out to steady the ark and was struck dead. The phrase “steady the ark” has come to refer to those who lack faith in the Lord and His servants and instead do things based on their own wisdom.

### Doctrine and Covenants 85:9—What is the Book of Remembrance?

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, explained:

“Adam kept a written account of his faithful descendants in which he recorded their faith and works, their righteousness and devotion, their revelations and visions, and their adherence to the revealed plan of salvation. To signify the importance of honoring our worthy ancestors and of hearkening to the great truths revealed to them, Adam called his record a *book of remembrance*. It was prepared ‘according to the pattern given by the finger of God.’ (Moses 6:4–6, 46.)

“Similar records have been kept by the saints in all ages. (Mal. 3:16–17; 3 Ne. 24:15–16.) Many of our present scriptures have come down to us because they were first written by prophets who were following Adam’s pattern of keeping a book of remembrance. The Church keeps similar records today (D. & C. 85) and urges its members to keep their own personal and family books of remembrance” (*Mormon Doctrine*, 100).

## Studying the Scriptures



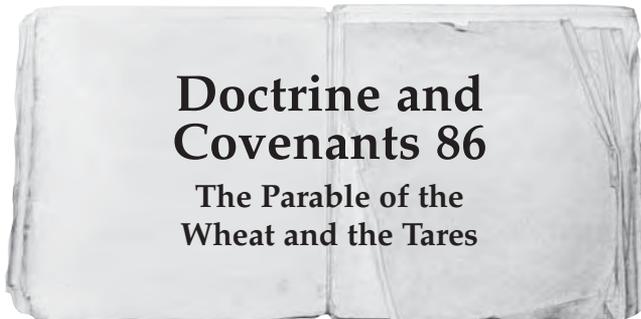
Do activity A or B as you study Doctrine and Covenants 85.

### A What Difference Does It Make?

1. What do you learn in Doctrine and Covenants 85 about the importance of Church records? (see also the “Understanding the Scriptures” section for D&C 85:7 and the scripture reference the Lord gave in v. 12).
2. How might what you learn from this revelation affect the way you fulfilled a calling as a secretary or clerk in the Church?

### B Give an Example

1. After reading Doctrine and Covenants 85 and the “Understanding the Scriptures” section for Doctrine and Covenants 85:8, write a short example of how a person your age might be tempted to “steady the ark” in our day.
2. Based on what you have learned by reading in Doctrine and Covenants 85 and in the Old Testament regarding the idea of steadying the ark, what counsel would you give to someone who seems to be an “ark steadier”?



## Doctrine and Covenants 86

### The Parable of the Wheat and the Tares



*Why does the Lord allow good and evil to exist together? What would happen if He removed all evil from the world? In Doctrine and Covenants 86, the Lord gave the meaning of His parable of the wheat and the tares (see Matthew 13:24–30, 36–43) and provided insights into answers to those questions.*

## Doctrine and Covenants 86:5—Angels Ready to Reap

Speaking to a group of temple workers in 1894, President Wilford Woodruff said: “God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. But I want to tell you now, that those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we’ll have protection, and shall pass through the afflictions in peace and in safety” (quoted in Susa Young Gates, “The Temple Workers’ Excursion,” *The Young Woman’s Journal*, Aug. 1894, 512–13).

## Studying the Scriptures



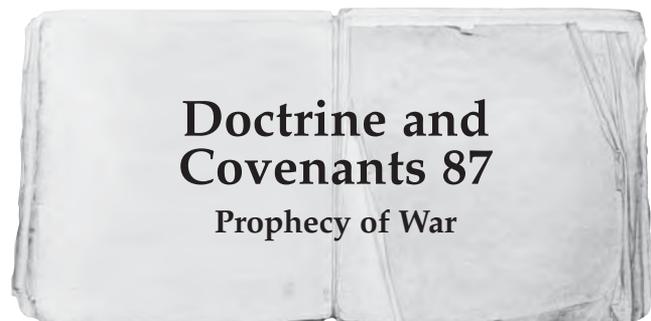
Do activity A or B as you study Doctrine and Covenants 86.

### A Interpret the Parable

1. Read Matthew 13:24–30, 36–43. What additional insights on the parable of the wheat and the tares do we receive from Doctrine and Covenants 86?
2. Do you think this parable is more or less applicable in our day than it was in New Testament times? Why?

### B Apply the Message

1. Write about an experience you had, or one any young person might have, to which the meaning of the parable of the wheat and the tares could be applied.
2. How does the message of Doctrine and Covenants 86:8–11 relate to the parable of the wheat and the tares?



## Doctrine and Covenants 87

### Prophecy of War

*Doctrine and Covenants 87 includes a prophecy of the American Civil War—which began in 1860. The details of the prophecy are remarkable when you consider that it was recorded almost 30 years before the war began. The revelation, however, goes beyond the Civil War and speaks of war all over the world. It contains a disturbing but important message for the people in the latter days.*

## Understanding the Scriptures



### Doctrine and Covenants 86

**Parable** (v. 1)—A short story that teaches a lesson or moral

**Sowers, soweth** (vv. 2–3)—Planters, plants

**Tares** (vv. 3, 6–7)—Weeds

**Reap down** (v. 5)—Cut down and harvest

**Heirs** (v. 9)—Receivers of a gift or blessing by right, inheritors



as prophesied in this verse, Great Britain and those other nations later called upon other nations to help them against *their* enemies—as in the case of the two World Wars, when the entire world was in some way affected.

## Studying the Scriptures

Do activities A and B as you study Doctrine and Covenants 87.

### A Give Examples

In your notebook, write examples of the fulfillment of at least two prophecies in Doctrine and Covenants 87.

### B Give Your Supported Opinion

What do you think is the most important message in Doctrine and Covenants 87 for people today? Why?

## Understanding the Scriptures



### Doctrine and Covenants 87

**Terminate** (v. 1)—End, finish

**Marshaled, marshal** (vv. 4–5)—Organized

**Remnants** (v. 5)—Remainder, part that is left

**Vex** (v. 5)—Disturb, bother

**Indignation** (v. 6)—Anger, displeasure

**Chastening** (v. 6)—Punishing for the purpose of correcting

**Consumption decreed** (v. 6)—The full amount of this judgment determined by God

**Lord of Sabaoth** (v. 7)—Lord of Hosts; *sabaoth* is a Hebrew word meaning “hosts,” or all people, and often refers to the fact that the Lord is the all-powerful Creator (see also D&C 95:7).

**To be avenged** (v. 7)—To have made right the wrongs committed

### Doctrine and Covenants 87:1—Rebellion of South Carolina

In 1832, in the United States, the state of South Carolina refused to pay a particular tax on goods they received from Europe. United States President Andrew Jackson responded by calling out federal troops to end the rebellion of South Carolina. The state backed down and war was avoided. The Prophet Joseph Smith stood by his prophecy, however (see D&C 130:12–13).

About 28 years after Joseph Smith first made this prophecy, South Carolina again rebelled against the United States. On this later occasion they were joined by other states in the southern United States, and the result was the Civil War—just as prophesied.

### Doctrine and Covenants 87:3—The Southern States, Great Britain, and World War

Doctrine and Covenants 87:3 refers to more than the American Civil War. The Southern States did call upon Great Britain and other nations to help them during the American Civil War. Then,

## Doctrine and Covenants 88

### The Olive Leaf: A Message of Peace

*Life can, at times, be very difficult as we face problems and decisions that seem almost overwhelming. It is during these times that our Heavenly Father often invites us to consider our trials from an eternal perspective. The revelation in Doctrine and Covenants 88 provides such perspective. It helps us to think beyond the ordinary to the glorious realities at the heart of Heavenly Father’s great plan of happiness. There is much in this revelation that will challenge you to think deeply. Use your study of it as an opportunity to put life’s difficulties into an eternal context. After the sobering message of Doctrine and Covenants 87, this must have come as a welcome comfort to the early Saints. It can be the same for you.*

## Understanding the Scriptures



### Doctrine and Covenants 88

**Alms** (v. 2)—Offerings, pleadings

**Quickeneth, quickened** (vv. 11, 17, 26, 28–32, 49)—Brings to life, makes alive

**Proceedeth** (v. 12)—Goes

**Immensity** (v. 12)—Vastness, limitless expanse

**Bosom** (vv. 13, 17)—Heart, center

**It** (vv. 18–20, 26)—The earth  
**The measure of its creation** (vv. 19, 25)—The purpose for which it was made

**Intent** (v. 20)—Purpose

**Abide** (vv. 22–26, 35, 86)—Dwell, remain

**Meet** (v. 24)—Qualified, appropriately fitted or prepared

**Bestowed** (v. 33)—Given

**Preserved** (v. 34)—Saved, protected, defended

**Bounds** (vv. 38, 90)—Limits, restrictions

**Justified** (v. 39)—Declared right or blameless

**Cleaveth** (v. 40)—Unites with, holds close to

**Executeth** (v. 40)—Makes happen, puts in motion or effect

**Courses** (v. 43)—Paths, movements, orbits

**Abound** (vv. 50, 66)—Have in great amount

**Countenance** (vv. 52–53, 56, 58)—Appearance

**Expedient** (vv. 64–65, 78, 127)—Appropriate, desirable

**Hasten** (v. 73)—Move forward quickly

**Perplexities** (v. 79)—Difficult problems

**Bind up the law and seal up the testimony** (v. 84)—

A symbolic way of saying that everyone will have a chance to hear the gospel so they are left without excuse for their actions

**Desolation of abomination** (v. 85)—Destruction that will come to those who continue living in ways offensive to God

**Indignation** (v. 88)—Judgments or consequences for wrongdoings

**Commotion** (v. 91)—Confusion

**Abominations** (v. 94)—Sins; thoughts and acts that are offensive to God

**Tares** (v. 94)—Weeds (see D&C 86)

**Intents** (v. 109)—Desires, purposes

**Solemn** (v. 117)—Serious, somber

**Salutations** (vv. 120, 134, 136)—Greetings

**Light speeches** (v. 121)—Talk that has little or no value or that is irreverent of sacred things

**Impart** (v. 123)—Give, share

**Invigorated** (v. 124)—Energized, refreshed

**Mantle** (v. 125)—Cloak

**Bond** (v. 125)—Covenant, promise

**Distinctly** (v. 129)—Clearly

**Give utterance** (v. 137)—Inspire what is to be said

**Sanctuary** (v. 137)—A sacred place

**Commenced** (v. 141)—Begun

that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter. . . .

“Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time” (*Teachings of the Prophet Joseph Smith*, 149–51).

### **Doctrine and Covenants 88:6–13—The Light of Christ**

See the Bible Dictionary entry “Light of Christ” (p. 725) and Moroni 7:16, 18–19.

### **Doctrine and Covenants 88:74–86—The Elders of the Church Must Be Clean**



The Lord emphasized more than once in Doctrine and Covenants 88 that those who go forth to preach the gospel must be clean. Those who were waiting for a call to preach were to prepare by studying about nations and cultures as well as the doctrines of the gospel (see vv. 77–80), but they were also to “cleanse

[their] hands and [their] feet” (v. 74) and avoid becoming “entangled” with sin (see v. 86). President Brigham Young counseled: “If the Elders cannot go with clean hands and pure hearts, they had better stay here. Do not go thinking, when you arrive at the Missouri River, at the Mississippi, at the Ohio, or at the Atlantic, that then you will purify yourselves; but start from here with clean hands and pure hearts, and be pure from the crown of the head to the soles of your feet; then live so every hour. Go in that manner, and in that manner labor, and return again as clean as a piece of pure white paper. This is the way to go; and if you do not do that, your hearts will ache” (*Discourses of Brigham Young*, sel. John A. Widtsoe [1941], 89).

Elder L. Aldin Porter, of the Seventy, gave further explanation: “Priesthood leaders, let us be careful that we do not permit young missionaries to go into the mission field with unresolved transgression. It is literally like going into battle without helmet, sword, or shield. Let us remember that it takes time to develop the power to resist the fires of temptation. It takes time to receive the sweet comfort that always comes to the heart of the truly penitent. Allow them sufficient time” (in Conference Report, Apr. 1992, 67; or *Ensign*, May 1992, 46).

### **Doctrine and Covenants 88:127—The School of the Prophets**

Following the counsel given in Doctrine and Covenants 88, the School of the Prophets was organized early in 1833. The purpose of this school was to prepare the men who held the priesthood to preach the gospel, administer the affairs of the Church, and contribute to their society. Later, when the Kirtland Temple was built, this school was held in the temple. The School of the Prophets continued off and on through the early pioneer days in the Utah Territory. These first schools established a tradition

### **Doctrine and Covenants 88:3—Another Comforter**

The Prophet Joseph Smith taught:



“There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. . . .

“ . . . After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter,

then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds

of education—both spiritual and temporal—that led to the establishment of academies, universities, and seminaries and institutes of religion. It is clear that the Lord desires His people to be educated.

### Doctrine and Covenants 88:138–141—“The Ordinance of the Washing of Feet”

Shortly before His crucifixion, Jesus washed His Apostles’ feet to fulfill the custom of the Jews under their law and established it as an ordinance (see JST, John 13:10). Doctrine and Covenants 88:138–141 refers to the restoration of this ordinance for those Church leaders participating in the School of the Prophets. While the Saints were building the Kirtland Temple, the Prophet Joseph Smith said that the ordinance of the washing of feet was to be done in the temple (see *History of the Church*, 2:307–10). This ordinance was to be part of a greater set of ordinances to be received in the temple that endow us with power so that we may do the work we are called to in this life—just as this first administration of the ordinance helped prepare early Church leaders for their labors.



## Studying the Scriptures

Do five of the following activities (A–H) as you study Doctrine and Covenants 88.

### A What Are Your Thoughts?

Doctrine and Covenants 88:6–13 invites us to think about Jesus Christ and His importance to every living thing. Read this passage and write some of your thoughts about the Savior and His influence in your daily life—both noticed and generally unnoticed. Include some thoughts about the ways this passage will have an impact on your daily life in coming days. What would be different if more people could know and remember what this passage teaches?

### B Explain the Doctrine

Using what you learn in Doctrine and Covenants 88:17–39, give as complete an explanation as you can to someone who wants to know why God does not simply allow everyone to be in the celestial kingdom.

## C Actions and Consequences

1. In Doctrine and Covenants 88:62–69, the Lord spoke of ways we could come unto Him. There are at least eight things He said we should do. Each of these eight things is followed by a promised blessing that will come if we do what He counseled us to do. Draw two columns in your notebook and label them “If” and “Then.” In the “If” column, list what the Lord counseled us to do. In the “Then” column, list the consequence of each action.
2. Select two of the things the Lord counseled us to do and write about what a person could do to obey His counsel.

## D A Mission Preparation Plan

1. Review Doctrine and Covenants 88:70–86 and list what the Lord told Church leaders in Joseph Smith’s time that would prepare them to teach the gospel to the world.
2. What do you think it means to have clean hands and pure hearts?
3. What do verses 81–86 teach are the reasons the leaders and members of the Church must warn all people? (see also Ezekiel 33:1–9).

## E Design a School

Suppose you were asked to begin a new school for young Latter-day Saints to prepare them for life, but especially for the work the Lord would have them do. Based on what you read in Doctrine and Covenants 88:77–80, what subjects would you have students study at this school?

## F List the Events

List the events in Doctrine and Covenants 88:87–116 that will occur. Identify each event with three general time periods: before the Savior’s Second Coming, at the time of His Second Coming, and at the end of the Millennium.

## G Apply the Scriptures

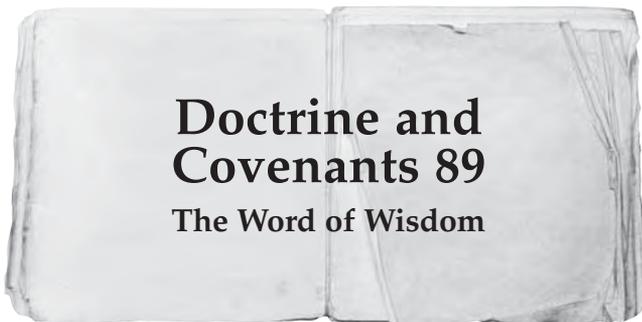
Although Doctrine and Covenants 88:119 refers to the temple, it is also a pattern for our homes—which are also to be holy places. Briefly explain what you think a family could do to apply each principle the Lord spoke about in this verse if they wanted their home to be a “house of God,” or in other words, a place where His Spirit could dwell and be a strengthening and protecting influence to all who live there.

## H Scripture Mastery—Doctrine and Covenants 88:123–24

1. List what the Lord asks of us in Doctrine and Covenants 88:123–24 by organizing His counsel into two lists: “Things to Do” and “Things Not to Do.”
2. Choose two commandments from your lists and explain why you think the Lord would want us to do or not do each thing. Give examples from your own experiences or from the scriptures.

# Doctrine and Covenants 89

## The Word of Wisdom



In 1833 the Prophet Joseph Smith and his family were living in the Newel K. Whitney store in Kirtland, Ohio (see photo 7 in “Church History, Chronology, Maps, and Photographs” at the end of the triple combination). In one of the upstairs rooms of the Whitney store, the Prophet set up the first School of the Prophets (as was commanded in D&C 88). President Brigham Young, even though he was not a member of the school of the prophets then, spoke of those gatherings for instruction and how the revelation found in Doctrine and Covenants 89 came: “When they assembled together in this room after breakfast, the first [thing] they did was to light their pipes, and, while smoking, talk about the great things of the kingdom, and spit all over the room, and as soon as the pipe was out of their mouths a large chew of tobacco would then be taken. Often when the Prophet entered the room to give the school instructions, he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor, made the Prophet think upon the matter, and he inquired of the Lord relating to the conduct of the Elders in using tobacco” (in Journal of Discourses, 12:158). The revelation known as the Word of Wisdom was the result of the Prophet’s inquiry.

Notice that in Doctrine and Covenants 89:3 the Lord said this revelation is a “principle with promise.” As you read this section, give special attention to the Lord’s promises. Although today we have a great amount of medical evidence supporting the counsel given in the Word of Wisdom, there was little known about it at the time this revelation was given. Particularly notice, however, the spiritual blessings that are promised. Science does not even attempt to verify the spiritual blessings the Lord promised, but millions can bear testimony that they are true. This revelation is further evidence of the prophetic calling of the Prophet Joseph Smith.

**Prudence** (v. 11)—Control, not to excess  
**Sparingly** (v. 12)—Not often, in small amounts  
**Navel** (v. 18)—Symbolic of internal organs

**Marrow** (v. 18)—Innermost part of bone containing nutrients (represents vitality and strength)

### Doctrine and Covenants 89:2—“Not by Commandment or Constraint”

President Joseph F. Smith explained: “The reason undoubtedly why the Word of Wisdom was given—as not by ‘commandment or restraint’ was that at that time, at least, if it had been given as a commandment it would have brought every man, addicted to the use of these noxious things, under condemnation; so the Lord was merciful and gave them a chance to overcome, before He brought them under the law. Later on, it was announced . . . by President Brigham Young, that the Word of Wisdom was a revelation and a command of the Lord” (in Conference Report, Oct. 1913, 14). Obedience to the Word of Wisdom is also one of the requirements to obtain a temple recommend.

### Doctrine and Covenants 89:9—What Does “Hot Drinks” Mean?



President Hyrum Smith—the Prophet Joseph Smith’s brother, Patriarch to the Church, and Assistant President—taught: “And again ‘hot drinks are not for the body, or belly;’ there are many who wonder what this can mean; whether it refers to tea, or coffee, or not. I say it does refer to tea, and coffee” (“The Word of Wisdom,” *Times and Seasons*, June 1, 1842, 800).

### Doctrine and Covenants 89:19—Finding Wisdom and Hidden Treasures of Knowledge

President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, taught:

“Your body is the instrument of your mind. In your emotions, the spirit and the body come closest to being one. What you learn spiritually depends, to a degree, on how you treat your body. That is why the Word of Wisdom is so important.

“The habit-forming substances prohibited by that revelation—tea, coffee, liquor, tobacco—interfere with the delicate feelings of spiritual communication, just as other addictive drugs will do.

“Do not ignore the Word of Wisdom, for that may cost you the ‘great treasures of knowledge, even hidden treasures’ [D&C 89:19] promised to those who keep it. And good health is an added blessing” (in Conference Report, Oct. 1994, 78; or *Ensign*, Nov. 1994, 61).

## Understanding the Scriptures



### Doctrine and Covenants 89

**Constraint** (v. 2)—Force

**Conspiring men** (v. 4)—Men who agree together to do something bad or unlawful

**Strong drink** (vv. 5, 7)—Drinks with alcohol

**Herb** (vv. 8, 10–11)—Plant

**Hot drinks** (v. 9)—Coffee and tea (see the “Understanding the Scriptures” section for D&C 89:9)

## Studying the Scriptures



Do three of the following activities (A–D) as you study Doctrine and Covenants 89.

### A Explain the Idea

In Doctrine and Covenants 89:3, the Lord said that the Word of Wisdom is “adapted to the capacity of the weak and the weakest

of all saints.” Explain how you think obeying the Word of Wisdom can help a person become strong in all areas of life—physical, mental, emotional, social, and spiritual.

### **B** Give Evidence

1. In Doctrine and Covenants 89:4, the Lord explained one of the reasons He gave the Word of Wisdom. Write what this verse means.
2. Find evidence supporting that purpose of the Word of Wisdom. For example, notice advertisements on billboards, magazines, newspapers, or television. Describe one or two of them in your notebook. What does their main message seem to be? What *don't* they tell you? In what ways do they fulfill the prophecy in verse 4?
3. Give short answers to the following questions:
  - a. Why would some people encourage you to use substances prohibited by the Word of Wisdom?
  - b. Why should you obey the Word of Wisdom?

### **C** Make a List



1. The Lord identified several harmful substances and several beneficial foods in Doctrine and Covenants 89:5–17. Make two lists in your notebook—one labeled “Harmful Substances” and the other labeled “Beneficial Foods.” After each entry, briefly note what the Lord said about its use.
2. The Lord did not list everything in the Word of Wisdom that we should or should not eat or drink. We are expected to use common sense, the counsel of local and general Church leaders, and the guidance of the Spirit. President Boyd K. Packer noted:

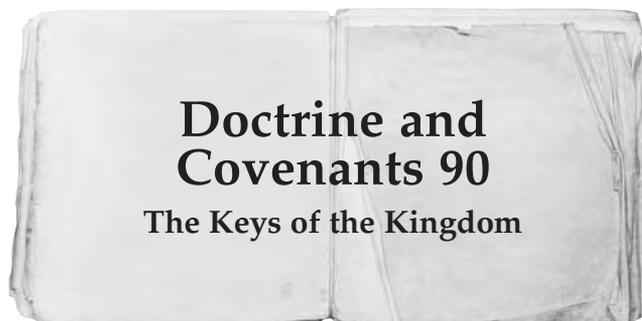
“Members write in asking if this thing or that is against the Word of Wisdom. It’s well known that tea, coffee, liquor, and tobacco are against it. It has not been spelled out in more detail. Rather, we teach the principle together with the promised blessings. There are many habit-forming, addictive things that one can drink or chew or inhale or inject which injure both body and spirit which are not mentioned in the revelation.

“Everything harmful is not specifically listed; arsenic, for instance—certainly bad, but not habit-forming! He who must be commanded in all things, the Lord said, ‘is a slothful and not a wise servant’ (D&C 58:26)” (in Conference Report, Apr. 1996, 22; or *Ensign*, May 1996, 17).

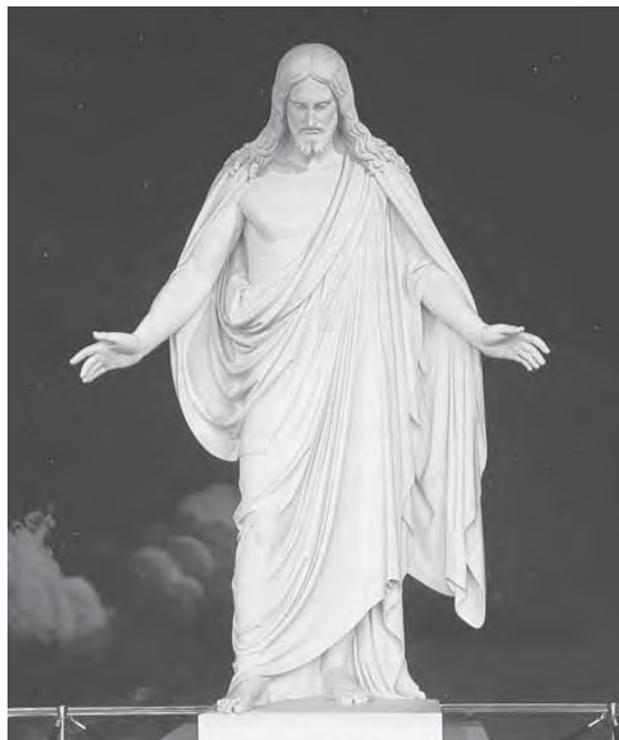
Consider President Packer’s statement and other counsel from Church leaders about the Word of Wisdom and add a few other things to do and not to do to your list.

### **D** Scripture Mastery—Doctrine and Covenants 89:18–21

1. List the blessings in Doctrine and Covenants 89:18–21 that the Lord promised those who obey the Word of Wisdom.
2. If you were giving a talk on the Word of Wisdom to a group of youth, what examples would you give for each of those blessings?



*President Joseph Fielding Smith taught that the keys of the kingdom of God on earth “are the right of presidency; they are the power and authority to govern and direct all of the Lord’s affairs on earth. Those who hold them have power to govern and control the manner in which all others may serve in the priesthood” (in Conference Report, Apr. 1972, 98; or Ensign, July 1972, 87). As you read Doctrine and Covenants 90, notice what the Lord said to the Prophet Joseph Smith about these priesthood keys.*



## Understanding the Scriptures



### Doctrine and Covenants 90

**Petition** (v. 1)—Request, asking

**Oracles** (vv. 4–5)—Revelations from God through His prophets

**Accounted as a light thing** (v. 5)—Considered to be not very important

**Heathen** (v. 10)—Those without a knowledge of the gospel or of the true God

**Confounded** (v. 17)—Put to silence, humiliated

**High-mindedness** (v. 17)—Thinking oneself above or better than others

**Snare** (v. 17)—Hidden trap

**Slothfulness** (v. 18)—Laziness

**Discharge** (v. 23)—Pay off

**Disrepute** (v. 23)—Bad reputation

**Hindered** (v. 27)—Slowed down

**Contend** (v. 36)—Discuss, debate

**Chasten** (v. 36)—Punish, discipline

### Doctrine and Covenants 90:3—The Keys of the Kingdom Never Taken from the Prophet Joseph

In Doctrine and Covenants 90:3, the Lord indicated that the Prophet Joseph Smith would hold the keys of the kingdom in this dispensation, even after he died. President George Q. Cannon, who was a counselor in the First Presidency, said that President Brigham Young taught that the Prophet Joseph Smith “stood at the head of this dispensation, that Joseph holds the keys, that although Joseph had gone behind the veil, he [Joseph Smith] stood at the head of this dispensation and that he himself [Brigham Young] held the keys subordinate to him.” President Cannon went on to say that President John Taylor taught “the same doctrine, and you will never hear any other doctrine from any of the faithful Apostles or servants of God, who understand the order of the Holy Priesthood” (*Gospel Truth*, 1:255).

### Doctrine and Covenants 90:6—Counselors in the First Presidency “Accounted as Equal”

The First Presidency is the highest quorum in the Church and presides over all the affairs of the Church. Counselors in the First Presidency can do everything the President can do—as if the President himself were doing it. However, they serve under the direction of the President and act under his direction and consent. As the Prophet Joseph Smith testified: “The Twelve are not subject to any other than the First Presidency, . . . and where I [the President of the Church] am not, there is no First Presidency over the Twelve” (*Teachings of the Prophet Joseph Smith*, 105–6). In other words, when the President of the Church dies, the counselors in the First Presidency no longer preside over the Church.

### Doctrine and Covenants 90:13—“The Translation of the Prophets”

Doctrine and Covenants 90:13 refers to the Prophet Joseph Smith’s inspired translation of the King James Version of the Bible (the Joseph Smith Translation), which he was working on.

### Doctrine and Covenants 90:28–31—Vienna Jaques

The Lord invited Sister Vienna Jaques to go to the land of Zion and receive an inheritance. He also said that she should be given money to cover the expense of moving. She needed the money because she had consecrated all of her wealth to the Church shortly after her baptism. After this revelation, Sister Jaques went to Jackson County, Missouri, and received land, but persecutions forced her to leave and move to northern Missouri. She was a true and faithful member who served in many unpublicized ways. At the age of 60, she drove her own wagon across the plains to the Salt Lake Valley. She died at the age of 96. In her obituary it was written that “she was true to her covenants and esteemed the restoration of the Gospel as a priceless treasure” (“In Memoriam: Vienna Jaques,” *Woman’s Exponent*, March 1, 1884, 152).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Doctrine and Covenants 90.

### A The Keys of the Kingdom

1. According to Doctrine and Covenants 90:1–6, what keys were given to the Prophet Joseph Smith?
2. Who else received this authority?
3. Name the men who hold these keys on earth today.
4. Summarize in one sentence the important truth taught in verse 5.

### B In Your Own Words



1. Write what Doctrine and Covenants 90:4–5 means to you.
2. Write about a time when you felt strong in what could have been a difficult time because you did *not* treat lightly the oracles of God. If you cannot think of a time, ask a family member, Church leader, or friend to share with you an experience he or she had. Summarize it in your notebook.

### C Duties and Responsibilities

1. According to Doctrine and Covenants 90:13–18, what are the duties and responsibilities of the First Presidency?
2. Which of those duties and responsibilities might also apply to the president of a Young Women class or Aaronic Priesthood quorum? For each duty and responsibility that would not apply, explain why.

# Doctrine and Covenants 91

## The Apocrypha

Some versions of the Bible have a section of books known as the Apocrypha, a word that means “hidden.” Generally, it is thought that these books are called the Apocrypha because it is not known whether or not they are true and accurate scripture. When the Prophet Joseph Smith was working on his translation of the Bible, he wanted to know if he should translate and include the Apocrypha. Doctrine and Covenants 91 is the Lord’s response. It gives helpful information if you want to read the Apocrypha, and the counsel may also apply to other good books that interest you.

### Understanding the Scriptures



#### Doctrine and Covenants 91

**Interpolations** (v. 2)—  
Additions not in the original  
writings

**Manifesteth** (v. 4)—Makes  
known

#### Doctrine and Covenants 91—The Apocrypha

The Apocrypha is a collection of Hebrew writings from Old Testament times. They were not included in the scriptures of that period written in the Hebrew language but were in the scriptures written in the Greek language at the time of the Savior’s mortal ministry. Even then, however, there were many questions regarding who wrote them and if they were inspired writings. The books in the Apocrypha can help us understand some of the history of the Jewish people between the end of the Old Testament and the beginning of the New Testament.

### Studying the Scriptures



Do activity A or B as you study Doctrine and Covenants 91.

#### A Respond to a Friend

Imagine you and a friend are talking about religion and you show him or her your Bible. Your friend says that something is missing from it and asks why your Bible does not include the Apocrypha. Using what you learn in Doctrine and Covenants 91, answer your friend’s question.

#### B Make a Comparison

1. What did the Lord reveal in Doctrine and Covenants 91 about how to find the truth in the Apocrypha?

2. How might this counsel apply to books other than those related to the scriptures, such as school textbooks?

# Doctrine and Covenants 92

## Be a Lively Member

Some revelations in the Doctrine and Covenants may seem very personal or practical for a specific time in Church history. We may think that those revelations do not apply to us today, but there are usually principles taught in them that could be applied in different ways at many different times. As you read Doctrine and Covenants 92—a very short and specific revelation—think about modern applications.

### Understanding the Scriptures



#### Doctrine and Covenants 92

**Lively** (v. 2)—Active,  
committed

#### Doctrine and Covenants 92:1—United Order

In Doctrine and Covenants 92, the term “united order” refers to a group of men the Lord called to work together to solve the debt problems of the Church (see D&C 82:11–19). These men covenanted to live the law of consecration and do all they could to raise the money necessary to free the Church from debt. The group was also called the “united firm” in some of the minutes of their meetings. Although they were not entirely successful, the instructions the Lord gave this group—found in several sections of the Doctrine and Covenants—help us better understand the law of consecration and the blessings it holds for those who are obedient. In Doctrine and Covenants 92, the Lord commanded that Frederick G. Williams, who had been recently called as a counselor to the Prophet Joseph Smith (see D&C 90:6), be received as a member of this order.

### Studying the Scriptures



Do activity A as you study Doctrine and Covenants 92.

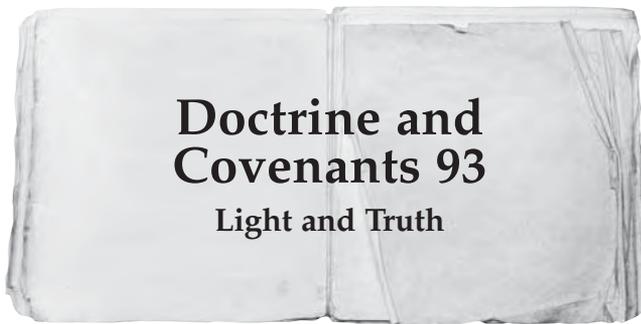
#### A Give an Example



The following are some opportunities to serve in the Church. For each one, give an example of what a person who held the calling might do in order to be a “lively member,” as the Lord counseled in Doctrine and Covenants 92:2.

1. A Primary teacher for seven-year-old children
2. A junior companion to a home teacher

3. The president of the Beehive class
4. A member of the ward youth service committee
5. The neighbor to an elderly couple



*The Prophet Joseph Smith gave no background for the revelation in Doctrine and Covenants 93; for that day, before he recorded the revelation, he simply wrote: "I received the following" (History of the Church, 1:343). Verse 19, however, gives us an idea about its purpose. From this revelation we can learn more about how to worship and who we worship.*



*You may ask, "What does 'worship' mean?" It means to honor and respect, to participate in formal religious activities, and to act in ways that help us become more godly. We know that we seek to worship Heavenly Father and Jesus Christ, but, as Elder James E. Talmage, who was a member of the Quorum of the Twelve Apostles, wrote: "The worship of which one is capable depends upon his comprehension of the worthiness characterizing the object of his reverence. Man's capacity for worship is a measure of his comprehension of God" (The Articles of Faith, 12th ed. [1961], 395–96). Thus, as you study Doctrine and Covenants 93, look for what it teaches about Heavenly Father and Jesus Christ and what you can do to become more like Them. Think deeply about this section, for it contains truths simple enough for children to understand and powerful enough to challenge the most learned and spiritual.*

## Understanding the Scriptures



### Doctrine and Covenants 93

<b>Forsaketh</b> (v. 1)—Repents of, gives up and never does again	<b>Sphere</b> (v. 30)—Limited amount of space
<b>Tabernacle</b> (vv. 4, 35)—Dwelling place	<b>Element</b> (v. 33)—Basic unit of physical matter
<b>Grace</b> (vv. 11–13, 20)—Strength and power from God that allows us to obtain eternal life and exaltation	<b>Rebuked</b> (v. 47)—Corrected, chastised
<b>Begotten through me</b> (v. 22)—Become sons and daughters of Christ by being baptized and born again of the Spirit	<b>Consent</b> (v. 51)—Agreement
	<b>Confounded</b> (v. 52)—Humiliated

### Doctrine and Covenants 93:6–18—The Record of John

The record of John referred to in Doctrine and Covenants 93 is a record kept by John the Baptist. The full record of John the Baptist is yet to be revealed, but it will come forth in the future. This record is not to be confused with the writings of John the Revelator, the Apostle, found in the New Testament. (See Neal A. Maxwell, "Not My Will, But Thine" [1988], p. 44.)

### Doctrine and Covenants 93:11–17—"Received Not of the Fulness at the First"

President Lorenzo Snow taught: "When Jesus lay in the manger, a helpless infant, He knew not that He was the Son of God, and that formerly He had created the earth. . . . He grew up to manhood, and during His progress it was revealed unto Him who He was, and for what purpose He was in the world. The glory and power He possessed before He came into the world was made known unto Him" (in Conference Report, Apr. 1901, 3).

### Doctrine and Covenants 93:12–13, 19–20—"Grace for Grace" and "Grace to Grace"

Grace refers to receiving strength and power from God. Doctrine and Covenants 93:12 teaches that Jesus Christ received "grace for grace." As He grew, He received help and spiritual gifts from His Father. Verse 13 teaches that Jesus "continued from grace to grace, until he received a fulness." He progressed in the help, strength, and power He received from His Father—from one level to another—until He received that fulness. As we remain faithful and obedient to the commandments, we too "shall receive grace for grace" (v. 20) and "in due time receive of his fulness" (v. 19).

### Doctrine and Covenants 93:21–23, 25, 29, 38—"In the Beginning"

Eternity has no beginning and no end, and we are eternal beings. The phrase "in the beginning," or "from the beginning," in Doctrine and Covenants 93 refers to a time when things pertaining to this mortal experience were at their beginning. In that beginning our Heavenly Father presented His great plan of happiness, which enables us to become like Him.

### Doctrine and Covenants 93:40–50—"Bring Up Your Children in Light and Truth"

In Doctrine and Covenants 93:36–39, the Lord taught what light and truth are and how they can be lost, or taken away. And, in verse 40, He commanded parents to "bring up your children in light and truth." Elder Marion G. Romney, who was a member of

the Quorum of the Twelve Apostles and later a counselor in the First Presidency, warned that “the failure of parents to teach their children affects not only them and their children but whole civilizations.

“Such failure contributed to the wickedness that brought on the flood; it contributed to the fall of ancient Israel, and to the destruction of the Book of Mormon peoples” (in Conference Report, Apr. 1969, 108–9).



Speaking to the priesthood holders of the Church, President Harold B. Lee said: “Our youth are in danger. Keep your home ties strong, brethren. See to it, as we have all tried to say, and as I have repeated it many times . . . that ‘the greatest of the Lord’s work you brethren will ever do as fathers will be within the walls of your own home.’ Don’t neglect your wives, you brethren. Don’t neglect your children. Take time for family home evening. Draw your children

around about you. Teach them, guide them, and guard them. There was never a time when we needed so much the strength and the solidarity of the home. If we will do that, this church will grow by leaps and bounds in strength and influence throughout the world” (in Conference Report, Apr. 1973, 130; or *Ensign*, July 1973, 98).

President Gordon B. Hinckley counseled: “Parents, safeguard your families. Bring up your children in light and truth as the Lord has commanded. Shower them with love, but do not spoil them. Share your testimony with them. Read the scriptures together. Guide and protect them. You have no greater blessing and no greater responsibility than those whom the Lord has placed in your care. Pray together. There is no substitute for family prayer when all kneel together before the Lord” (in Conference Report, Apr. 1999, 117; or *Ensign*, May 1999, 89).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Doctrine and Covenants 93.

### A What Did You Learn?

In Doctrine and Covenants 93:19, the Lord said He gave us “these sayings [vv. 1–18] that you may understand and know *how* to worship, and know *what* you worship” (italics added) so that we may eventually receive the fulness of the Father—which is exaltation (see D&C 132:6, 19–20). You may want to review again the brief discussion of worship in the introduction to Doctrine and Covenants 93 in this study guide.

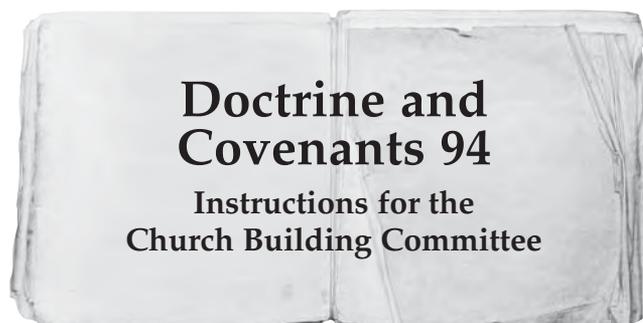
1. Make two columns in your notebook and label them “How to Worship” and “Who We Worship.” Under the appropriate column, list what you learn from Doctrine and Covenants 93:1–18. Explain what each truth teaches you about how to worship or what you worship.
2. What are you going to do differently because of what you learned?

### B How Important Is It?

Sometimes the simplest truths are the most important and powerful. Study Doctrine and Covenants 93:20, 26–28, 36–39 and write what it teaches about the importance of keeping the commandments.

### C “I Have Commanded You”

1. Summarize the counsel the Lord gave in Doctrine and Covenants 93:40–50 to the three members of the First Presidency and the bishop in Kirtland, Ohio.
2. Why was it important for the Lord to give those Church leaders counsel about their families?
3. List three things you plan to do when you are a parent to raise your family in harmony with the counsel the Lord gave in these verses (see also the “Understanding the Scriptures” section for Doctrine and Covenants 93:40–50).



*The Church currently builds many buildings throughout the world, such as ward and stake meetinghouses, temples, and seminary and institute buildings. When the revelation given in Doctrine and Covenants 94 was given, however, the Saints had not built any buildings. The Lord had commanded the construction of a building—the Kirtland Temple, but the members had not yet begun building it. In this revelation, the Lord commanded the Church to build two more buildings. As you study this revelation, think about what the Lord’s command to build those two buildings and the temple teaches about what is necessary as a foundation to God’s work.*



## Understanding the Scriptures



### Doctrine and Covenants 94

Commence (v. 1)—Begin : Court (vv. 4–5, 11)—Assembly hall

## Studying the Scriptures



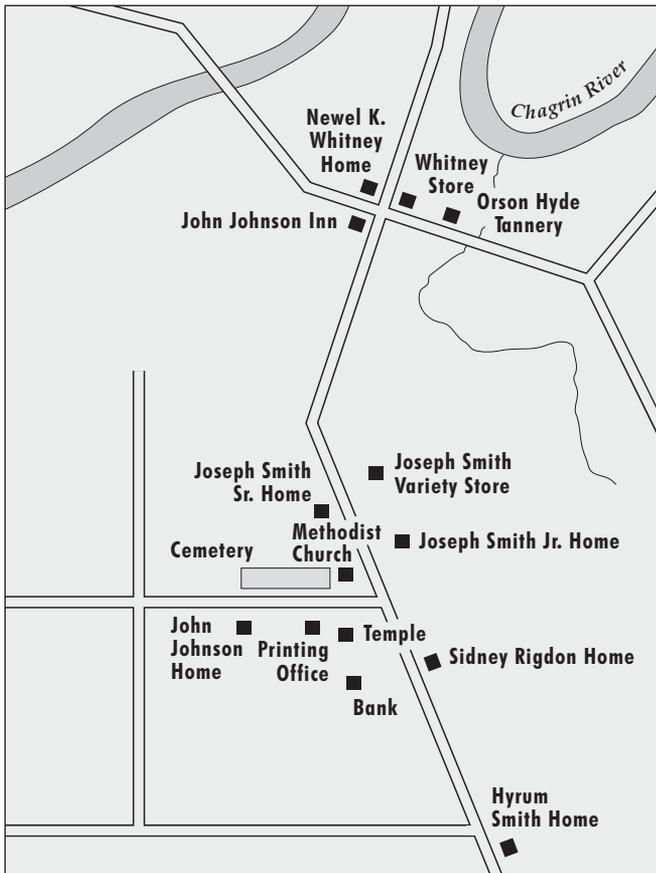
Do activity A or B as you study Doctrine and Covenants 94.

### A Building and Priorities

List the first three buildings the Lord commanded the Church to build in this dispensation (see D&C 94:1, 3, 10) and explain the purpose of each.

### B Apply the Principle

All Church buildings are dedicated with a prayer given by a priesthood leader assigned by those in authority. Read Doctrine and Covenants 94:8–9, 12 to learn what the Lord expected of dedicated buildings. Explain how this applies to our Church buildings today.



Early Kirtland landmarks

## Doctrine and Covenants 95

### Build My House!

Why do some people sometimes wait to act on an assignment from the Lord? Nearly six months had passed since the Lord

had given commandments regarding the building of a temple in Kirtland, and the construction had not begun. Doctrine and Covenants 95 helps us understand how the Lord feels when we delay doing what He asks. We also learn about the consequences of such inaction on our part and why and how the Lord corrects us and helps us to repent.

Hopefully, we will all be like the Prophet Joseph Smith and others who were with him when this revelation was given. President Brigham Young later said: “Without revelation, Joseph could not know what was wanted, any more than any other man, and, without commandment, the Church were too few in number, too weak in faith, and too poor in purse, to attempt such a mighty enterprise. But by means of all these stimulants, a mere handful of men, living on air, and a little hominy and milk, and often salt or no salt, when milk could not be had; the great Prophet Joseph, in the stone quarry, quarrying rock with his own hands; and the few then in the Church, following his example of obedience and diligence wherever most needed; with laborers on the walls, holding the sword in one hand to protect themselves from the mob, while they placed the stone and moved the trowel with the other, the Kirtland temple—the second house of the Lord, that we have any published record of on the earth, was so far completed as to be dedicated” (Discourses of Brigham Young, 415).

## Understanding the Scriptures



### Doctrine and Covenants 95

**Chasten, chastened** (vv. 1–2, 10)—Discipline, punish

**Rebuked** (v. 2)—Corrected

**Grievous** (vv. 3, 6, 10)—Serious

**Endow** (v. 8)—Provide with a spiritual gift, bless

### Doctrine and Covenants 95:4—“My Strange Act”

The phrase “my strange act” comes from Isaiah 28:21, where the Lord said He would correct a people who did not believe they had any need to repent. In our day, the message of the Restoration of the gospel is preached to many who believe they already have the truth. People in this situation might consider our efforts strange. Furthermore, the Restoration of the gospel and the establishment of the true Church upon the earth is a strange occurrence to people who consider belief in revelation, heavenly visitations, and other spiritual matters to be foolishness.

### Doctrine and Covenants 95:14—The Lord Showed Three People the Plan

The members of the First Presidency were the three to whom the Lord showed the plan for building the Kirtland Temple. Temple architect Truman O. Angell reported:

“Frederick G. Williams, one of President Smith’s counselors, came into the temple, when the following dialogue took place in my presence.

“Carpenter Rolph said: ‘Doctor, what do you think of the house?’

“[Frederick G. Williams] answered: ‘It looks to me like the pattern precisely.’ Then he related the following: ‘Joseph received the word of the Lord for him to take his two counselors, Williams and

Rigdon, and come before the Lord, and He would show them the plan or model of the house to be built. We went upon our knees, called on the Lord, and the building appeared within viewing distance: I being the first to discover it. Then all of us viewed it together. After we had taken a good look at the exterior, the building seemed to come right over us; and the make-up of this hall seemed to coincide with what I there saw to a minutia [the smallest detail]" (in Marvin E. Smith, "The Builder," *Improvement Era*, Oct. 1942, 630).



The Kirtland Temple

### Doctrine and Covenants 95:16–17—Purposes of the Kirtland Temple

A major purpose for the Kirtland Temple was to be a place where the Lord could restore keys of the priesthood necessary to do the work done in temples today (see D&C 110). It also served as a meetinghouse and a school.

## Studying the Scriptures

Do two of the following activities (A–D) as you study Doctrine and Covenants 95.

### A Why Does the Lord Chasten Us?

We often do not like being chastened or disciplined. Sometimes we humbly accept correction, but we are often tempted to become offended or even angry. According to Doctrine and Covenants 95:1–2, why does the Lord chasten us?

### B What Is Offensive to the Lord?

1. Find the phrase "very grievous sin" in Doctrine and Covenants 95:3, 6, 10. List the three sins the Church members committed that displeased the Lord.
2. According to verses 4–8 and 11–12, what were the consequences of those sins?

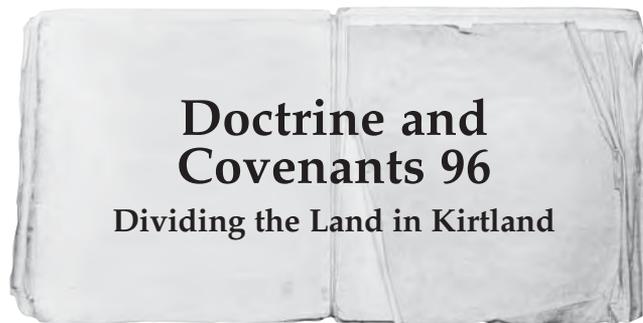
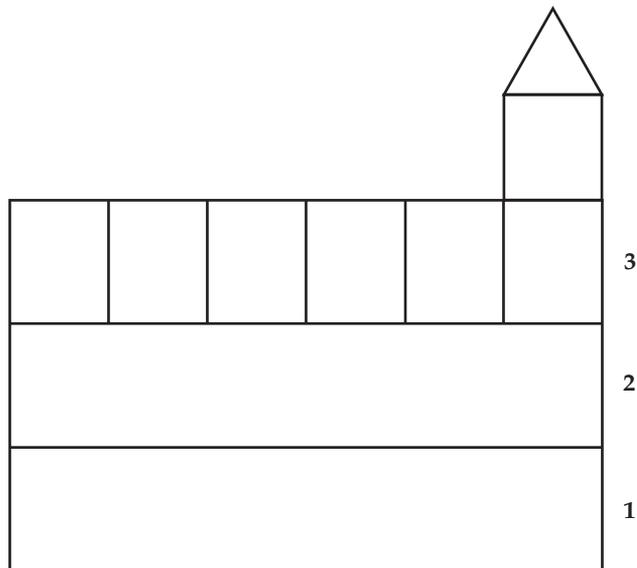
3. In verses 13–14, what did the Lord say about how the Saints could repent of their neglect of building the temple.

### C Draw a Picture or Diagram

Consider the principle the Lord taught in Doctrine and Covenants 95:12 (see also 2 Nephi 7:10–11). Draw a picture or a diagram that could represent that principle.

### D Label the Drawing

In your notebook, make a simple drawing of the Kirtland Temple like the one shown below. Using what you read in Doctrine and Covenants 95:13–17, label the parts of the temple and note the purpose of each level or room.



*In order to build the temple and otherwise further the Lord's work in Kirtland, Ohio, the Church purchased 103 acres from a man named Peter French (see diagram in the "Understanding the Scriptures" section). This purchase included a building that served as a public house and hotel (the house referred to in D&C 96:9). Church leaders could not agree on how to divide up the land for the benefit of everyone, and so the Prophet Joseph Smith inquired of the Lord. As you read Doctrine and Covenants 96, notice what the Lord said was important to His work as He gave counsel in this temporal matter.*

## Understanding the Scriptures



### Doctrine and Covenants 96

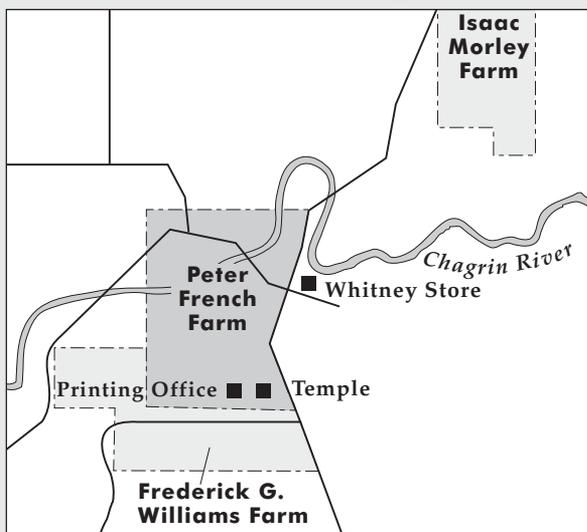
**Expedient** (vv. 1, 5–6, 8)—Appropriate, desirable

**Mine order, the order** (vv. 4, 8)—The united order (see the “Understanding the Scriptures” section for D&C 92:1, p. 105)

**Subduing** (v. 5)—Humbling, making soft or teachable

**Incumbrances** (v. 9)—Debts

### Doctrine and Covenants 96 Heading—French Farm



### Doctrine and Covenants 96:2—Newel K. Whitney to Take Charge of the Land

Newel K. Whitney was the bishop in Kirtland, Ohio. As previously revealed (see D&C 42; 51; 72), the bishop was responsible for temporal matters in the Church. Consequently, he was given the responsibility for the land upon which the temple was to be built. This is also an important reminder to us today—the scriptures, teachings of the prophets, and the Church handbooks often contain ways to resolve problems we face in administering the Church.

### Doctrine and Covenants 96:6–9—John Johnson

John Johnson lived in Hiram, Ohio, when he first met the Prophet Joseph Smith and joined the Church. The Prophet Joseph and his family lived with the Johnsons for a time. It was in the Johnson home that the revelation in Doctrine and Covenants 76 was received. In Doctrine and Covenants 96, the Lord gave Brother Johnson an assignment to take care of the Peter French hotel and set up the Church’s printing operations there. When the united order was disbanded, the hotel was given to Brother Johnson and it was known as “Johnson’s Inn.”



Johnson’s Inn

## Studying the Scriptures



Do activity A or B as you study Doctrine and Covenants 96.

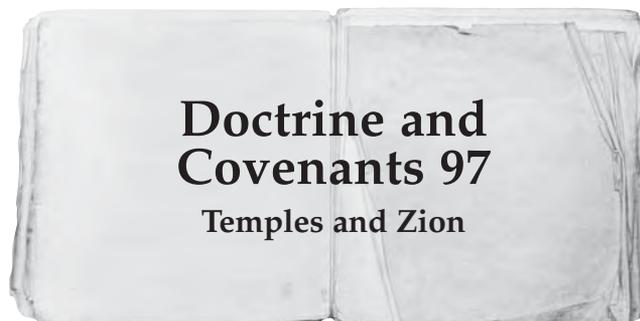
### A What and Why

In Doctrine and Covenants 96:1, the Lord said it was “expedient” to make the stake in Kirtland strong.

1. Based on the Lord’s counsel in Doctrine and Covenants 96, what do you think would make the Kirtland stake strong?
2. For each suggestion you listed, note why you think it would make the stake stronger.

### B The Value of the Scriptures

1. According to Doctrine and Covenants 96:5, what effect can the Lord’s word have on people?
2. Using your Topical Guide, find two other important effects the scriptures can have on people. Write the effects and their scripture references in your notebook. You may want to write the references next to Doctrine and Covenants 96:5 in your scriptures.



*As you have learned in your study of the Doctrine and Covenants, one of the purposes of the Restoration of the gospel in the latter days is to establish Zion—a pure people prepared to meet their God and live in His presence. In Doctrine and Covenants 97, the Lord spoke more about Zion, and especially what would help Zion “prosper, and spread herself and become very glorious” (v. 18). Carefully consider what the Lord taught in this revelation because it also applies to us today as we seek to build and establish Zion.*

## Understanding the Scriptures



### Doctrine and Covenants 97

**Subjected to** (heading)—Made to endure

**Severe** (heading)—Very difficult or intense

**Abideth in me** (v. 3)—Continues being obedient to me

**Multiplicity** (vv. 5, 28)—Great number

**Residue** (v. 6)—Rest, remaining number

**Yieldeth** (v. 9)—Produces

**House** (vv. 10, 12, 15)—Temple

**Defiled** (vv. 15, 17)—Made unclean

**Terrible** (v. 18)—Dreadful to enemies, formidable

**Vengeance** (vv. 22, 26)—Judgment for evil actions

**Scourge** (v. 23)—Punishment

**Vex** (v. 23)—Disturb, trouble

**Stayed** (v. 23)—Held back

**Indignation** (v. 24)—Displeasure, anger

### Doctrine and Covenants 97:3–6—The School in Zion

Parley P. Pratt presided over a school in Missouri. It was called the School of the Elders and consisted of about sixty students who met out in the open air once a week. Many great and marvelous things were manifest and taught at this school.

### Doctrine and Covenants 97:21—“Zion—THE PURE IN HEART”

President Spencer W. Kimball explained: “Zion consists of the pure in heart—those who are sanctified and whose garments are washed white through the blood of the Lamb (see Alma 13:11). These are they who take charity as a mantle and serve others out of a pure heart” (in Conference Report, Sept.–Oct. 1978, 114; or *Ensign*, Nov. 1978, 76).

## Studying the Scriptures

Do two of the following activities (A–D) as you study Doctrine and Covenants 97.

### A Develop a Definition

In Doctrine and Covenants 97:2, the Lord said that He shows mercy to the meek. A clue to what *meekness* means is found at the end of verse 1. Using the study helps in the Latter-day Saint editions of the scriptures, look up additional scriptures on meekness. Then write what *meekness* means and list at least two reasons why you would want to be described as a meek person.

### B Accepted of the Lord

Imagine that a friend said to you: “I know the Church is true and I want to do what is right. How do I know if the way I’m living my life is acceptable to the Lord?” Answer the question by explaining Doctrine and Covenants 97:8–9. Write in your notebook what you would say.

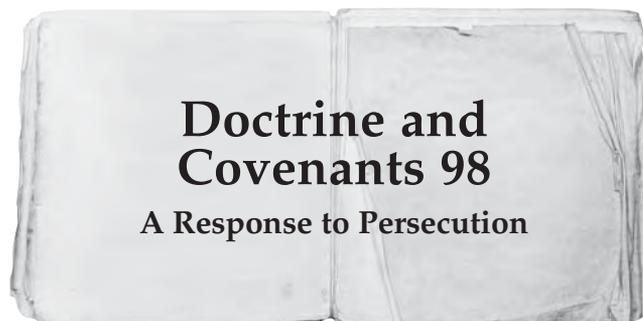
### C Write Questions

In Doctrine and Covenants 97:10–19, the Lord explained several important principles related to building a temple in Zion (Missouri). Write at least four questions about temples that could be answered by principles taught in these verses. These principles apply to temple building in our day as well.

### D Reasons for a Temple Recommend

Read Doctrine and Covenants 97:15–17 and answer the following questions:

1. Why isn’t everyone allowed to enter temples and participate in the ordinances?
2. Why should we be honest about our worthiness to attend the temple?



On July 20, 1833, an anti-Mormon mob charged into the Church’s printing office, which was also the home of W. W. Phelps. They destroyed the printing press and most of the copies of the nearly completed Book of Commandments, threw furniture into the street, and tore up much of the building. They then caught Bishop Edward Partridge and Brother Charles Allen and demanded that these two men deny their testimonies of the Book of Mormon or be forced to leave the county. They refused, and the mob tarred and feathered them.

Three days later, mobs returned and destroyed homes and businesses belonging to Church members. Some of the Church leaders offered their lives to the mob if the mob would promise to leave the rest of the Saints alone, but this offer was refused. Instead they forced Church leaders to sign an agreement to leave Jackson County, Missouri, by January. Oliver Cowdery was sent to Ohio to inform the Prophet Joseph Smith about these events. Before Brother Cowdery arrived, the Prophet had received the revelation found in Doctrine and Covenants 98 and sent it back to the Saints in Missouri.

Imagine how those Church members might have felt. Perhaps you have had experiences that help you understand. In such situations we might ask: “Why do bad things sometimes happen when we are trying to do what the Lord has asked? What should we do about it? What lessons can we learn during these times? If someone is hurting us, is it right to seek revenge?” As you read Doctrine and Covenants 98, remember that its words are those of the Lord Jesus Christ. It teaches how He wants us to respond to persecution. Try to not only understand what this revelation meant to the Saints in Missouri, but consider also how it applies to you today.

## Understanding the Scriptures



### Doctrine and Covenants 98

**Inclination** (heading)—Natural feeling

**Retaliation** (heading)—Repaying a wrong action with another wrong action

**Immutable** (v. 3)—Cannot be changed

**Justifiable** (v. 5)—Acceptable, able to be defended as right

**Cleave** (v. 11)—Hold, cling

**Precept** (v. 12)—Commandment, direction

**Abide in** (v. 15)—Live in, obey

**Renounce** (v. 16)—Reject

**Detestable** (v. 20)—Wicked, offensive to the Lord

**Revile** (vv. 23, 25)—Insult, speak abusively

**Accounted unto you** (v. 24)—Considered

**Meted out as a just measure unto you** (v. 24)—Something that was deserved

**Ancients** (v. 33)—People who lived a long time ago

**Vengeance** (vv. 28, 48)—Justifiable punishment

**Avenged, avenge** (vv. 37, 45)—Administered justifiable punishment

### Doctrine and Covenants 98:16—“Renounce War and Proclaim Peace”

In a statement given during World War II, after quoting the first part of Doctrine and Covenants 98:16, the First Presidency said:

“Thus the Church is and must be against war. The Church itself cannot wage war, unless and until the Lord shall issue new commands. It cannot regard war as a righteous means of settling international disputes; these should and could be settled—the nations agreeing—by peaceful negotiation and adjustment.

“But the Church membership are citizens or subjects of sovereignties over which the Church has no control. The Lord Himself has told us to ‘befriend that law which is the constitutional law of the land’: [They quote Doctrine and Covenants 98:4–7.]

“While by its terms this revealed word related more especially to this land of America, nevertheless the principles announced are worldwide in their application, and they are specifically addressed to ‘you’ (Joseph Smith), ‘and your brethren of my church.’ When, therefore, constitutional law, obedient to these principles, calls the manhood of the Church into the armed service of any country to which they owe allegiance, their highest civic duty requires that they meet that call” (in Conference Report, Apr. 1942, 94).

### Doctrine and Covenants 98:23—“Bear It Patiently”

Bishop Edward Partridge was an example of the counsel the Lord gave in the last half of Doctrine and Covenants 98. Speaking of the time in Jackson County, Missouri, when he was tarred and feathered by a mob, he wrote: “I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and as to myself, I was so filled with the Spirit and love of God, that I had no hatred towards my persecutors or anyone else” (in *History of the Church*, 1:391).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Doctrine and Covenants 98.

### A Not Easy

In Doctrine and Covenants 98, the Lord’s counsel to the persecuted Saints in Missouri might not be seen as a natural or easy response to the situation.

1. Think about the situation of the Missouri Saints who were being persecuted and driven from their homes. What counsel in Doctrine and Covenants 98:1–3 do you think they might have found difficult?
2. Write about a time when you experienced, or saw someone else experience, much affliction but could “fear not,” “be comforted,” “rejoice evermore,” “give thanks,” or see later that it worked “together for your good.”

### B Give Some Advice

Imagine that a new convert to the Church asked you the Church’s position on an upcoming election. Using Doctrine and Covenants 98:4–10 as a guide, what ideas would you explain to this person? Write at least three ideas, noting the verses that support each idea.

### C Commandments and Promises

1. Make two columns in your notebook and label them “Commandments” and “Promises.” List each commandment and promise you find in Doctrine and Covenants 98:11–18 in the appropriate column.
2. If you had been living in Missouri at the time this revelation was given, which of those commandments and promises would have most affected you? Why?

## Doctrine and Covenants 99

### A Mission Call for John Murdock



John Murdock (1792–1871) and his family joined the Church when the first missionaries passed through Kirtland, Ohio, in the fall of 1830. On May 1, 1831, while they were living in Orange township, his wife, Julia, died while giving birth to twins. The previous day, April 30, 15 miles away in Kirtland, Emma Smith had also given birth to twins—both of whom died. Unable to

properly care for his motherless children, Brother Murdock allowed the Prophet Joseph and Emma Smith to adopt his twins—Julia and Joseph. The baby Joseph later died due to sickness and exposure on a night when the Prophet Joseph was tarred and feathered in Hiram, Ohio.

As you read Doctrine and Covenants 99, think about the sacrifices the Lord asked of Brother Murdock. What sacrifices are required of missionaries today? How are they similar to what the Lord asked of Brother Murdock? How are they different?

John Murdock fulfilled his mission and accepted many other callings throughout his life. He died faithful to the Lord and the Church.

## Understanding the Scriptures



### Doctrine and Covenants 99

#### Doctrine and Covenants 99:4—“Cleanse Your Feet”

See the “Understanding the Scriptures” section for Doctrine and Covenants 24:15 (p. 36).

#### Doctrine and Covenants 99:6—Provide for Your Children before Leaving

“In 1832 [John Murdock] sent his three oldest children to Bishop Partridge in Missouri with some means for their support. Joseph [Smith] kept Julia, whose twin brother (Joseph) died in the Hiram persecutions in March, 1832. Bro. Murdock sold his property, and sent some of the money obtained thereby to Bishop Partridge in Missouri for the support of his children and he also gave some to Brother Joseph. Thus he was prepared to preach the gospel” (Andrew Jenson, *Latter-day Saint Biographical Encyclopedia*, 4 vols. [1901–36], 2:363).

President Ezra Taft Benson told about when his father, George T. Benson, with a wife and seven children, received a mission call:

“We gathered around the old sofa in the living room, and Father told us about his mission call. Then Mother said: ‘We’re proud to know that Father is considered worthy to go on a mission. We’re crying a bit because it means two years of separation.’ . . .

“And so Father went on his mission. Though at the time I did not fully comprehend the depths of my father’s commitment, I understand better now that his willing acceptance of this call was evidence of his great faith” (in Conference Report, Oct. 1986, 60; or *Ensign*, Nov. 1986, 46).



The Church does not ask men to leave their wives and children and serve missions today. We can, however, encourage and support grandparents as they accept mission calls and leave family behind to serve the Lord. In doing so, we may receive the same blessings Church members enjoyed in previous generations.

## Studying the Scriptures



Do activity A or activities B and C as you study Doctrine and Covenants 99.

### A Conduct an Interview

Ask a missionary or a returned missionary questions about what it is like to declare the word of God through the power of the Holy Spirit, as mentioned in Doctrine and Covenants 99:2. Write down the answers. This can give you insight into verse 2.

### B Use Other Scriptures to Clarify

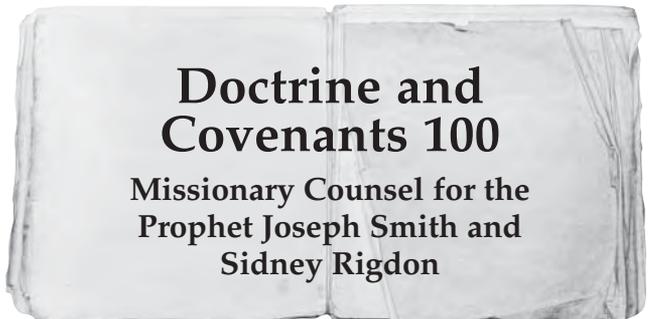
In Doctrine and Covenants 99:3, the Lord said we should receive His servants “as a little child.” Read Mosiah 3:19 and explain how that scripture clarifies what it means to do this.

### C Apply It to Today

1. The Lord asked John Murdock to leave his family and serve a mission. What sacrifices do missionaries today make in order to serve?
2. Why did Brother Murdock and why do missionaries today make these sacrifices?

## Doctrine and Covenants 100

### Missionary Counsel for the Prophet Joseph Smith and Sidney Rigdon



*It is sometimes difficult for a missionary to leave home, family, and friends. The Prophet Joseph Smith and Sidney Rigdon were no different from other missionaries. What did the Lord say to them (and us) in Doctrine and Covenants 100?*

## Understanding the Scriptures



### Doctrine and Covenants 100

Effectual (v. 3)—Productive	: Solemnity (v. 7)—With dignity, seriousness
Confounded (v. 5)—Put to shame and silence, humiliated	: Expounding (v. 11)—Explaining, teaching

## Doctrine and Covenants 100:3—“An Effectual Door Shall Be Opened”

One result of the Prophet Joseph Smith and Sidney Rigdon’s short mission was that “Joseph’s visit gave the work there considerable spark” (*Church History in the Fulness of Times*, 117).

## Studying the Scriptures

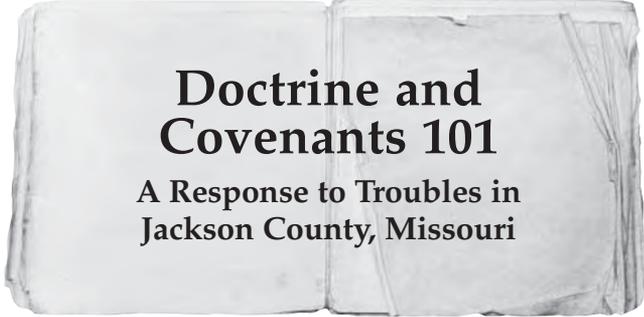
Do activities A and B as you study Doctrine and Covenants 100.

### A Write a Letter

What would you write to encourage a friend serving a mission who wrote you about how much he missed home? What teachings could you use from Doctrine and Covenants 100:1–8, 12–17 in your letter? For each teaching you use, briefly explain how and why you would use it.

### B Describe the Differences

In Doctrine and Covenants 100:9–11, the Lord outlined the differences between the Prophet Joseph Smith’s roles and responsibilities and those of Sidney Rigdon. In your notebook, describe those differences.



## Doctrine and Covenants 101

### A Response to Troubles in Jackson County, Missouri



*The Saints in Missouri began to experience much persecution in the summer of 1833. As a result, Church members agreed to leave Jackson County by January 1834. In October and November 1833, however, the persecution again became intense. Mobs gathered and whipped some of the Saints; destroyed houses, furniture, crops, and animals; and drove hundreds of Latter-day Saints from their homes just as*

*winter was coming on. Most of the Church members crossed the Missouri River into Clay County and set up temporary shelter. The Prophet Joseph Smith wrote: “The scene was indescribable, and would have melted the hearts of any people upon earth, except the blind oppressor, and the prejudiced and ignorant bigot” (History of the Church, 1:437).*

*Why did the Lord allow the Saints to be driven from their homes? For that matter, why did those people in Missouri act so violently against the Saints? What would become of Zion? Six days before he received the revelation in Doctrine and Covenants 101, the Prophet Joseph Smith wrote: “Now, there are two things of which I am ignorant; and the Lord will not show them unto me, perhaps for a wise purpose in Himself—I mean in some respects—and they are these: Why God has suffered so great a calamity to come upon Zion, and what the great moving cause of this great affliction is; and again, by what means He will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that they are not plainly shown unto me; but there are some things that are plainly manifest which have incurred the displeasure of the Almighty” (History of the Church, 1:454).*

*As you read Doctrine and Covenants 101, notice the revelation the Lord gave the Prophet concerning those two things he felt ignorant about: why God allowed the Church members to suffer such harsh persecutions and how He would help them regain possession of Zion. Since each of us faces disappointment and discouragement when life does not always turn out the way we thought or hoped it would, this revelation holds useful instruction for everyone. Furthermore, the Lord’s answers to the Prophet Joseph’s questions teach us more about His work in the latter days and His Second Coming.*

## Understanding the Scriptures

### Doctrine and Covenants 101

<b>Jarrings</b> (v. 6)—Disputes, disagreements	<b>Accounted</b> (v. 39)—Considered
<b>Envyings</b> (v. 6)—Jealousies	<b>Trodden</b> (v. 40)—Stepped on, trampled
<b>Esteemed lightly</b> (v. 8)—Considered to be of little value	<b>Abased</b> (v. 42)—Humbled
<b>Indignation</b> (vv. 10–11)—Justified or righteous anger	<b>Redemption</b> (vv. 43, 76)—Restoration, rescue
<b>Tabernacle</b> (v. 23)—Dwelling place of the Lord	<b>Hedge</b> (vv. 46, 51, 53–54)—Fence, protective barrier
<b>Corruptible</b> (v. 24)—Imperfect, mortal	<b>Exchangers</b> (v. 49)—Bankers, people who make investments
<b>Fervent</b> (v. 25)—Intense, powerful	<b>At variance</b> (v. 50)—Having differing opinions, disagreements
<b>Enmity</b> (v. 26)—Hostility, hatred	

**Residue** (vv. 55, 58, 71)—Remaining number

**Straightway** (vv. 56, 60)—Directly, without delay

**Avenge me of** (vv. 58, 83)—Bring a just punishment upon

**Secured in the garner** (v. 65)—Made safe in the storage places

**Tares** (vv. 65–66)—Weeds in a grain field

**Importune for redress** (v. 76)—Ask or plead to make things right

**Constitution** (v. 77)—Set of basic rules or regulations, the Constitution of the United States

**Suffered** (v. 77)—Allowed

**Futurity** (v. 78)—The future

**Bondage** (v. 79)—Servitude

**Fury** (v. 89)—Anger

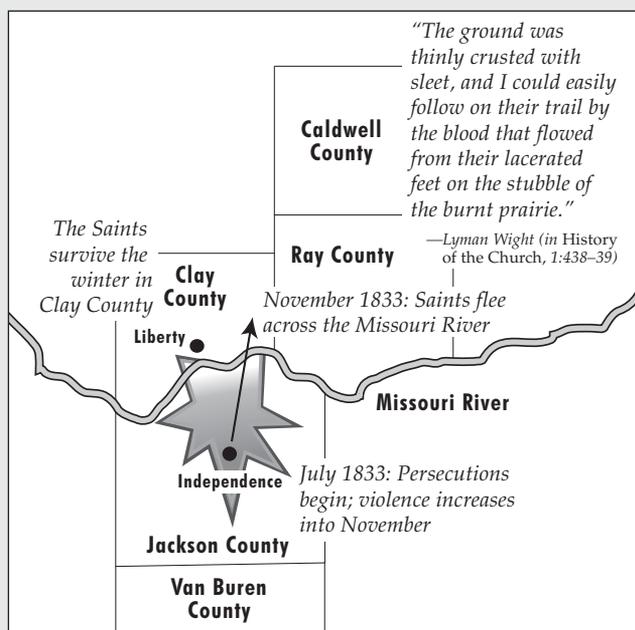
**Vex** (v. 89)—Trouble, punish

**Stewards** (v. 90)—People in charge of and having responsibilities for something

**Befall** (v. 98)—Happen to

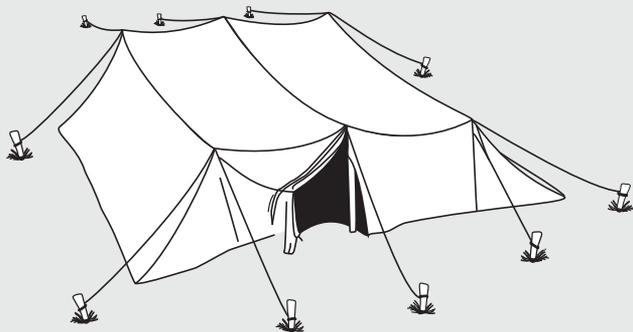
**Hold claim** (v. 99)—Keep their ownership

### Doctrine and Covenants 101 Heading—Where Were the Saints in December 1833?



### Doctrine and Covenants 101:21–22—Stakes of Zion

The Lord’s kingdom on earth has sometimes been compared to a tent supported by its stakes (for examples, see Isaiah 54:2; Moroni 10:31). The Church, like a tent, provides safety and refuge and is held firmly in place by its stakes (see D&C 45:66–67; 82:14)—groups of Saints gathered to teach and support one another. It spreads out and covers the earth.



In Doctrine and Covenants 101, the Lord indicated that all of the members of the Church would not be gathered to Jackson County, Missouri, because there would not be enough room. Instead, members were to gather into stakes of Zion. These stakes are also “holy places” where Church members receive the same blessings as those living in the center place of Zion (see also D&C 115:5–6).

### Doctrine and Covenants 101:30—“The Age of a Tree”

President Joseph Fielding Smith taught that during the Millennium “there will be no death until men are old. Children will not die but will live to the age of a tree. Isaiah says this is 100 years [see Isaiah 65:20–22]” (*Doctrines of Salvation*, 1:86–87).

### Doctrine and Covenants 101:39–40—Salt Losing Its Savor

Elder Carlos E. Asay, who was a member of the Presidency of the Seventy, told priesthood holders:

“A world-renowned chemist told me that salt will not lose its savor with age. Savor is lost through mixture and contamination. Similarly, priesthood power does not dissipate with age; it, too, is lost through mixture and contamination.

“When a young man or older man mixes his thoughts with pornographic literature, he suffers a loss of savor.

“When a priesthood bearer mixes his speech with lies or profanity, he suffers a loss of savor.

“When one of us follows the crowd and becomes involved in immoral acts and the use of drugs, tobacco, alcohol, and other injurious substances, he loses savor” (in Conference Report, Apr. 1980, 60; or *Ensign*, May 1980, 42).

### Doctrine and Covenants 101:81–90—The Parable of the Woman and the Unjust Judge

After receiving Doctrine and Covenants 101, Church leaders pleaded for help from local judges. Unfortunately, many of them were mobbers who had driven the Saints from their homes in the first place. They next went before Governor Dunklin of Missouri and asked him to make things right. He suggested they document the wrongs they believed had occurred. They did this and returned to the governor. He then did little to help them. Five years later the Saints were driven out of the state of Missouri and appealed to the President of the United States, Martin Van Buren. The Prophet Joseph Smith himself pleaded their case to him. The Prophet recorded: “During my stay I had an interview with Martin Van Buren, the President, who treated me very insolently, and it was with great reluctance he listened to our message, which, when he had heard, he said: ‘Gentleman, your cause is just, but I can do nothing for you;’ and ‘If I take up for you I shall lose the vote of Missouri’ ” (*History of the Church*, 4:80).

## Studying the Scriptures

Do four of the following activities (A–G) as you study Doctrine and Covenants 101.

### A Finish the Sentences

Using what you learn in Doctrine and Covenants 101:1–9, finish the following sentences:

1. The Lord allowed the persecution of the Saints in Missouri because . . .
2. In spite of the mistakes of the Missouri Saints, the Lord intends to . . .
3. Like the prophet Abraham, Church members must be . . .
4. If members of the Church cannot endure chastening, they cannot be . . .
5. The Saints in Missouri were guilty of . . .
6. The Saints in Missouri were slow to hearken to God, so He was . . .
7. When life is easy, some Church members do not listen to the Lord, but when life is difficult . . .
8. In spite of the failings of the Missouri Saints, the Lord will . . .

### **B The Second Coming of Jesus Christ**

In Doctrine and Covenants 101, the Lord confirmed that Zion would still be established, good would eventually triumph over evil, and He would return to the earth and usher in a millennium of righteousness. Write five questions about the Second Coming of Christ and the Millennium that can be answered from Doctrine and Covenants 101:23–35. After each question, note the answer and the verse where it is found.

### **C Explain the Symbol**

The Lord compared His people to salt in Doctrine and Covenants 101:39–40. Think about the different ways salt is used and write about two ways Church members should be like salt (see also the “Understanding the Scriptures” section for D&C 101:39–40).

### **D Write a Modern Parable**

1. After studying the parable of the nobleman and the olive trees in Doctrine and Covenants 101:43–62, write a modern parable with the same message. Include updated versions of the following elements in your version:

People	Places	Events
1. Nobleman	1. Vineyard	1. Servants were told to plant 12 trees
2. Servants	2. Olive trees	2. Watchmen were told to watch for danger
3. Watchmen	3. Tower	3. They planted the olive trees
4. Enemy	4. Hedge	4. They wondered why they needed a guard in a time of peace
		5. They became slothful and disobedient
		6. An enemy destroyed the vineyard
		7. The nobleman was angry with his servants
		8. The vineyard was restored
		9. The stronghold of the enemy was torn down

2. Apply the parable of the nobleman and the olive trees by answering the following questions:
  - a. How might Church members your age be like the servants in the parable?
  - b. Who could the watchmen represent?
  - c. What could the tower represent?

### **E Now What?**

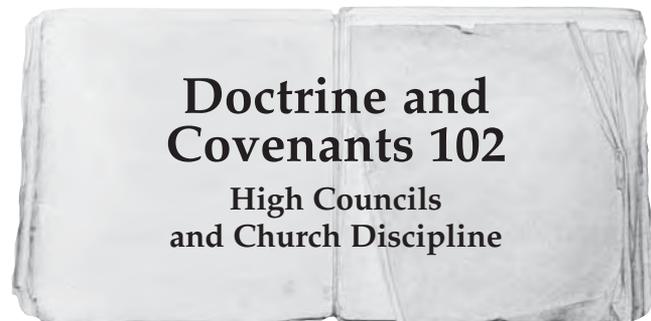
The Church members had not been obedient so that the Lord could bless them against their enemies, so they had to suffer the persecutions. What were they to do? Doctrine and Covenants 101:63–101 provides counsel for the Saints who were driven out of Zion and their homes. Summarize the Lord’s counsel as a list that could have been passed around as a reminder to the members.

### **F The Constitution of the United States**

Write three statements about the United States Constitution based on what the Lord said in Doctrine and Covenants 101:77–80.

### **G Answer the Original Questions**

In this study guide’s introduction to Doctrine and Covenants 101 is a quotation from the Prophet Joseph Smith that helps us understand what he wanted to know from the Lord before this revelation was given. Summarize the Lord’s answers to the two things the Prophet felt ignorant about.



*Although the Prophet Joseph Smith received the necessary priesthood keys of Church government from Peter, James, and John before the organization of the Church (see D&C 27:12–13), the Lord revealed more and more about how the Church should be organized and governed as its membership grew. For example, in 1830 the general leadership of the Church consisted of the First Elder and the Second Elder of the Church (Joseph Smith and Oliver Cowdery). In 1832 the Presidency of the High Priesthood was organized (see D&C 81), and that presidency also became the First Presidency of the Church in 1833. When Doctrine and Covenants 102 was given there were about 3,000 members of the Church—about the size of a stake today. Consequently, the Lord gave additional revelation on governing His growing Church by directing the Prophet Joseph Smith to organize the first high council.*

*This first high council of the Church was presided over by the First Presidency and handled matters concerning the*

whole Church. As other stakes were organized, however, the Lord gave revelation concerning a “Presiding High Council” of the Church (see D&C 107:33)—which was the Quorum of the Twelve Apostles—to handle matters concerning the whole Church, while each stake had a “standing high council” (see D&C 107:36) that handled matters pertaining to that stake only.



Today, each stake of the Church is presided over by a stake president and two counselors, and they are assisted in their duties by a stake high council—according to the pattern given in Doctrine and Covenants 102. President Stephen L. Richards, who served in the Quorum of the Twelve Apostles and as a counselor in the

First Presidency during his lifetime, said, “The genius of our Church government is government through councils” (in Conference Report, Oct. 1953, 86).

## Understanding the Scriptures



### Doctrine and Covenants 102

- Minutes** (heading)—The record of what occurred in a meeting
- Standing** (v. 3)—Permanent
- Vacancy** (v. 8)—Unfilled position
- Sanctioned, sanction** (vv. 8, 19)—Approved, accepted, sustained
- Convened, convenes** (vv. 8, 13)—Gathered in a formal meeting
- Cast lots by numbers** (v. 12)—Be assigned a number by chance
- Ascertain** (vv. 12, 34)—Determine, find out
- Commencing** (v. 12)—Beginning
- Impartially** (v. 20)—Fairly
- Manifest it** (v. 20)—Make it known
- Altered** (v. 21)—Changed
- A sufficiency** (v. 23)—Enough
- Foregoing** (v. 24)—What was written before
- Transmit** (v. 26)—Send, communicate
- Appeal, appealed** (vv. 27, 31, 33)—Ask for reconsideration

### Doctrine and Covenants 102:2, 12–33—“Settling Important Difficulties”

In addition to helping administer the programs of the Church, a high council helps the stake presidency in the disciplinary matters of the Church—following the pattern set in Doctrine and Covenants 102. Additional instructions are given in the *Church Handbook of Instructions*. A Church disciplinary council is held when a member commits serious violations of gospel principles, such as fornication, adultery, homosexual acts, abortion, criminal acts, apostasy, or abuse of spouse or children. Some disciplinary councils are held at the ward or branch level, while more serious cases are held at the stake or district level. These Church councils seek to bring the sinner to repentance through the Atonement of Jesus Christ while at the same time maintaining the integrity of the Church and protection of its members.

## Studying the Scriptures



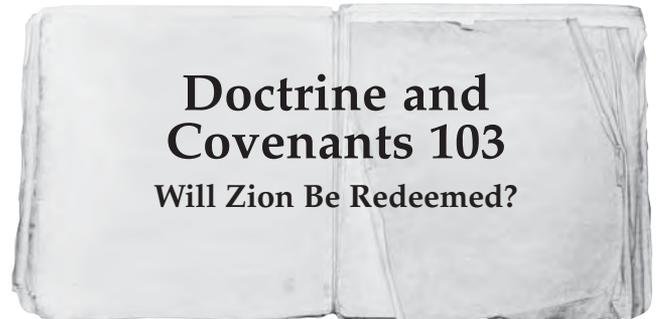
Do activities A and B as you study Doctrine and Covenants 102.

### A A Backup System

Doctrine and Covenants 102:9–11 refers to the President of the Church. It can also refer to the president of a stake. According to these verses, what happens if the president is unable to be in attendance or participate in a council?

### B What Happens?

Based on Doctrine and Covenants 102:13–29, summarize what happens in a stake disciplinary council.



The Saints in Jackson County, Missouri, experienced much persecution in 1833. In 1834 Church members in Missouri sent Parley P. Pratt and Lyman Wight to Kirtland, Ohio, to seek guidance from the Prophet Joseph Smith concerning their situation. Doctrine and Covenants 103 was given after the two men arrived and reported to the Prophet.

Although the Lord had explained in Doctrine and Covenants 101 some of the reasons the Saints’ enemies had been allowed to drive them from Zion, Church leaders and members still had questions. In particular, some of them desired to know if they could fulfill the Lord’s promise in Doctrine and Covenants 101:55–60, that at some time the “strength of [His] house” would go and redeem Zion. The last part of Doctrine and Covenants 103 came in answer to this question, and the Lord authorized the Prophet to organize what came to be known as Zion’s Camp—a group of 207 men, accompanied by 11 women and 11 children, who marched under the direction of the Prophet Joseph Smith and who were willing to fight and give their lives to redeem Zion.



As you study Doctrine and Covenants 103, pay special attention to what the Lord said in the earlier portion of the revelation, and it will become clear that Zion would not be redeemed by the strength of an army. Zion was lost through transgression, and it must be redeemed through righteousness. Even though this revelation gave counsel to the early Saints for their time and circumstances, the principles it contains also have meaning for us. We have yet to restore Zion and must prepare ourselves as a people, under the direction of our current prophets, to fulfill all things pertaining to Zion.

## Understanding the Scriptures



### Doctrine and Covenants 103

<p><b>Discharge</b> (v. 1)—Performance, accomplishing</p> <p><b>Suffered them</b> (v. 3)—Allowed them to do this</p> <p><b>Precepts</b> (v. 4)—Rules for action</p> <p><b>Decreed a decree</b> (vv. 5–6, 11)—Made an official ruling</p> <p><b>Prevail</b> (vv. 6–8)—Gain the victory</p> <p><b>Observe</b> (vv. 7–8)—Obey</p> <p><b>Cease to prevail</b> (v. 7)—Be stopped from gaining victory</p> <p><b>Subdued</b> (v. 7)—Conquered, overcome</p>	<p><b>Tribulation</b> (vv. 12–13)—Trials, troubles</p> <p><b>Stretched-out arm</b> (v. 17)—A symbolic term that refers to God’s active involvement—using His power (symbolized by His arm) actively in behalf of His people</p> <p><b>Avenge, avenging</b> (vv. 25–26)—Administer justifiable punishment</p> <p><b>Companies</b> (v. 30)—Groups</p> <p><b>Peradventure</b> (vv. 32–33, 35)—Perhaps</p>
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### Doctrine and Covenants 103:15–16—The Lord Will Raise Up a Man Like Moses to Redeem Zion

The Doctrine and Covenants teaches that the President of the Church is the man who is like Moses (see D&C 28:2; 107:91).

### Doctrine and Covenants 103:20—The Lord’s Presence Will Go Before and With Those Who Redeem Zion

It is important to point out that the Lord’s presence is only with those who are worthy of it (see D&C 100:13). Consequently, this revelation will be fulfilled among those who have spiritually prepared themselves for such a privilege.

## Studying the Scriptures



Do three of the following activities (A–D) as you study Doctrine and Covenants 103.

### A What Happened? What Will Happen?

In Doctrine and Covenants 103:1–14, the Lord spoke about the sins of the enemies of the Saints as well as the sins of the Saints themselves. Based on what is written in these verses, answer the following questions:

1. What did the enemies of the Saints do? Why did the Lord allow it?
2. What will happen to the enemies of the Saints?

3. What did the Lord promise the Saints if they kept the commandments?
4. What did the Lord warn would happen if they did not keep the commandments?

### B Making Connections

The footnotes in your scriptures give Doctrine and Covenants 35:24 as a cross-reference for Doctrine and Covenants 103:7 and Doctrine and Covenants 58:4 as a cross-reference for Doctrine and Covenants 103:12. Read these cross-references and explain their significance to the verses in Doctrine and Covenants 103.

### C Compare

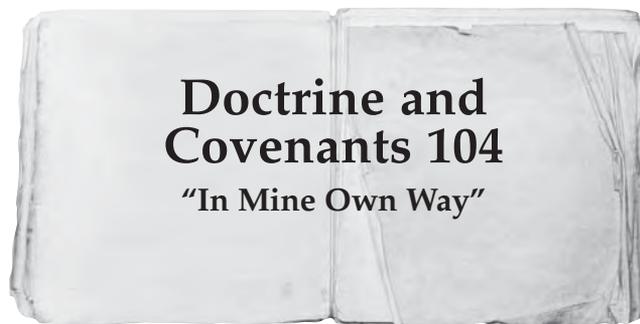
In Doctrine and Covenants 103:15–21, the Lord compared the President of the Church to Moses (see also D&C 28:2; 107:91). List ways the President of the Church leads God’s people “like as Moses.”

### D Make a Recruitment Poster

After Doctrine and Covenants 103 was received, Church leaders began recruiting for Zion’s Camp. Consider what is said about Zion’s Camp in Doctrine and Covenants 103:22–36 and the introduction to Doctrine and Covenants 103 in this study guide and imagine you were on a recruitment committee in Kirtland, Ohio, for Zion’s Camp. In your notebook, design a poster calling for people to join this special army.

## Doctrine and Covenants 104

### “In Mine Own Way”



*In 1832, two years before He gave the revelation in Doctrine and Covenants 104, the Lord organized Church leaders in Ohio and Missouri into a “united order” (see D&C 82:11–12). The united order was not the same as the law of consecration. It was one way to put the law of consecration into practice.*

*Economic difficulties in Kirtland, Ohio, and persecutions in Missouri made it increasingly difficult to continue the united order as it was originally organized. As Church leaders considered what to do, the Lord gave Doctrine and Covenants 104. In this revelation, He reviewed some important principles of the law of consecration and reorganized the united order to meet the challenges the Church faced at that time—including separating the Missouri and Ohio leaders into separate orders, or organizations. Church leaders who participated in this first united order learned much from their experience and were prepared to apply the law of consecration in new ways.*



The Church does not currently organize united orders as it did in those early days. Today we meet the financial needs of the Church through the payment of tithes and other offerings, including fast offerings. We aid others through the humanitarian efforts and funds provided by the members. The principles taught in Doctrine and Covenants 103 apply to our day as we pay our tithes and offerings “in [the Lord’s] own way” (D&C 104:16).

## Understanding the Scriptures



### Doctrine and Covenants 104

**Immutable** (v. 2)—Unchangeable

**Nigh** (vv. 3, 59)—Close, nearby

**Covetousness** (vv. 4, 52)—Selfishness, greed

**Feigned** (vv. 4, 52)—Insincere, false

**Buffetings** (vv. 9–10)—Torments, persecutions

**Steward** (vv. 13, 56–57, 74, 77, 86)—Person having responsibilities for something

**Stewardship, stewardships** (vv. 11–12, 20, 22, 24, 30, 32, 37, 40–41, 44, 54, 63, 68, 72–73, 75)—What a steward has responsibilities for

**Accountable** (v. 13)—Responsible and answerable for what happens

**Handiwork** (v. 14)—Creation

**Abundance** (v. 18)—Large amount, great plenty

**Tannery** (v. 20)—Place for processing animal skins into leather

**Mercantile establishment** (vv. 39–41)—General store

**Reckoned** (v. 45)—Counted

**Treasury** (vv. 60–62, 64–69, 71)—A place where money or other valuables are kept

**Exclusive of** (v. 63)—Except

**Avails** (vv. 64–65)—Income, profits

**Token** (v. 75)—Sign

**Dictated** (v. 81)—Communicated, spoken

**Pledge** (v. 85)—Offer as security for repayment of the loan

### Doctrine and Covenants 104:13–18, 55–56—All Things Belong to the Lord

Elder Spencer W. Kimball, then a member of the Quorum of the Twelve Apostles, told the following story that demonstrates how we sometimes forget that everything we have comes from and belongs to the Lord:

“One day a friend wanted me to go with him to his ranch. He opened the door of a new automobile, slid under the wheel, and said, ‘How do you like my new car?’ We rode in luxurious air-conditioned comfort out through the countryside to an elegant

landscaped home, and he said with no little pride, ‘This is my home.’ . . .

“ . . . With a wide sweeping gesture, he boasted, ‘From the clump of trees, to the lake, to the bluff, and to the ranch buildings and all between—all this is mine. And the herd of cattle in the meadow—those are mine, too.’ . . .

“That was long years ago. I later saw my friend lying in death among luxurious furnishings in his palatial home. . . . I spoke at his funeral, and I followed the cortege [funeral procession] from the good piece of earth he had claimed to his grave, a tiny, oblong area the length of a tall man, the width of a heavy one.

“Recently I saw that same estate, yellow in grain, green in lucerne [alfalfa], white in cotton, seemingly unmindful of him who had claimed it” (*Faith Precedes the Miracle* [1972], 281–84).

### Doctrine and Covenants 104:78–83—“Pay All Your Debts”

President Heber J. Grant said: “If there is any one thing that will bring peace and contentment into the human heart, and into the family, it is to live within our means, and if there is any one thing that is grinding, and discouraging and disheartening, it is to have debts and obligations that one cannot meet” (address at Relief Society conference [April 6, 1932], in *Relief Society Magazine*, May 1932, 302).

## Studying the Scriptures



Do three of the following activities (A–D) as you study Doctrine and Covenants 104.

### A Select Key Words

In Doctrine and Covenants 104:1–10, the Lord gave a stern warning to those who break their covenants. Choose five words from those verses that you think are important to what the Lord taught. Write each word in your notebook and explain why you think it is important.

### B The Lord’s Way, Part 1

Many people suffer from a lack of food, shelter, and medical attention—among other things. And there are many ideas about how to solve these problems. In Doctrine and Covenants 104:11–18, the Lord said that He had a way to solve these problems.

1. Carefully read these verses and, in your notebook, list:

- Truths* that the Lord said are important to understand in caring for those in need.
- Attitudes* that, if adopted by more of us, would make an important difference to current problems.
- Actions* that would solve the problems.

2. List at least three ways the Church gives us opportunities to do what the Lord counseled in these verses.

### C Complete a Chart

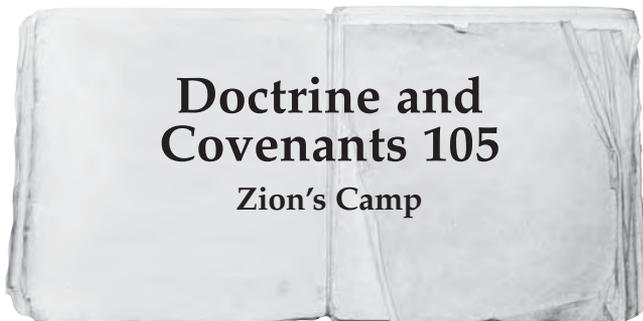
Although the Lord reorganized the original united order, He did not change the eternal principles of consecration and stewardship. In Doctrine and Covenants 104:19–46, the Lord gave several brethren specific instructions concerning their stewardship. In

your notebook, make a chart similar to the following and complete it from what you read in Doctrine and Covenants 104.

Doctrine and Covenants 104	Person	Instructions	Promise
vv. 20–23			
vv. 24–26			
v. 27			
vv. 28–33			
vv. 34–38			
vv. 39–42			
vv. 43–46			

### D The Lord’s Way, Part 2

When people get into debt, they sometimes look for an easy, quick, or miraculous way to get out of that bondage. They might also feel depressed, realizing that paying off large debts is difficult and can take many years. In Doctrine and Covenants 104:78–83, the Lord gave His way for getting out of debt—not necessarily the easy way or the quick way but the sure way. In your notebook, explain the Lord’s counsel for getting out of debt and how we can apply it today.



*In Doctrine and Covenants 103:22–35, the Lord gave orders for the organization of Zion’s Camp, a group that was to march to Missouri and assist the Saints who had been driven from their homes (see the introduction to D&C 103 in this study guide, p. 117). Governor Dunklin of Missouri had promised Church leaders that his state militia would help return the Saints to their homes, properties, and businesses. He also suggested that the Saints may need a militia of their own to help protect their rights after they returned to Jackson County. Zion’s Camp was to be that militia.*

*Because of pressure from the Saints’ enemies, however, the governor changed his mind concerning the use of the state militia in helping the Saints. By the time he made this decision, Zion’s Camp was already marching toward Missouri. After arriving in Missouri, Parley P. Pratt, a member of Zion’s Camp and, later, one of the first Apostles of this dispensation, recalled: “We had an interview with the Governor, who readily acknowledged the justice of the demand, but frankly told us he dare not attempt the execution of the laws in that respect, for*

*fear of deluging [burying] the whole country in civil war and bloodshed. He advised us to relinquish [give up] our rights, for the sake of peace, and to sell our lands from which we had been driven” (Autobiography of Parley P. Pratt [1985], 94).*

*Those in Zion’s Camp had suffered hunger, thirst, terrible weather, diseases, and lack of shelter during their march of nearly 1,000 miles. It was difficult for them to think of giving up after such effort and hardship. The Prophet Joseph Smith sought the Lord’s counsel, which came in the revelation in Doctrine and Covenants 105. In that revelation, the Lord gave additional information about why Zion would not be redeemed at that time and what must occur before Zion will be redeemed. In it the Lord also told the members of Zion’s Camp that He accepted their sacrifices and would bless them for what they were willing to do. A year later, when the Quorum of the Twelve Apostles and First Quorum of Seventy were organized, the majority of them were men who had marched in Zion’s Camp, who had proved their faithfulness, and who had spent a considerable length of time during the march learning from and observing the Prophet Joseph Smith.*

*Would you have volunteered to walk 1,000 miles? Sometimes we learn the most when we volunteer to help with difficult tasks. The Lord needed special men to lead the Church. Zion’s Camp provided an opportunity for the most faithful to be tried and proved in their determination to help with the work. What are some experiences that prepare future leaders today?*

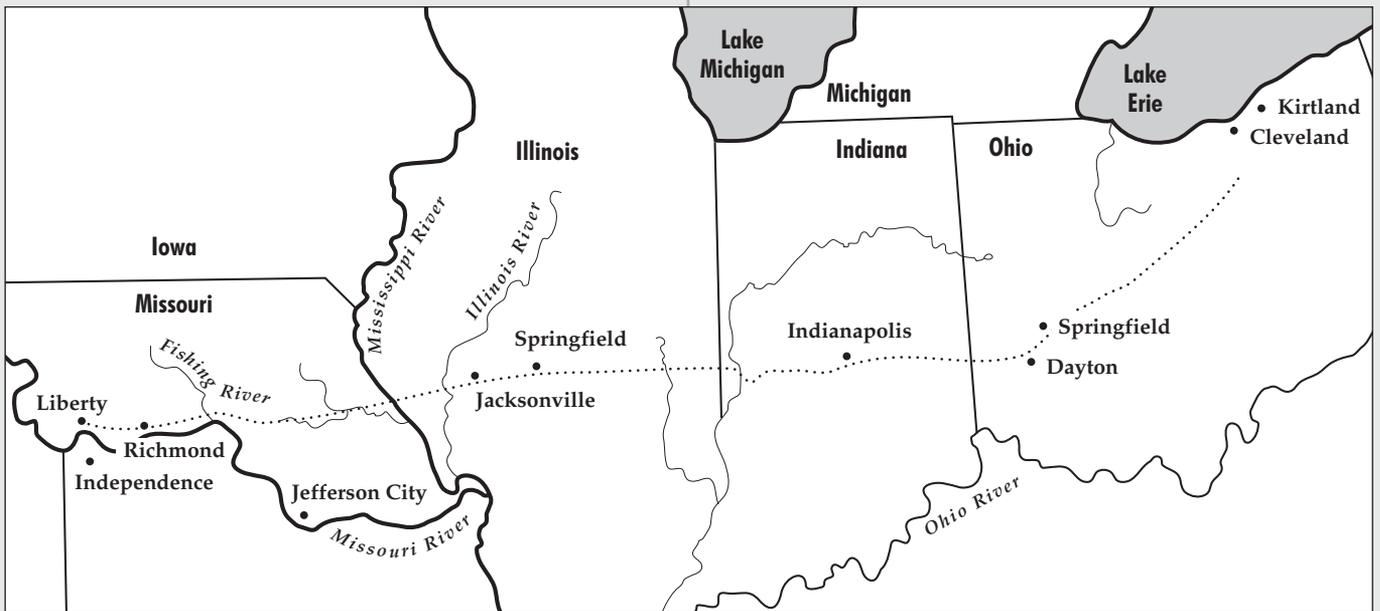
## Understanding the Scriptures

### Doctrine and Covenants 105

<b>Provisions</b> (heading)—Supplies	• <b>Consistently</b> (v. 24)—In agreement with
<b>Endowed, endowment</b> (vv. 11–12, 18, 33)—Given a spiritual gift	• <b>Execute, executed</b> (vv. 25, 34)—Bring about
<b>Lay waste</b> (v. 15)—Ruin, destroy	• <b>Redress</b> (v. 25)—Correct, make right
<b>Blaspheme</b> (v. 15)—Mock sacred and holy things	• <b>Constrained</b> (v. 32)—Compelled, forced
	• <b>Ensign</b> (v. 39)—Flag, banner

### Doctrine and Covenants 105 Heading—A Brief History of Zion’s Camp

After the Lord gave the counsel to recruit men for Zion’s Camp (see D&C 103), Church leaders wasted no time making preparations. Many in Kirtland, Ohio, courageously volunteered for what appeared to be a call of great danger—mobs had brutally treated the Saints in Missouri and threatened to do so again. Heber C. Kimball, who would be called as one of the first Apostles of this dispensation, expressed the feelings of many at that time: “We started on the 5th of May (1834), and truly this was a solemn morning to me. I took leave of my wife and children and friends, not knowing whether I would see them again in the flesh, as myself and brethren were threatened both in that country and in Missouri by enemies, that they would destroy us and exterminate us from the land” (in Orson F. Whitney, *Life of Heber C. Kimball* [1945], 40). Those who stayed in Kirtland agreed to help the families of the men who volunteered.



This “army of Israel” (D&C 105:26) began their march in early May. They were joined along the way by new recruits from Ohio, Michigan, and Illinois. They kept a military routine, rising at 4 a.m. and marching as many as 35 miles a day. They practiced military drills, but unlike most armies, they also took time for prayer, singing, and gospel study.

Unfortunately, some of the men complained about their hardships or about their leaders’ decisions. On one occasion dissension was so great that the Prophet Joseph Smith warned them that before they left their camp the next day, they would see signs of the Lord’s displeasure with them. The next day, nearly every horse in the camp was sick or lame. The Prophet then told them that if they would humble themselves, repent, and become unified as a group, the animals would immediately receive their health. By noon, all of the animals had recovered, except for that of one man who retained his bitter feelings and tried to stir up others.

For most of the men in Zion’s Camp, their close association with a prophet of God was worth the hardships they endured. Years later, Elder Wilford Woodruff, then a member of the Quorum of the Twelve Apostles, testified: “We gained an experience that we never could have gained in any other way. We had the privilege of beholding the face of the prophet, and we had the privilege of travelling a thousand miles with him, and seeing the workings of the Spirit of God with him, and the revelations of Jesus Christ unto him and the fulfillment of those revelations” (in *Journal of Discourses*, 13:158).



Fishing River

Speaking about his experience in Zion’s Camp, President Brigham Young said: “When I returned from that mission to Kirtland, a brother said to me, ‘Brother Brigham, what have you gained by this journey?’ I replied, ‘Just what we went for; but I would not exchange the knowledge I have received this season for the whole of Geauga County [the county he lived in]; for property and mines of wealth are not to be compared to the worth of knowledge” (in *Journal of Discourses*, 2:10).

As Zion’s Camp arrived in Missouri, their enemies were prepared to meet them. While making preparations to camp at Fishing River (where the revelation in D&C 105 was received), a group of Missourians rode into camp. The Prophet Joseph Smith recorded: “Five men armed with guns rode into our camp, and told us we should ‘see hell before morning;’ and their accompanying oaths partook of all the malice of demons. They told us that sixty men were coming from Richmond, Ray county, and seventy more from Clay county, to join the Jackson county mob, who had sworn our utter destruction” (*History of the Church*, 2:102–3). The Prophet comforted the members of Zion’s Camp, however, and promised that the Lord would protect them. A short time later, a huge storm began to blow in. While many in Zion’s Camp found shelter in an old Baptist church nearby, the storm ruined the plans of the mobbers, who gave up their efforts to fight the “Mormon army.”

Some were disappointed at the Lord’s revelation in Doctrine and Covenants 105 to not fight, and they murmured against the Prophet and the Lord. As a result, a plague of cholera swept the camp. Fourteen people died, including some of those who had remained faithful. Sometimes the righteous also suffer when there are wicked people among them. The Prophet Joseph Smith promised that if the rebellious would humble themselves and repent, the plague would leave. His words were fulfilled.

Zion’s Camp may not have accomplished what some of the members thought it would, but as the Lord said in Doctrine and Covenants 105:19, it served as a “trial of their faith.” Some did not pass the test and left the Church, while the faithful were strengthened by their experience. Nine of the first Twelve Apostles in this dispensation were members of Zion’s Camp, along with the first seven Presidents of the Seventy and the other 63 members of the First Quorum of the Seventy. It seems that the Lord used this experience to show who was faithful and whom He could trust (see also D&C 105:35).

## Studying the Scriptures



Do two of the following activities (A–D) as you study Doctrine and Covenants 105.

### A Make a List

1. In Doctrine and Covenants 105:1–6, the Lord reviewed “the transgressions of my people, speaking concerning the church and not individually,” that kept them from seeing Zion built up at that time. Study these verses and list what the Lord said the people were not doing. Explain what you think we are doing in the Church today to more fully establish the cause of Zion.
2. In verses 9–12 and 31, the Lord explained more about what Church members needed in order to bring forth Zion. Instead of something they did wrong, it was something they had not yet done. Explain what the Church needed to do.
3. From what you have learned in these verses, explain what you are doing or what you feel you should do to help establish the cause of Zion.

### B Give an Example

Give an example of how the principle taught in Doctrine and Covenants 105:6 has been effective in your life or in the life of someone else.

### C What Would You Say to Them?

Imagine you had the opportunity to speak to the following three members of Zion’s Camp. (You may want to review the brief history found in the “Understanding the Scriptures” section.) First, think about what each of them might have said after the Prophet Joseph Smith told them what the Lord said in Doctrine and Covenants 105:17–19. Then write what you would say to each of them.



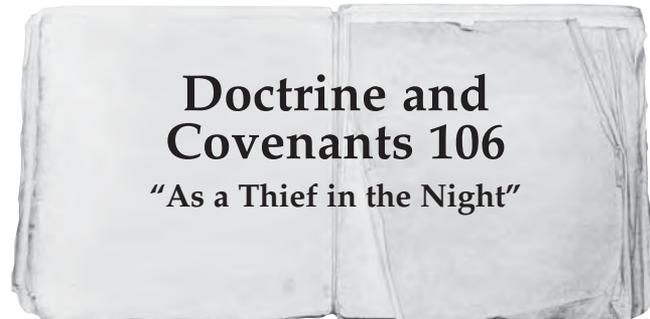
Zion’s Camp

1. A middle-aged father who is frustrated because he feels betrayed by his leaders and that he walked one thousand miles for nothing.
2. An older member who found the experience difficult but was always willing to do what was asked of him and feels grateful for the experience.
3. A young unmarried member—a recent convert—who feels a little discouraged because of the way some members of the

camp behaved during their march and wonders if he should stay with this new church.

### D What to Do and What Not to Do

1. Make two lists from what you read in Doctrine and Covenants 105:23–40. In the first, list what the Lord told the Saints “in the regions round about” (Missouri) to do. In the second, list what He told them not to do.
2. Choose an item from the lists and explain how it still applies to the Church today.



While recruiting men and money for Zion’s Camp in early 1834, the Prophet Joseph Smith visited various branches of the Church. During that time he stayed in Freedom, New York, with Oliver Cowdery’s eldest brother, Warren, who had joined the Church in 1831. Later, in the midst of what the Prophet described as an extremely busy month (see History of the Church, 2:170), he received the revelation in Doctrine and Covenants 106, directed to Warren Cowdery.

As you read Doctrine and Covenants 106, think about callings you have received and how the words the Lord spoke to Warren about his calling might also apply to you in your callings.

## Understanding the Scriptures



### Doctrine and Covenants 106

**Adjoining** (v. 2)—  
Neighboring, next to

**Gird up your loins** (v. 5)—  
Prepare yourself

**Scepter** (v. 6)—Staff or rod  
symbolic of ruling authority

**Vanity** (v. 7)—Desire for things  
that have no eternal value

## Studying the Scriptures



Do two of the following activities (A–C) as you study Doctrine and Covenants 106.

## A A Call to Serve

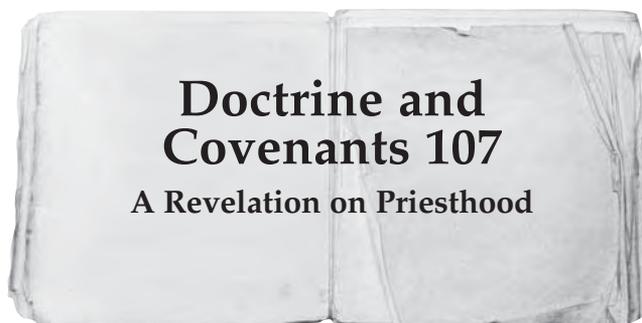
1. In Doctrine and Covenants 106, what did the Lord call Warren Cowdery to do?
2. From what the Lord said, why was the calling important?
3. List what was said in the revelation that Brother Cowdery might have found comforting and encouraging. Choose two items from your list and explain how you think they might have helped him.

## B Apply It to Yourself

Describe two ways Doctrine and Covenants 106 can apply to you and the callings you receive in the Church.

## C Notice the Difference

In Doctrine and Covenants 106:4–5, the Lord spoke of two different groups of people and His Second Coming. Who are those two groups? What is the difference between them, regarding the Second Coming?



What do you know about the priesthood? For example: What are the powers and authorities of the Aaronic Priesthood compared with the Melchizedek priesthood? What are the different offices in each priesthood, and how are they organized? Why is the priesthood necessary?

You can find answers to many questions about the priesthood in Doctrine and Covenants 107. This revelation was given to the Quorum of the Twelve Apostles shortly after they were called in 1835. (A list of those first Apostles in this dispensation is found in the “Testimony of the Twelve Apostles to the Truth of the Book of Doctrine and Covenants,” in the front of the Doctrine and Covenants.) These men had gone to the Prophet Joseph Smith seeking greater understanding

concerning their calling to govern the priesthood of the Church and the work of the Lord on earth. This revelation, in ways, is similar to a priesthood handbook of this dispensation.

## Understanding the Scriptures



### Doctrine and Covenants 107

**Order** (vv. 3, 9–10, 29, 40–41, 71, 73, 76)—The organization of God’s priesthood authority

**Appendages** (vv. 5, 14)—Attachments, additions

**Administer** (vv. 8, 12, 20)—Direct and govern

**Officiate** (vv. 9–12, 17, 33)—Function, act

**Stead** (v. 11)—Place

**Conferred upon** (v. 13)—Given to

**Keys** (vv. 15–16, 18, 20, 35, 70, 76)—The right to preside over and direct

**Commune** (v. 19)—Communicate, talk with

**Communion** (v. 19)—Close fellowship

**Mediator** (v. 19)—A person who attempts to bring together into a peaceful relationship two individuals or groups who have differences

**Especial** (v. 25)—Standing apart from others in a particular way

**Unanimous** (v. 27)—Unified, in total agreement

**Validity** (v. 27)—Authority

**Temperance** (v. 30)—Self-control

**Abound** (v. 31)—Are found in large amounts, are plentiful

**Traveling high council** (v. 38)—Quorum of the Twelve Apostles

**Evangelical ministers** (v. 39)—Patriarchs

**Residue** (v. 53)—Remaining number

**Bestowed** (vv. 53, 92)—Gave a gift, granted

**Archangel** (v. 54)—Angel of the highest status

**Exempt** (vv. 81, 84)—Excused, not accountable or responsible

**Solemnity** (v. 84)—Seriousness, dignity

**Edifying** (v. 85)—Building up, strengthening

**Slothful** (v. 100)—Lazy

### Doctrine and Covenants 107:1, 6—Levitical Priesthood

At the time of Moses, the Melchizedek Priesthood was taken from the Israelites and only the lesser (or Aaronic) priesthood continued among them (see D&C 84:23–26). That priesthood was conferred only upon men of the tribe of Levi—thus it also became known as the Levitical Priesthood. As Doctrine and Covenants 107:1 indicates, the Levitical Priesthood’s rights and authorities are part of the Aaronic Priesthood.

### Doctrine and Covenants 107:2—The Great High Priest Melchizedek



To read about Melchizedek, see JST, Genesis 14:25–40 (in the appendix “Joseph Smith Translation” before the map section of the LDS edition of the Bible); Alma 13:14–19; Doctrine and Covenants 84:6–14; and Bible Dictionary, “Melchizedek,” p. 730.

## Doctrine and Covenants 107:5—The Priesthood Is Greater Than Any of Its Offices

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, taught:

*“The priesthood is greater than any of its offices. No office adds any power, dignity, or authority to the priesthood. All offices derive their rights, prerogatives, graces, and powers from the priesthood. This principle may be diagrammed by dividing a circle into segments. The priesthood is the circle; the segments of the circle are the callings or offices in the priesthood. Anyone who serves in a segment of the circle must possess the power of the whole circle. No one can hold an office in the priesthood without first holding the priesthood.*

*“Thus it is that priesthood is conferred upon worthy individuals, and they are then ordained to offices in the priesthood; and thus it is that all offices in the priesthood and in the Church are specifically designated as appendages to the priesthood; that is, they grow out of the priesthood, they are supplemental to it, they are less than the priesthood in importance. . . .*

*“Further, there is no advancement from one office to another within the Melchizedek Priesthood. Every elder holds as much priesthood as an apostle or as the President of the Church, though these latter officers hold greater administrative assignments in the kingdom” (Mormon Doctrine, 595–96).*

## Doctrine and Covenants 107:15–17, 68–73—“A Literal Descendant of Aaron”

President Joseph Fielding Smith taught: “There are some men in the Church who have been blessed by patriarchs and pronounced descendants of Levi, but they have not made any claim to the office of bishop, for the revelation governing this situation says literal descendant of Aaron, not of Levi. There is evidently a great host of men who are descendants of Levi but not of Aaron” (*Doctrines of Salvation*, 3:92).

## Doctrine and Covenants 107:23–38—Quorums “Equal in Authority”

In Doctrine and Covenants 107:24, the Lord taught that at the death of the Church President, the Quorum of the Twelve Apostles is “equal in authority and power” to the First Presidency. This is because they are prophets, seers, and revelators and hold the keys of the kingdom of God on earth. As taught in verse 33, however, the Twelve Apostles work “under the direction” of the First Presidency.

The Seventy are “equal in authority to the Twelve” (D&C 107:26). Notice that the scripture does not teach that they are equal in power to the Twelve Apostles, because the Seventy do not hold the keys of the kingdom of God on earth. They are, however, General Authorities of the Church like the Twelve and the First Presidency. As such, when they work “under the direction of the Twelve” (v. 34), they are equal in authority in the Church (thus the title “General Authority”). In this capacity they can help in “building up the church and regulating all the affairs” of the Church throughout the world (v. 34).

## Studying the Scriptures



Do five of the following activities (A–H) as you study Doctrine and Covenants 107.

### A Gain Additional Understanding

- According to Doctrine and Covenants 107:1–4, why is the higher priesthood called the Melchizedek Priesthood?
- Read the references given for Melchizedek in the “Understanding the Scriptures” section for Doctrine and Covenants 107:2. In your notebook, write what you learn about Melchizedek that shows it to be an honor to hold the priesthood named after him.

### B Write a Quiz

Using what you learn in Doctrine and Covenants 107:1–20, write an eight-question quiz testing knowledge of the Aaronic Priesthood and the Melchizedek Priesthood. After each question, write the answer and the verse where it can be found.

### C Make a Chart

Organize what you learn about priesthood offices and quorums from Doctrine and Covenants 107. Draw a chart like the following in your notebook and write in what you learn from the verses noted:

President of the Church (see D&C 107:8–9, 65–67, 82, 91–92)	First Presidency (see vv. 21–22, 27, 33, 78–79)
Quorum of the Twelve Apostles (see vv. 23–24, 27–28, 30–31, 33, 35, 38–39, 58)	Seventy (see vv. 25–28, 30–31, 34, 38, 93–98)
High Priests (see vv. 10, 12, 17)	Elders (see vv. 10–12, 60, 89–90)
Bishops (see vv. 13–17, 68–76, 87–88)	Priests (see vv. 10, 61, 87–88)
Teachers (see vv. 10, 62–63, 86)	Deacons (see vv. 10, 62–63, 85)

### D Explain the Importance

According to Doctrine and Covenants 107:27, how are decisions made in the governing quorums of the Church? Why do you think it is important for us to understand that principle?

## E If You Were There

In Doctrine and Covenants 107:41–57, the Lord told about Adam and his family. Answer the following questions:

1. What was Adam’s role as patriarch?
2. How does this compare with the role of a patriarch today?

## F Give Examples

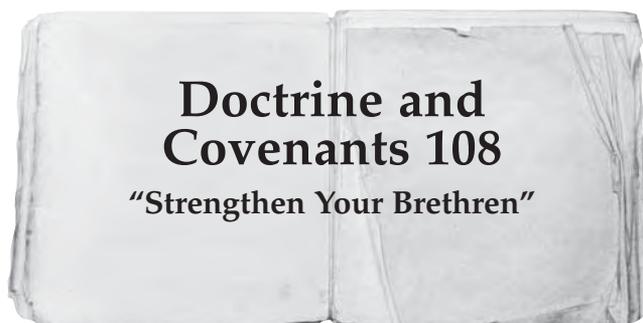
Doctrine and Covenants 107:85 gives responsibilities of a deacon’s quorum president. For each of the four main areas of responsibility noted in that verse—preside over, sit in council, teach, and edify—give an example of what a deacon’s quorum president might do to accomplish that responsibility.

## G Your Experience

Doctrine and Covenants 107:91–92 describes the role of the President of the Church. Write about an experience you have had when you recognized the truths of one of the ideas in these verses.

## H The Responsibility of “Every Man”

In your notebook, summarize Doctrine and Covenants 107:99–100, emphasizing what the Lord said is the responsibility of every man and His warning.



*Doctrine and Covenants 107:99–100 counsels priesthood holders to actively learn their duty. Lyman Sherman was an example of how to fulfill that counsel. He was a member of Zion’s Camp, was one of the first men in this dispensation called to be one of the seven Presidents of the Seventy, and was called, but never ordained (because of his untimely death), to be a member of the Quorum of the Twelve Apostles. Having a desire to serve the Lord, Brother Sherman went to the Prophet*

*Joseph Smith and sought to learn his duty. The revelation in Doctrine and Covenants 108 was the Lord’s response.*

*As you read Doctrine and Covenants 108, think about how the Lord’s counsel to Brother Sherman applies to everyone who seeks to serve the Lord. Would you like said to you what was said to Brother Sherman?*

## Understanding the Scriptures



### Doctrine and Covenants 108

<b>Hither</b> (v. 1)—To this place	<b>Right</b> (vv. 4, 6)—Authority and privilege
<b>Vows</b> (v. 3)—Covenants and promises	<b>Exhortations</b> (v. 7)—Teachings, instructions

## Studying the Scriptures



Do activity A or B as you study Doctrine and Covenants 108.

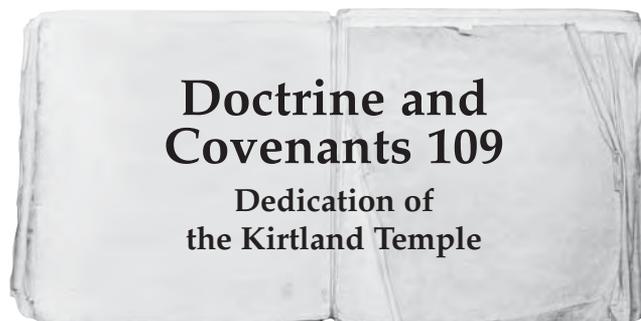
### A Explain

Write the following phrases in your notebook and explain what each one means and how you might apply it in your life:

1. “Let your soul be at rest” (D&C 108:2; see also v. 1)
2. “Resist no more my voice” (v. 2)
3. “Be more careful henceforth in observing your vows” (v. 3)
4. “Wait patiently” (v. 4)
5. “You shall be remembered” (v. 4)

### B Set a Goal

In Doctrine and Covenants 108:7, the Lord counseled Lyman Sherman to strengthen others in four ways. List these four ways in your notebook. For each one, write a specific personal goal for strengthening others, telling what you plan to do and how you will do it.



*Have you attended a temple dedication? What do you think would be said in a temple dedicatory prayer? Doctrine and Covenants 109 is the prayer the Prophet Joseph Smith offered*



at the dedication of the first temple in this dispensation—the Kirtland Temple. He wrote this prayer by the spirit of inspiration before the dedication and read it during the dedicatory services. This established a pattern followed since then. The prayers for all temple dedications are

prepared by inspiration and read by Brethren appointed to perform the dedication.

The prayer in Doctrine and Covenants 109 also set a pattern for the language of such prayers.

The Kirtland Temple was significant in the history of the Church and of the world. There the Lord revealed to the Prophet Joseph Smith and Oliver Cowdery the priesthood keys for the salvation of the entire human family—keys that would make available saving ordinances to the living and the dead.

Marvelous spiritual manifestations attended the dedication of the Kirtland Temple. Some who were present saw the Apostles Peter and John, and many saw other angels. The Prophet Joseph Smith recorded that during a meeting in the temple on the evening of the dedication, “Brother George A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place” (History of the Church, 2:428).

As part of the temple dedication, the choir sang “The Spirit of God” (Hymns, no. 2), which was written by W. W. Phelps for that occasion. That hymn has continued to be a part of temple dedications.

As you read Doctrine and Covenants 109, look for important doctrines concerning the temple and the latter days.

**Prevail** (v. 26)—Dominate, gain advantage  
**Naught** (v. 30)—Nothing  
**Slanders** (v. 30)—Accusations, lies  
**Anointing** (v. 35)—Calling, ordination  
**Seal up the law** (vv. 38, 46)—Bear witness of the truth  
**Untoward** (v. 41)—Disobedient  
**Indignation** (v. 52)—Displeasure, justified anger  
**Remnants** (vv. 65, 67)—Parts separated from the whole, the remaining groups

**Fostering** (v. 69)—Helping, encouraging  
**Connections** (vv. 71–72)—Relations  
**Perpetuated** (v. 71)—Preserved, remembered  
**Petitions** (vv. 77–78)—Requests, prayers  
**Seraphs** (v. 79)—Angels  
**Acclamations** (v. 79)—Shouts of approval and praise

## Studying the Scriptures

Do two of the following activities (A–D) as you study Doctrine and Covenants 109.

### A Blessings Flowing from the Temple

In Doctrine and Covenants 109:11, the Prophet prayed for the Lord’s promised blessings upon the Saints. For each of the following verses or groups of verses, explain what blessing the Prophet prayed for in behalf of the whole Church: Doctrine and Covenants 109:12, 13, 14–15, 21, 22–23, 25–30, 35, 38. These are just some of the blessings associated with temple worship.

### B Praying for Others

- List the individuals and groups the Prophet Joseph Smith prayed for in Doctrine and Covenants 109:47–72.
- Were you surprised that the Prophet prayed for anyone you listed? Explain.
- Choose two of the individuals or groups from your list that you feel the need to pray for. Explain why you think it is important to pray for them.

### C Give an Example

Give an example of how something in Doctrine and Covenants 109:54–67 has been fulfilled since the time the Prophet Joseph Smith offered this prayer. Your example could show how one of his requests has been partially fulfilled.

### D Explain It to Them

- What would you say to nonmember friends who asked why they cannot go inside a temple after it is dedicated?
- What verses in Doctrine and Covenants 109 could help you answer their question?

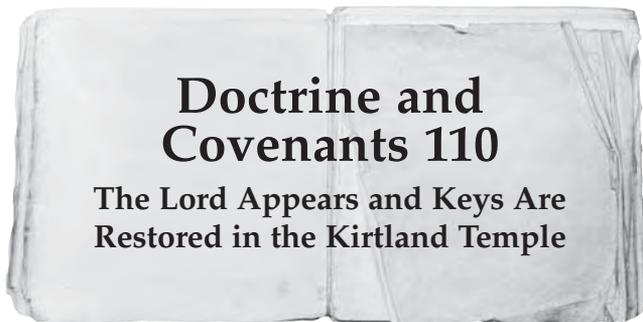
## Understanding the Scriptures

### Doctrine and Covenants 109

**Manifest** (v. 5)—Make known  
**Salutations** (vv. 9, 19)—Greetings  
**Threshold** (v. 13)—Entrance, door  
**Constrained** (v. 13)—Urged, prompted  
**Bear** (v. 23)—Carry  
**Tidings** (v. 23)—News, messages

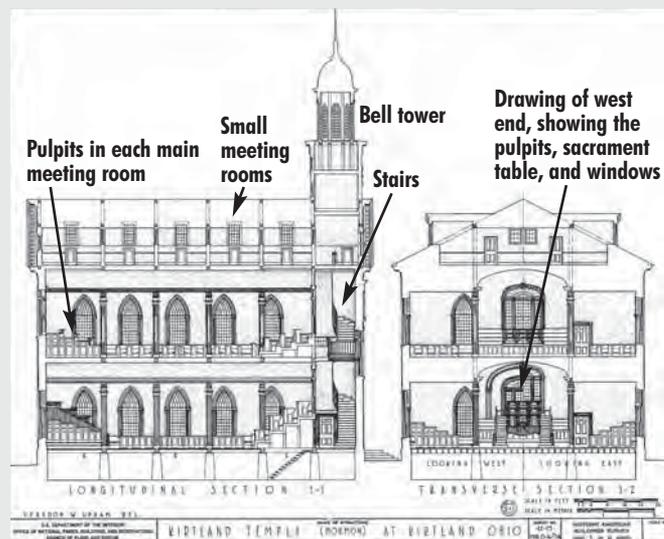
# Doctrine and Covenants 110

The Lord Appears and Keys Are Restored in the Kirtland Temple



In his dedicatory prayer, the Prophet Joseph Smith said the Saints had built the Kirtland Temple so the Lord would have a place “to manifest himself to his people” (D&C 109:5). *Doctrine and Covenants 110* records a fulfillment of that request; the Lord appeared and said that He accepted the temple as His. Three other heavenly messengers appeared shortly

after the Savior. They restored important priesthood keys to the Prophet Joseph Smith and Oliver Cowdery.



## Doctrine and Covenants 110:11—Moses and the Gathering of Israel

From time to time the Lord has scattered or moved members of the house of Israel away from the Holy Land and throughout the world. The ten tribes, who lived mostly in the northern kingdom of Israel, were carried into captivity by the Assyrians in 721 B.C. The tribes of Judah and Benjamin in the southern kingdom of Judah, along with remnants of other tribes who were living there, were taken captive to Babylon in Lehi’s time and were scattered again by the Romans after the Resurrection of Jesus Christ. Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, explained that Israel was scattered “because they rejected the gospel, defiled the priesthood, forsook the church, and departed from the kingdom. . . . Israel was scattered for apostasy. The Lord in his wrath, because of their wickedness and rebellion, scattered them among the heathen in all the nations of the earth” (*A New Witness for the Articles of Faith*, 515).

Following the Savior’s appearance to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple, the Old Testament prophet Moses appeared. He restored the keys of the gathering of Israel, including the ten lost tribes, to the blessings of the restored gospel. President Spencer W. Kimball taught that “the gathering of Israel consists of joining the true church and . . . coming to a knowledge of the true God” (*Teachings of Spencer W. Kimball*, 439).

## Doctrine and Covenants 110:12—Who was Elias? What Keys Did He Bring?

“Elias” is a title given to a messenger who prepares the way (see Bible Dictionary, “Elias,” p. 663). It is not clear who Elias was in Doctrine and Covenants 110.

The keys Elias brought concern the blessings the Lord promised Abraham—which can only be fully received through temple ordinances. Thus, he “committed the dispensation of the gospel of Abraham” (D&C 110:12).

## Doctrine and Covenants 110:13–15—The Coming of Elijah

The last verses of the Old Testament record the Lord’s promise to send Elijah to restore the power that binds families (see Malachi 4:5–6; see also 3 Nephi 25; D&C 2). Furthermore, He stated that if this did not occur, it would have serious consequences for everyone. Remembering this promise as part of their celebration of the Passover, many Jews set a place at their tables for Elijah and, at

## Understanding the Scriptures



### Doctrine and Covenants 110

- Sacred desk** (heading)—Sacrament table
- Veils** (heading)—Curtains (the temple was set up with curtains that could be brought down from the ceiling and separate the temple into rooms for classes or private meetings)
- Veil** (v. 1)—Covering, something that keeps something hidden
- Countenance** (v. 3)—Appearance, face
- Advocate** (v. 4)—Defender, person pleading the cause of another
- Endowment** (v. 9)—Spiritual gift
- Dispensation** (vv. 12, 16)—Period of time when the gospel is given to mankind

### Doctrine and Covenants 110:2—The Pulpits of the Temple

The accompanying drawing shows the interior of the Kirtland Temple. Note that the Savior appeared to the Prophet Joseph Smith and Oliver Cowdery over the pulpits at the west end of the temple. The drawing shows the pulpits and their unique structure. These were seats for the presiding officers of the Church. They sat there during special meetings, including the temple dedication.

a certain part of the service, open their doors to symbolically allow Elijah to return and enter. Interestingly, April 3, 1836, when Elijah appeared in the Kirtland Temple, was during Passover.

The Prophet Joseph Smith taught that the keys Elijah restored allow the Saints to become saviors on Mount Zion: "How are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfils the mission of Elijah" (*History of the Church*, 6:184).

President Joseph Fielding Smith taught: "Through the power of this priesthood which Elijah bestowed, husband and wife may be sealed, or married for eternity; children may be sealed to their parents for eternity, thus the family is made eternal, and death does not separate the members. This is the great principle that will save the world from utter destruction" (*Doctrines of Salvation*, 2:118).

## Studying the Scriptures

Do two of the following activities (A–D) as you study Doctrine and Covenants 110.

### A Make a Chart

Organize the four visitations found in Doctrine and Covenants 110 into a chart similar to the following. Fill it in with what you learn in the section.

Verses	Who appeared?	What did he say and do?	Why is what he said and did important?

### B Important Words and Phrases

Explain the importance of each of the following phrases from the vision of the Savior in Doctrine and Covenants 110:1–10:

1. "The veil was taken from our minds" (v. 1)
2. "I am your advocate" (v. 4)
3. "Lift up your heads and rejoice" (v. 5)
4. "I will manifest myself to my people" (v. 7)
5. "Do not pollute this holy house" (v. 8)
6. "Thousands shall greatly rejoice" (v. 9)

### C The Fulfillment

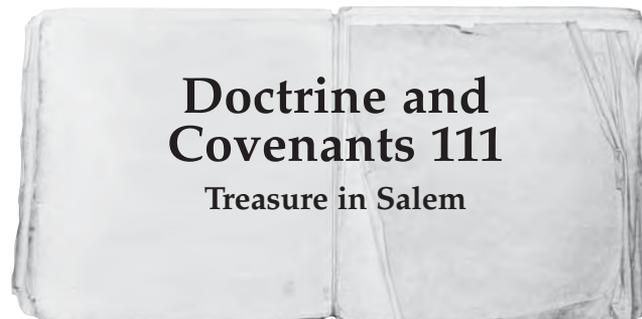
Explain how the prophecy in Doctrine and Covenants 110:9–10 has been fulfilled in our time. Include how its fulfillment has blessed your life.

## D Opening Doors to What?

Moses, Elias, and Elijah gave priesthood keys to the Prophet Joseph Smith and Oliver Cowdery. The term *keys* symbolizes the idea that with that authority certain blessings are unlocked or opened. As a result of the keys restored in the Kirtland Temple (see D&C 110), what blessings and opportunities were made available to the Church and the world?

## Doctrine and Covenants 111

### Treasure in Salem



*William Burgess went to Kirtland, Ohio, and claimed to know where a large amount of money was available in Salem, Massachusetts. In an attempt to solve the money problems the Church faced as a result of the persecutions in Missouri and building the Kirtland Temple, the Prophet Joseph Smith and others met with Burgess in Salem to obtain this hidden treasure. When they got there, Burgess could not seem to remember where the treasure was located. (See B.H. Roberts, A Comprehensive History of the Church, 1:411.) The way the Lord dealt with the Prophet's sincere but perhaps foolish hopes on that occasion can teach us about His dealings with us.*

## Understanding the Scriptures

### Doctrine and Covenants 111

- Follies** (v. 1)—Foolish acts
- Instrumentality** (v. 2)—Influence, efforts
- Expedient** (v. 3)—Appropriate, desirable
- Form acquaintance** (v. 3)—Make friends, establish good relationships
- Tarry** (vv. 7–8)—Wait, stay
- Signalized** (v. 8)—Made known, indicated
- This place you may obtain by hire** (v. 9)—You can rent this place

### Doctrine and Covenants 111:2—What Treasure Did the Lord Have in Salem for the Church?



The Lord told the Prophet Joseph Smith and the men who accompanied him to Salem, Massachusetts, that the treasure there would be the souls they could bring to Christ. Five years later, in 1841, Erastus Snow (who was later called to be an Apostle) was given a copy of the revelation in Doctrine and Covenants 111 and sent on a mission to Salem. Hyrum Smith told him that it was time for the revelation to be fulfilled. Brother Snow stayed there for more than a year and baptized more than 100 converts.

## Doctrine and Covenants 111:9–10—How Does Inquiring After the “Ancient Inhabitants and Founders” of Salem Relate to “More Treasure” in the City?

Another treasure available in Salem, Massachusetts, was the records of Essex County, where one could “inquire diligently concerning the more ancient inhabitants and founders of this city” (D&C 111:9). Many ancestors of the early Church members had resided in Salem—including the first ancestor of the Prophet Joseph Smith’s to come to America. As a young boy, Joseph Smith had lived in Salem for a short time with his uncle Jesse Smith when Joseph was recovering from his leg operation. His mother, Lucy Mack Smith, recorded that after the operation “Joseph immediately commenced getting better, and from this onward, continued to mend until he became strong and healthy. When he had so far recovered as to be able to travel, he went with his uncle, Jesse Smith, to Salem, for the benefit of his health, hoping the sea-breezes would be of service to him, and in this he was not disappointed” (*History of Joseph Smith*, 58).

The importance of having these records was later made known when the Lord revealed the doctrines concerning work for the dead.

## Studying the Scriptures

Do two of the following activities (A–C) as you study Doctrine and Covenants 111.

### A How Do You Think He Felt?

How might the Prophet Joseph Smith have felt about himself and about the Lord as he considered what the Lord said in Doctrine and Covenants 111?

### B What Are the Lessons?

Write about some important lessons we can learn from Doctrine and Covenants 111 and the events leading up to it and after it (see also the introduction to D&C 111 in this study guide and the “Understanding the Scriptures” section).

### C Give an Example

1. Give an example of what you think the Lord asked His servants to do in the first part of Doctrine and Covenants 111:11.
2. What might that mean for you?

## Doctrine and Covenants 112

### The Work of the Twelve Apostles

*In Doctrine and Covenants 107:23, 33, 35, the Lord said that the Quorum of the Twelve Apostles are to be special witnesses*

of Him and oversee the preaching of the gospel throughout the world. The first group of missionaries to leave the North American continent were led by Apostles Heber C. Kimball and Orson Hyde. They arrived in England July 1837 and preached in a church in Preston their first Sunday there—which was also the day the Lord gave the revelation in Doctrine and Covenants 112, through the Prophet Joseph Smith, to Thomas B. Marsh, President of the Quorum of the Twelve Apostles. In this revelation the Lord again spoke of the importance of the keys and authority of the First Presidency and the Quorum of the Twelve Apostles in directing His work in this dispensation.



## Understanding the Scriptures

### Doctrine and Covenants 112

**Alms** (v. 1)—Offerings

**Abased** (v. 3)—Humbled

**Let thy habitation be known in Zion** (v. 6)—Live in Zion

**Rebuke** (v. 9)—Call to repentance

**Slanderer** (v. 9)—Person who tells lies about others

**Perverseness** (v. 9)—Wickedness, corruption

**Be not partial towards them in love above many others** (v. 11)—Do not favor them or love them more than you love others

**Effectual** (v. 19)—Effective, useful, powerful

**Blasphemed** (v. 26)—Spoke disrespectfully about God and sacred things

**Recompense** (v. 34)—Payment, reward

## Studying the Scriptures

Do two of the following activities (A–C) as you study Doctrine and Covenants 112.

### A List Their Responsibilities

From what you read in Doctrine and Covenants 112, list the responsibilities of (1) the Quorum of the Twelve Apostles and (2) the President of the Quorum of the Twelve Apostles. For each responsibility, list the verse in which you found it.

## B If . . . , Then . . .

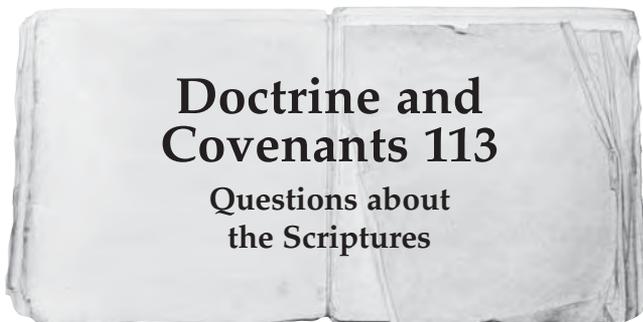


When the Lord promises a blessing, He explains what we must do to obtain that blessing. Sometimes these are easy to recognize because the Lord specifically says, “If you [do whatever action is important to receive the blessing], then [He describes the blessing that will come].” On other occasions we need to look at the scriptures more carefully to see the “if-then” pattern. Study Doctrine and

Covenants 112:3, 10, and 21–22 and, in your own words, write them as three statements explaining “If you . . . , then He . . .”

## C How Does It Apply?

1. Explain how the principle taught in Doctrine and Covenants 112:20 could apply to general conference addresses, messages from the General Authorities in the Church magazines, proclamations from the First Presidency and the Quorum of the Twelve Apostles, and the *For the Strength of Youth* booklet.
2. Summarize what the Lord said in Doctrine and Covenants 112:24–26 about the latter days.
3. How might the Lord’s teachings in verses 24–26 apply to what He said in verse 30?



*Doctrine and Covenants 113 contains the Lord’s answers to questions the Prophet Joseph Smith asked about some verses in the book of Isaiah. You may want to record what you learn next to the verses in Isaiah in your Bible.*

## Understanding the Scriptures

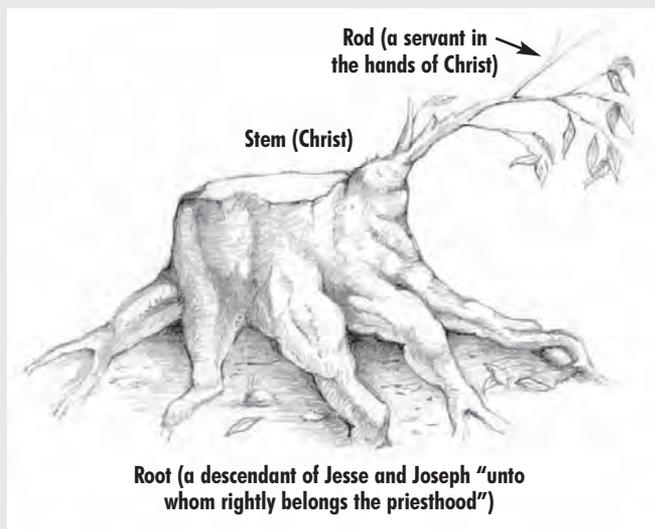


### Doctrine and Covenants 113

**Ensign** (v. 6)—Flag or banner : **Bands** (vv. 9–10)—Straps that to which people would gather : tie or bind

### Doctrine and Covenants 113:1–6—Stem, Rod, and Root

The following drawing illustrates the images from the book of Isaiah that the Prophet Joseph Smith asked about.



## Studying the Scriptures



Do activity A or B as you study Doctrine and Covenants 113.

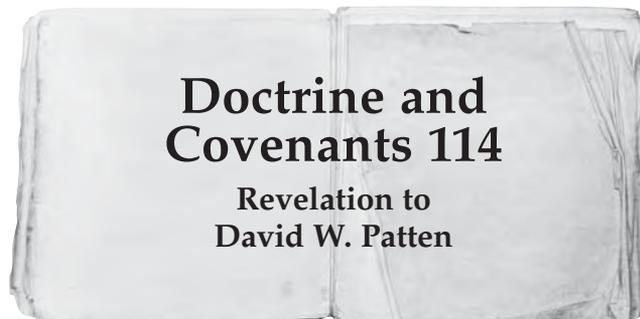
### A Answers and Questions

1. List the questions in Doctrine and Covenants 113 and summarize the Lord’s answers.
2. How do you think the Lord’s answers were important to the Prophet Joseph Smith and the Church? (You may want to look over Isaiah 11 and 52 as you think about how to answer the question.)

### B Find Important Words and Phrases

The questions and answers in Doctrine and Covenants 113:7–10 are about the gathering of Israel in the latter days. The following is a list of ideas discussed in these verses. In your notebook, write each of the ideas with the words or phrases from the verses that refer to that idea.

1. Permission to do God’s work
2. Members of the house of Israel
3. Limitations caused by wickedness
4. Foreordained in the premortal life



*It is an exciting moment when a family member opens a mission call from the prophet. In Doctrine and Covenants 114, Elder David W. Patten, a member of the Quorum of the*



Twelve Apostles, received a call to serve. Unfortunately, Elder Patten never served that mission. Six months after he received the call, he was killed in the battle of Crooked River, October 25, 1838. Earlier, Elder Patten had “made known to the Prophet that he had asked the Lord to let him die the death of a martyr, at which the Prophet, greatly moved, expressed extreme sorrow, ‘for,’ said he to [Elder Patten], ‘when a man of your faith asks the Lord for anything, he generally gets it’ ” (Lycurgus A. Wilson, *Life of David W. Patten: The First Apostolic Martyr* [1900], 67).

## Understanding the Scriptures



### Doctrine and Covenants 114

**Disposition** (v. 1)—Arrangement to sell or have things cared for  
**Merchandise** (v. 1)—Belongings

**Planted** (v. 2)—Placed, positioned  
**Bishopric** (v. 2)—Calling of administrative responsibility

### Doctrine and Covenants 114:2—“Others Shall Be Planted in Their Stead”

At the time of this revelation, many Church members were criticizing the Prophet Joseph Smith and had fallen away from the Church because of persecution. Some of them were Church leaders. In Doctrine and Covenants 114:2, the Lord said that these men would be replaced. Time has shown that those who apostatize cannot stop the Lord’s work from progressing. The Lord will appoint others to replace those who do not do what they are called to do to help in the unfolding kingdom of God. God’s work will be accomplished!

## Studying the Scriptures



Do activity A or B as you study Doctrine and Covenants 114.

### A Explain What Was Done

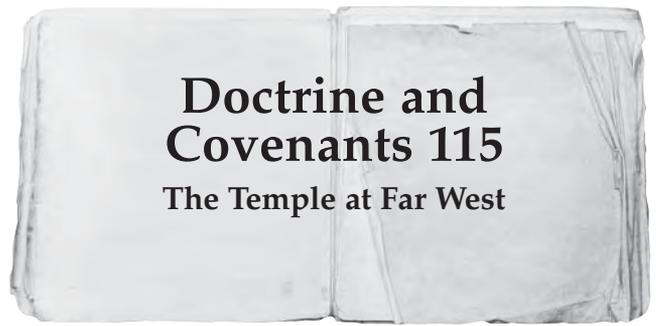
In Doctrine and Covenants 114:1, the Lord asked Elder David W. Patten to “make a disposition of his merchandise.” Explain what you think would be involved in fulfilling this request. What do missionaries do before their missions today that is like what Elder Patten was asked to do?

### B What Would You Say?

Suppose you are friends with a 17-year-old priest in your ward. He told you that he does not think he will accept a call to serve a mission. Use what you learned in Doctrine and Covenants 114 and elsewhere and write what you might say to him about why he should reconsider his decision.

## Doctrine and Covenants 115

### The Temple at Far West



“The Saints in northern Missouri industriously planted crops and built log houses throughout the summer [of 1838], and prospects for peace appeared good. They still hoped for eventual reconciliation with the citizens of Jackson County so that they could return to their center place, but in the meantime they intended to prosper where they were. By revelation, Far West was to become a temple city (D&C 115:7), and the following spring, the Quorum of the Twelve would dedicate the temple site before departing on a mission to Great Britain (D&C 118:4). Revelation in Far West also prescribed the formal name of the Church, ‘even The Church of Jesus Christ of Latter-day Saints’ (D&C 115:4), and established the tithing system, which continues to provide financial stability to the Church and to bless its members (D&C 119, 120)” (in Daniel H. Ludlow, ed., *Encyclopedia of Mormonism*, 5 vols. [1992], 2:926).

## Understanding the Scriptures



### Doctrine and Covenants 115

**Standard** (v. 5)—Symbol, such as a flag or banner  
**Refuge** (v. 6)—Shelter, safe place  
**Re-commence** (v. 11)—Begin again

### Doctrine and Covenants 115:1—Who Were the Prophet Joseph Smith’s Counselors?

“At a conference held at Kirtland, Ohio, on 3 September 1837, Oliver Cowdery, Joseph Smith, Sr., Hyrum Smith, and John Smith were sustained as assistant counselors.

“At the time the revelation in Doctrine and Covenants 115 was given, however, only Joseph Smith, Sr., and John Smith were serving as assistant counselors (26 April 1838). Hyrum Smith had taken the place of Frederick G. Williams in the First Presidency, and Oliver Cowdery had lost his membership in the Church.” (*Doctrine and Covenants Student Manual* [Religion 324–25, 1981], 286).

### Doctrine and Covenants 115:14—Why Was a Temple Never Built at Far West, Missouri?

“At this time [April 1838] there were about 150 houses at Far West, and among them were stores, hotels, and a fine school house. The City had sprung up, as by magic, in the midst of a rolling prairie. . . .



Far West, Missouri

"The corner stones of the Temple were laid on the 4th of July, 1838. . . Little else was done, however, for the storm of persecution broke loose in all its fury, and the Saints at that place went into exile again" (Smith and Sjodahl, *Doctrine and Covenants Commentary*, 742; see also photo 11 in the appendix of the triple combination).



## Studying the Scriptures



Do activity A or B as you study Doctrine and Covenants 115.

### A Explain Each Word

Consider each word in the full name of the Church, as given in Doctrine and Covenants 115:4. In your notebook, explain why each word is important and what it tells the world about the Church.

### B Write a Letter

Suppose a friend expressed concern about the future and how unstable and frightening the world is getting. In your notebook, write a letter to that friend, acknowledging his or her concerns and using what you learn in Doctrine and Covenants 115:4–6 to explain what we can do to find safety in the hard times ahead.

## Doctrine and Covenants 116

### Adam-ondi-Ahman

The Old Testament prophet Daniel prophesied that in the last days Adam would preside over a sacred meeting at which the Savior would appear in preparation for His Second Coming (see Daniel 7:9–14). Doctrine and Covenants 27 explains who will be present at that meeting. In Doctrine and Covenants 116 we learn where that meeting will take place.

## Understanding the Scriptures



### Doctrine and Covenants 116

#### Ancient of Days

(v. 1)—Adam, the first man



### Doctrine and Covenants 116:1—What Does "Adam-ondi-Ahman" Mean?

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, explained: "*Ahman* is one of the names by which God was known to Adam. *Adam-ondi-Ahman*, a name carried over from the pure Adamic language into English, is one for which we have not been given a revealed, literal translation. As near as we can judge—and this view comes down from the early brethren who associated with the Prophet Joseph Smith, who was the first one to use the name in this dispensation—*Adam-ondi-Ahman* means the place or land of God where Adam dwelt" (*Mormon Doctrine*, 19–20).

## Doctrine and Covenants 116:1—“Adam Shall Come to Visit His People”

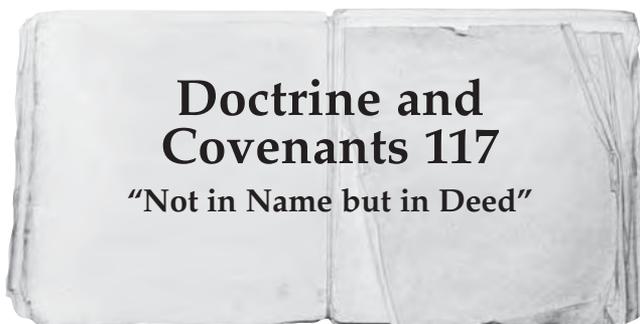
Elder Joseph Fielding Smith, then a member of the Quorum of the Twelve Apostles, taught: “This gathering of the children of Adam, where the thousands, and the tens of thousands are assembled in the judgment, will be one of the greatest events this troubled earth has ever seen. At this conference, or council, all who have held keys of dispensations will render a report of their stewardship. Adam will do likewise, and then he will [surrender] to Christ all authority. Then Adam will be confirmed in his calling as the prince over his posterity and will be officially installed and crowned eternally in this presiding calling. Then Christ will be received as King of kings, and Lord of lords. We do not know how long a time this gathering will be in session, or how many sessions may be held at this grand council. It is sufficient to know that it is a gathering of the Priesthood of God from the beginning of this earth down to the present, in which reports will be made and all who have been given dispensations (talents) will declare their keys and ministry and make report of their stewardship according to the parable. Judgment will be rendered unto them for this is a gathering of the righteous, those who have held and who hold keys of authority in the Kingdom of God upon this earth. It is not to be the judgment of the wicked. When all things are prepared and every key and power set in order with a full and perfect report of each man’s stewardship, then Christ will receive these reports and be installed as rightful Ruler of this earth. At this grand council he will take his place by the united voice of the thousands who by right of Priesthood are there assembled. This will precede the great day of destruction of the wicked and will be the preparation for the Millennial Reign” (*The Progress of Man*, 3rd ed. [1944], 481–82; see also Bruce R. McConkie, *The Millennial Messiah: The Second Coming of the Son of Man* [1982], pp. 578–88).

## Studying the Scriptures

Do activity A as you study Doctrine and Covenants 116.

### A Write an Account

From your reading of Doctrine and Covenants 27 and 116, write an account of what might be seen and heard at the meeting at Adam-ondi-Ahman. Use the footnotes and the “Understanding the Scriptures” section for help if needed (see also photo 10 in the appendix of the triple combination).



*How would you like to be remembered after your life is finished? What would it mean if your name was held in “sacred remembrance”? Some of the brethren in this revelation needed to repent while one was commended for*

*doing his duty. Notice what the Lord said to each of these Church leaders and think about how that counsel might apply to you.*

## Understanding the Scriptures



### Doctrine and Covenants 117

**Tarry** (v. 2–3)—Delay, wait to obey

**Turned out for debts** (v. 5)—Sold to pay debts

**Moneychangers** (v. 16)—People or businesses that lend money for a fee

### Doctrine and Covenants 117:1–2—The Lord Knew

“The Lord had commanded the Saints to gather and build up Far West speedily [see D&C 115:17]. A company of 515 souls, known as the *Kirtland Camp*, left Kirtland on the 6th of July, 1838, for Zion. On the 14th of September, it appears only 260 members were left, the others having been scattered ‘to the four winds.’ The camp arrived in Adam-ondi-Ahman on the 4th of October. Neither Marks, Whitney, nor Granger were members of this company. [Oliver Granger was already in Far West, Missouri. He carried this revelation to William Marks and Newel K. Whitney in Kirtland, Ohio, and was instructed to return speedily to the land of Zion.] Joseph Smith at Far West had no means of knowing, at that time, who had, or who had not, left for Zion; but the Lord knew. Hence this Revelation in which He . . . calls William Marks and Newel K. Whitney to come to Zion and instructs the Saints concerning the property in Kirtland” (Smith and Sjodahl, *Doctrine and Covenants Commentary*, 744).



*Lyman Wight’s second cabin in the valley of Adam-ondi-Ahman*

### Doctrine and Covenants 117:8—“The Plains of Olaha Shinehah”

President Joseph Fielding Smith wrote: “The plains of Olaha Shinehah, or the [name of the] place where Adam dwelt, must be a part of, or in the vicinity of Adam-ondi-Ahman” (*Church History and Modern Revelation*, 2:97).

### Doctrine and Covenants 117:8—Coveting “That Which Is but the Drop”

“Those who sought to hold on to their property in Kirtland when the Lord had commanded them to remove to join the body of

Saints in Zion were most unwise. How paltry is a piece of land compared with that which the Lord has to offer his people. Moreover, can the Lord not help those who follow his will to obtain lands or whatever they need, according to his wisdom? (See Mark 10:28–30.)” (*Doctrine and Covenants Student Manual*, 289).

### Doctrine and Covenants 117:11—The Nicolaitane Band

The word *Nicolaitans* is found in Revelation 2:6, 15. Its meaning is uncertain, but some believe the Nicolaitans tried to bring idolatrous practices into the early Christian church. Elder Bruce R. McConkie wrote that Nicolaitans were “members of the Church who were trying to maintain their Church standing while continuing to live after the manner of the world. . . . Whatever their particular deeds and doctrines were, the designation has come to be used to identify those who want their names on the records of the Church, but do not want to devote themselves to the gospel cause with full purpose of heart” (*Doctrinal New Testament Commentary*, 3:446).

## Studying the Scriptures

Do activity A or B as you study Doctrine and Covenants 117.

### A What Does the Lord Offer?

Imagine that you were asked to leave your home—like the Saints who were asked to leave New York for Ohio and then leave Ohio for Missouri. From what the Lord said in Doctrine and Covenants 117:1–9, what would make it easier for you to make such a move?

### B Write an Introduction

1. Imagine that Oliver Granger was going to speak to the youth in your ward or branch and you were to introduce him. Using the information in Doctrine and Covenants 117:12–16, write a short introduction for him.
2. Read verses 12–16 again, substituting your name in the place of Oliver Granger’s. Think about the kind of growth that might need to take place in your life in order for those verses to apply to you. You may want to write down some of your thoughts in your personal journal.

## Doctrine and Covenants 118

### New Apostles

*Some members of the Church lost their testimonies during the problems in Kirtland in 1837–38. The situation was so difficult that four members of the original Quorum of the*

*Twelve Apostles (William E. McLellin, Luke Johnson, Lyman Johnson, and John Boynton) fell into apostasy and were excommunicated. This left vacancies in the Quorum of the Twelve that needed to be filled. Can you imagine how difficult it must have been for the Prophet Joseph Smith to lose some of his closest associates? We must admire those who remained faithful in the face of persecution and difficulty. You will recognize the names of some of those called as new Apostles at that time to complete the quorum—two of them later became Presidents of the Church.*

## Understanding the Scriptures

### Doctrine and Covenants 118

**Fallen** (v. 1)—Apostatized : **Promulgate** (v. 4)—Announce, declare  
**Effectual** (v. 3)—Effective : declare

### Doctrine and Covenants 118:4—Where Were the Apostles to Go the Next Spring?

The “great waters” mentioned in Doctrine and Covenants 118:4 are the Atlantic Ocean. The Lord called the Twelve Apostles to cross the ocean and take the gospel to England.

### Doctrine and Covenants 118:5—Did the Apostles Return to Far West?



“The people of Missouri apparently knew of the Lord’s injunction to meet on 26 April 1839, nearly a year later, and they were determined to impede the work of the Twelve and stop Mormonism. During the time between the revelation and the appointed day, ‘the whole Church was driven out of the State of Missouri, and it was as much as a man’s life was worth to be found in the State if it was known that he was a Latter-day Saint; and especially was this the case with the Twelve. When the time came for the corner stone of the Temple to be laid, as directed in the revelation, the Church was in Illinois, having been expelled from Missouri by an edict from the Governor. Joseph and Hyrum Smith and Parley P. Pratt were in chains in Missouri for the testimony of Jesus. As the time drew nigh for the accomplishment of this work, the question arose. “What is to be done?” Here is a revelation commanding the Twelve to be in Far West on the 26th day of April, to lay the cornerstone of the Temple there; it has to be fulfilled. The Missourians had sworn by all the gods of eternity that if every other revelation given through Joseph Smith were

fulfilled, that should not be, for the day and date being given they declared that it would fail. The general feeling in the Church, so far as I know, was that, under the circumstances, it was impossible to accomplish the work; and the Lord would accept the will for the deed.' (Wilford Woodruff, in *Journal of Discourses*, 13:159.)



"But the Apostles were not to be put off their commanded duty: 'On the night of April 25, 1839, the little band of apostles with a small company of faithful brethren, high priests, elders and priests, arrived at Far West. Shortly after midnight, on the morning of April 26th, they assembled on the temple lot in Far West, and there they held a conference.' (Smith, *Church History and Modern Revelation*, pp. 196–97.)

"Brigham Young presided; John Taylor, the clerk, wrote:

"The council then proceeded to the building spot of the Lord's House; when the following business was transacted: Part of a hymn was sung, on the mission of the twelve.

"Elder Alpheus Cutler, the master workman of the house, then recommenced laying the foundation of the Lord's House, agreeably to revelation, by rolling up a large stone near the southeast corner.

"The following of the twelve were present: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, and John Taylor, who proceeded to ordain Wilford Woodruff and George A. Smith . . . to fill the places of those who had fallen.' (*History of the Church*, 3:336–38.)

"After several of the Apostles had offered prayers, the assembly sang 'Adam-on-di-Ahman,' and the Apostles left" (*Doctrine and Covenants Student Manual*, 291–92).

## Studying the Scriptures



Do activity A or B as you study Doctrine and Covenants 118.

### A List the Reasons

Read the "Understanding the Scriptures" section along with Doctrine and Covenants 118.

1. List reasons why it would have been difficult for the Apostles to meet in Far West, Missouri; list reasons why they went.
2. From what the Lord said in Doctrine and Covenants 118, what might have helped them have the courage to go?

### B Explain How

In Doctrine and Covenants 118, find what the Lord gave as some characteristics of effective missionaries. Explain how those characteristics can lead to success in missionary work.



**John Taylor** was baptized in 1836. He remained faithful through many difficulties. He was with the Prophet Joseph Smith in Carthage Jail when the Prophet was martyred. He became the third President of the Church.



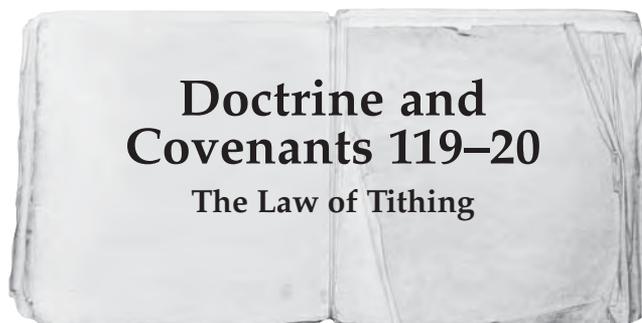
**John E. Page** was baptized in 1833. He served several successful missions but later apostatized and was excommunicated in 1846.



**Wilford Woodruff** was baptized in 1833. He helped introduce the gospel in England and baptized more than 1,800 people in eight months. He became the fourth President of the Church.



**Willard Richards** was baptized in 1836. He was serving a mission in England when he was called to be an Apostle. He was with the Prophet Joseph Smith in Carthage Jail when the Prophet was martyred. He later served as a counselor to President Brigham Young.



President Joseph Fielding Smith explained how the law of tithing was introduced in this dispensation: "The Lord had given to the Church the law of consecration and had called upon the members . . . to enter into a covenant that could not be broken and to be everlasting in which they were to consecrate their properties and receive stewardships, for this is the law of the celestial kingdom. Many of those who entered into this solemn covenant broke it and by so doing brought upon their heads, and the heads of their brethren and sisters, dire punishment and persecution. This celestial law of necessity was thereupon withdrawn for the time, or until the time of the redemption of Zion. While suffering intensely because of their debts and lack of means to meet their obligations Joseph Smith and Oliver Cowdery, November 29, 1834, in solemn prayer promised the Lord that they would give one tenth of all that the Lord should give unto them, as an offering to be bestowed upon the poor; they also prayed that their children, and the children's children after them should obey this law. (D.H.C., 2:174–5.) Now, however, it became necessary for the law to be given to the whole Church so the

Prophet prayed for instruction" (Church History and Modern Revelation, 2:90–91.) The answer they received is found in Doctrine and Covenants 119.

Doctrine and Covenants 120 helps explain how the tithes of the Church are handled. As you study these two revelations, look for what an honest tithe is and how we are blessed by paying tithing.

Tithing and Other Offerings	
Tithing	A
Fast offering	B
General contribution	C
Special contribution	D
Gift of silverware	E
Gift of clothing	F
Gift of books	G
Gift of pictures	H
Gift of jewelry	I
Gift of other articles	J
Gift of money	K
Total	L



© Church News

Tithing funds are used to help accomplish the work of the Lord here on earth.

## Understanding the Scriptures



### Doctrine and Covenants 119

**Supplication** (section heading)—Humble and sincere prayer

• **Statutes** (v. 6)—Laws, commandments  
• **Ensample** (v. 7)—Example

### Doctrine and Covenants 119:1–3—"The Beginning of the Tithing of My People"

Elder Marion G. Romney, then a member of the Quorum of the Twelve Apostles, explained how the law of tithing prepares us to live the law of consecration:

"The principles underlying the United Order are consecration and stewardships and then the contribution of surpluses into the bishop's storehouse. When the law of tithing was instituted four years after the United Order experiment was suspended, the Lord required the people to put 'all their surplus property . . . into the hands of the bishop' (D&C 119:1); thereafter they were to 'pay one-tenth of all their interest annually. . . .' (D&C 119:4.) This law, still in force, implements to a degree at least the United Order principle of stewardships, for it leaves in the hands of each person the ownership and management of the property from which he produces the needs of himself and family. Furthermore, to use again the words of President [J. Reuben] Clark:

" . . . in lieu of residues and surpluses which were accumulated and built up under the United Order, we, today, have our fast offerings, our Welfare donations, and our tithing, all of which may be devoted to the care of the poor, as well as for the carrying on of the activities and business of the Church' " (in Conference Report, Apr. 1966, 100).

### Doctrine and Covenants 119:4—What Is "One-Tenth of All Their Interest Annually"

President James E. Faust, a counselor in the First Presidency, explained: "The law of tithing is simple: we pay one-tenth of our individual increase annually [see D&C 119:4]. Increase has been interpreted by the First Presidency to mean income [see *General Handbook of Instructions* (1989), sec. 9, p. 1]. What amounts to 10 percent of our individual income is between each of us and our Maker. There are no legalistic rules" (in Conference Report, Oct. 1998, 73; or *Ensign*, Nov. 1998, 59).

### Doctrine and Covenants 119:6—The Promises of Paying an Honest Tithe

Elder Dallin H. Oaks, a member of the Quorum of the Twelve Apostles, said:

"Some people say, 'I can't afford to pay tithing.' Those who place their faith in the Lord's promises say, 'I can't afford not to pay tithing.' . . .

"Tithing is a commandment with a promise. The words of Malachi, reaffirmed by the Savior, promise those who bring their tithes into the storehouse that the Lord will open 'the windows of heaven, and pour [them] out a blessing, that there shall not be room enough to receive it.' The promised blessings are temporal and spiritual. The Lord promises to 'rebuke the devourer,' and he also promises tithe payers that 'all nations shall call you blessed, for ye shall be a delightful land' (3 Nephi 24:10–12; see also Malachi 3:10–12). . . .

"The payment of tithing also brings the individual tithe payer unique spiritual blessings. Tithe paying is evidence that we accept the law of sacrifice. It also prepares us for the law of consecration and the other higher laws of the celestial kingdom" (in Conference Report, April 1994, 44–45; or *Ensign*, May 1994, 34).

### Doctrine and Covenants 120

**Disposed** (v. 1)—Spent, managed

• **Composed** (v. 1)—Made up of

### Doctrine and Covenants 120:1—"Disposed of by a Council"

President J. Reuben Clark, who was a counselor in the First Presidency, explained how tithing is managed:

"Under the direction of the First Presidency a budget is drawn up . . . , which includes all of the proposed expenditures of the tithing. This budget is the result of the careful consideration of the departments which are responsible for the expenditure of the funds.

"This budget is then taken before the Council on the Expenditure of the Tithing [today it is called the Committee for the Disposition of Tithes], composed, as the revelation provides, of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. This council considers and discusses the budget so submitted, approving or disapproving, as the case may be, individual items, but finally passing the budget.

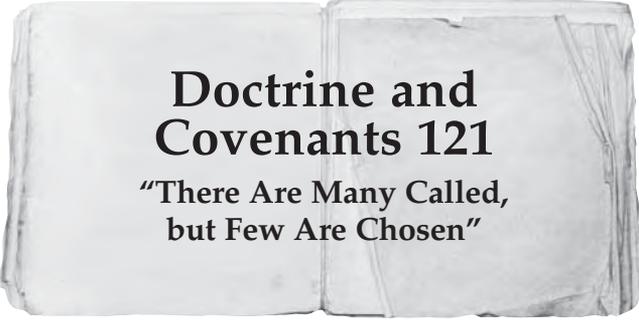
" . . . None of [the tithing] is expended except upon the approval and authorization of this committee" (in Conference Report, Oct. 1943, 12).

## Studying the Scriptures

Do activity A as you study Doctrine and Covenants 119.

### **A** Why Tithing?

1. From your reading of Doctrine and Covenants 119–20, the “Understanding the Scriptures” section, and what you have learned from your parents, teachers, and Church leaders, list what the tithes of the Church are used for.
2. Explain who decides how the tithing is spent.
3. Make a second list of blessings that come from paying an honest tithing.



## Doctrine and Covenants 121

**“There Are Many Called,  
but Few Are Chosen”**

Have you ever felt discouraged? Have you ever prayed for help in a difficult situation? On October 27, 1838, Lilburn W. Boggs, governor of Missouri, issued the infamous extermination order, which read, in part: “The Mormons must be treated as enemies and must be exterminated or driven from the state, if necessary for the public good” (in *History of the Church*, 3:175). Four days later the Prophet Joseph Smith and several Church leaders were betrayed into the hands of a Missouri state militia at Far West, Missouri. The Prophet wrote that Colonel Hinkle, a member of the Church and a leading officer who was supposed to defend the Saints, “stated that the officers of the militia desired to have an interview with me and some others, hoping that the difficulties might be settled without having occasion to carry into effect the exterminating orders which they had received from the governor. I immediately complied with the request, and . . . went into the camp of the militia. But judge of my surprise, when, instead of being treated with that respect that is due from one citizen to another, we [the Prophet and his companions] were taken as prisoners of war, and treated with the utmost contempt. . . . I cannot begin to tell the scene which I there witnessed. The loud cries and yells of more than one thousand voices, which rent the air and could be heard for miles, and the horrid and blasphemous threats and curses which were poured upon us in torrents, were enough to appall the stoutest heart. In the evening we had to lie down on the cold ground, surrounded by a strong guard, who were only kept back by the power of God from depriving us of life. . . .”

*“The militia went into the town, and without any restraint whatever, plundered the houses, and abused the innocent and unoffending inhabitants and left many destitute” (History of the Church, 3:188–91).*



Liberty Jail

*For the next several weeks the Prophet Joseph Smith and his companions were abused and insulted, forced to march long distances in cold weather, and on December 1, 1838, they were imprisoned in Liberty Jail in Missouri. These men had not been convicted of any crime; nevertheless, they were held in the jail for several months under terrible conditions.*

*“Between 20 March and 25 March 1839, the Prophet Joseph dictated a lengthy communication that was signed by all the prisoners (actually there were two letters, although the Prophet identified the second as a continuation of the first). President Joseph Fielding Smith wrote of this correspondence: ‘This is one of the greatest letters that was ever penned by the hand of man. In fact it was the result of humble inspiration. It is a prayer and a prophecy and an answer by revelation from the Lord. None other but a noble soul filled with the spirit of love of Christ could have written such a letter. Considering [their sufferings], it is no wonder that the Prophet cried out in the anguish of his soul for relief. Yet, in his earnest pleading, there breathed a spirit of tolerance and love for his fellow man.’ (Church History and Modern Revelation, 2:176.)” (Doctrine and Covenants Student Manual [Religion 324 and 325], 295–96).*



*Doctrine and Covenants sections 121–23 were taken from the letters the Prophet Joseph Smith dictated while in Liberty Jail. They were first included in the 1876 edition of the Doctrine and Covenants.*



Quorum of the Twelve, directed them and gave them every possible assistance, they suffered greatly” (*Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* [1996], 51).



### Doctrine and Covenants 121:7—The Benefits of Adversity

“There can be a benefit from adversity in one’s life, as Elder James E. Faust [then a member of the Quorum of the Twelve Apostles] said: ‘In the pain, the agony, and the heroic endeavors of life, we pass through a refiner’s fire, and the insignificant and the unimportant in our lives can melt away like dross and make our faith bright, intact, and strong. In this way the divine image can be mirrored from the soul. It is part of the purging toll exacted of some to become acquainted with God. In the agonies of life, we seem to listen better to the faint, godly whisperings of the Divine Shepherd.’ (In Conference Report, Apr. 1979, p. 77; or *Ensign*, May 1979, p. 53.)

“Some erroneously believe that their afflictions are punishments from God, but there is a great difference between the source of tribulation and the uses of tribulation: ‘Unfortunately, some of our greatest tribulations are the result of our own foolishness and weakness and occur because of our own carelessness or transgression’ (James E. Faust, in Conference Report, Apr. 1979, p. 78; or *Ensign*, May 1979, p. 54). Other afflictions are the result of the frailty and corruptibility of the mortal body, which is subject to disease and malfunction. Still other causes lie in the means chosen by the wicked in their misuse of agency. . . .

“. . . Referring to the imprisonment and other terrible injustices suffered by Joseph Smith, President Brigham Young said that the Prophet progressed toward perfection more in thirty-eight years because of the severe tribulation through which he successfully passed than he would have been able to do in a thousand years without it (see *Journal of Discourses*, 2:7)” (*Doctrine and Covenants Student Manual*, 296).

### Doctrine and Covenants 121:34–36—Called and Chosen

After quoting the first part of Doctrine and Covenants 121:34, President Harold B. Lee said: “This suggests that even though we have our free agency here, there are many who were foreordained before the world was, to a greater state than they have prepared themselves for here. Even though they might have been among the noble and great, from among whom the Father declared he would make his chosen leaders, they may fail of that calling here in mortality” (in Conference Report, Oct. 1973, 7; or *Ensign*, Jan. 1974, 5).

## Understanding the Scriptures



### Doctrine and Covenants 121

<b>Pavilion</b> (v. 1, 4)—Tent or canopy	<b>Guile</b> (v. 42)—Deceit
<b>Penetrated</b> (v. 2)—Hear the pleadings	<b>Reproving</b> (v. 43)—Correcting gently with kindly intent
<b>Adversity</b> (v. 7)—Trials, hardship	<b>Betimes</b> (v. 43)—Early, promptly
<b>Hoar frost</b> (v. 11)—White frost, frozen dew	<b>Sharpness</b> (v. 43)—Clarity
<b>Anointed</b> (v. 16)—Appointed to serve	<b>Esteem</b> (v. 43)—Consider, regard
<b>Severed</b> (v. 19)—Cut off	<b>Bowels</b> (v. 45)—Heart (in the scriptures, <i>bowels</i> is often used to symbolize the center of one’s emotions)
<b>Vipers</b> (v. 23)—Poisonous snakes	<b>Garnish</b> (v. 45)—Beautify, adorn
<b>Aspire to</b> (v. 35)—Desire, covet	<b>Distil</b> (v. 45)—Come down gradually
<b>Gratify</b> (v. 37)—Satisfy	<b>Scepter</b> (v. 46)—Staff, symbol of authority
<b>Disposition</b> (v. 39)—Tendency	
<b>Unfeigned</b> (v. 41)—Genuine, sincere	

### Doctrine and Covenants 121:3—What “Unlawful Oppressions”?

While the Prophet Joseph Smith and other Church leaders were in prison at Liberty, Missouri (see the introduction to D&C 121 in this study guide), “over 8,000 Saints crossed from Missouri east into Illinois to escape the extermination order [issued by Governor Lilburn W. Boggs]. They were forced to leave in the cold of winter, and although Brigham Young, the President of the

## Doctrine and Covenants 121:38—What Does it Mean to “Kick against the Pricks”?

A prick, or a goad, is a pointed stick, sometimes tipped with iron, that is used to drive cattle. In a gospel sense, to “kick against the pricks” is to resist or rebel against God’s commandments or spiritual impressions, which encourage us to progress in the right direction.

## Studying the Scriptures

Do two of the following activities (A–D) as you study Doctrine and Covenants 121.

### A Words of Comfort for the Prophet

1. In your own words, write the questions the Prophet Joseph Smith asked the Lord in Doctrine and Covenants 121:1–3.
2. What was happening that might explain why the Prophet felt so sad for the Saints? (see the introduction to D&C 121 in this study guide and the “Understanding the Scriptures” section for help, if needed).
3. In your own words, write what the Lord said to comfort the Prophet in verses 7–10.
4. How might what the Lord said in verses 7–10 help you feel better about the trials and difficulties you have to face?

### B Explain the Consequences

At times it may seem that the wicked are not punished for persecuting the faithful. From your reading of Doctrine and Covenants 121:11–25, explain what the consequences will be for those who fight against God and His servants. Look especially for how the following words or phrases might be used in your answer: *blind*, “may come upon themselves,” *swept*, *severed*, *despised*, *priesthood*, *millstone*.



For those who persecute the Lord’s servants, “it had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea” (D&C 121:22).

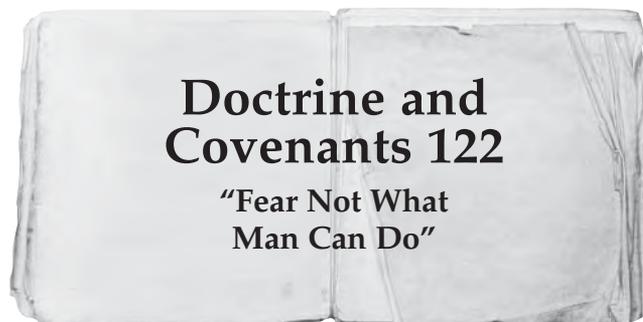
### C Number the Promises

In Doctrine and Covenants 121:26–33, the Lord promised blessings for the faithful. Number them in your scriptures, and write about one that is important to you.

## D Scripture Mastery—Doctrine and Covenants 121:34–36

Doctrine and Covenants 121:34–46 describes what a priesthood holder must do to honor his priesthood and use it effectively. As you study these verses, answer the following questions:

1. Why are some “chosen” and others are not?
2. What is the relationship between the “rights of the priesthood” and the “powers of heaven”?
3. What is the principle upon which the powers of heaven are controlled?
4. What would cause a priesthood holder to lose the power of the priesthood?
5. What methods must a righteous priesthood holder use to properly influence others?
6. What blessings are promised to those who righteously use the priesthood?



*Perhaps you have felt, as most people do at one time or another, that life is not fair and that you have been made to suffer more than others. When Doctrine and Covenants sections 121–23 were written, the Prophet Joseph Smith and his companions had been confined in Liberty Jail for four months without being convicted of any crime or even having a trial. As you study Doctrine and Covenants 122, notice why the Lord allows even the righteous to suffer.*

## Understanding the Scriptures

### Doctrine and Covenants 122

<b>Derision</b> (v. 1)—Ridicule, contempt	<b>Hedge up</b> (v. 7)—Block
<b>Perils</b> (v. 5)—Dangers	<b>Gape open the mouth wide after thee</b> (v. 7)—Open wide to catch you
<b>Billowing surge</b> (v. 7)—Large ocean waves	<b>Bounds</b> (v. 9)—Limits

### Doctrine and Covenants 122:7—How Can Adversity and Suffering Be for Our Good?

President Harold B. Lee said: “Don’t be afraid of the testing and trials of life. Sometimes when you are going through the most severe tests, you will be nearer to God than you have any idea, for like the experience of the Master Himself in the temptation on the mount, in the Garden of Gethsemane, and on the cross at Calvary, the scriptures record, ‘And, behold, angels came and ministered

unto him' (Matthew 4:11). Sometimes that may happen to you in the midst of your trials" (*The Teachings of Harold B. Lee*, ed. Clyde J. Williams [1996], 192; see also the "Understanding the Scriptures" section for D&C 121:7, p. 138).



## Understanding the Scriptures



### Doctrine and Covenants 123

**Propriety** (v. 1)—Correctness, properness

**Affidavits** (v. 4)—Written testimonies of truth made under oath

**Libelous** (vv. 4–5)—False and hurtful

**Concatenation of diabolical rascality** (v. 5)—Collection of wicked lies

**Nefarious and murderous impositions** (v. 5)—Evil and murderous deeds

**Enjoined on us** (v. 6)—Required of us

**Imperative** (v. 7, 9, 11)—Essential

**Riveted** (v. 7)—Fastened, made immovable

**Futurity** (v. 15)—The future

**Helm** (v. 16)—Device for steering a ship

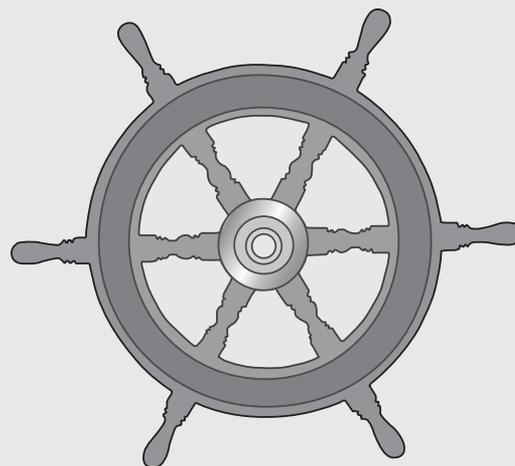
## Studying the Scriptures



Do activity A as you study Doctrine and Covenants 122.

### A Find Help during Your Trials

1. When people become upset over the trials and adversity they face, they often look up toward the heavens and ask, "Why me?" The Prophet Joseph Smith's attitude was different. Review Doctrine and Covenants 121:2–3 and list the questions he asked instead of "Why me?"
2. Even though the Prophet did not ask why he and the rest of the Church were having to endure such difficulties, the Lord gave him some reasons. From Doctrine and Covenants 122:5–9, summarize what the Lord told the Prophet.
3. Write about something that impressed you in Doctrine and Covenants 122 that will help you face trials and adversity in your life.



*"A very large ship is benefited very much by a very small helm in the time of a storm, by keeping workways with the wind and the waves" (D&C 123:16).*

## Doctrine and Covenants 123

### The Importance of Keeping Records

*At the final judgment, all mankind will be "judged out of those things which were written in the books, according to their works" (Revelation 20:12). As you study Doctrine and Covenants 123, see if you can learn about some records that could be used in the judgment and how those records might also be used before the final judgment.*

## Studying the Scriptures



Do activity A as you study Doctrine and Covenants 123.

### A What Would You Need to Do?

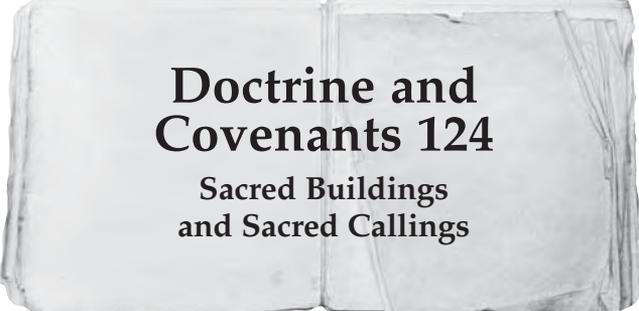
1. If you had been a member of the Church in 1839, what would you be expected to do to fulfill the Lord's command in Doctrine and Covenants 123:1–5?
2. From what you learn in verses 5–15, list what you would need to do with the information you had gathered.
3. What records could you keep now that might bless future generations in the Church?

# The Church in Nauvoo, Illinois

“Due to persecutions in the state of Missouri, the Saints moved about two hundred miles to the northeast, across the Mississippi River, and into Illinois, where they found more favorable conditions. Eventually, the Saints purchased land near the undeveloped city of Commerce. This land was virtually swamp wilderness with only a few simple buildings. The Saints drained the land and established homes. Joseph Smith moved his family into a small log home. The city name of Commerce was changed to Nauvoo, after the Hebrew word for ‘beautiful’ ” (The Guide to the Scriptures, “Nauvoo, Illinois (USA),” 173–74).

The Prophet Joseph Smith recorded several sections of the Doctrine and Covenants in Nauvoo (see D&C 124–29, 132), including the command to build a temple there (see D&C 124:26–27). And it was in Nauvoo that Elder John Taylor, then a member of the Quorum of the Twelve Apostles, documented his witness to the martyrdom of the Prophet Joseph Smith and his brother Hyrum (see D&C 135).

The Saints built the Nauvoo Temple, organized wards and stakes of Zion, organized the Relief Society, and began ordinances for the dead before being driven from their homes in 1846. As a result of that persecution, under the direction of President Brigham Young, they left the area and made their way west.



## Doctrine and Covenants 124

### Sacred Buildings and Sacred Callings

*There were many details that needed attention during the Church’s early days in Nauvoo, Illinois. Doctrine and Covenants 124 contains instructions about two important buildings and numerous callings to individuals. As you study this revelation, look for what the Lord taught about the importance of temples and temple ordinances. Would you like the Lord to provide you with practical instruction that directly relates to the challenges you are facing? How does He do this today?*

## Understanding the Scriptures

### Doctrine and Covenants 124

- Proclamation** (v. 2)—Official announcement
- Befall** (v. 5)—Happen to
- Day of visitation** (vv. 8, 10)—The Second Coming of Jesus Christ
- Integrity** (v. 15)—Faithfulness, honesty, goodness
- Guile** (v. 20)—Deceitfulness
- Antiquities** (v. 26)—Old and valuable possessions, heirlooms

- Refuge** (v. 36)—Shelter, place of safety
- Memorials** (v. 39)—Record, register
- Oracles** (v. 39, 126)—Revelations
- Statutes** (v. 39)—Laws
- Deign** (v. 41)—Consider appropriate
- Consolation** (v. 53)—Comfort
- Plants of renown** (v. 61)—Church leaders
- Constitution** (v. 63)—Basic rules or regulations
- Stock** (v. 63)—Investments, money given for a share of a company’s value
- Essaying** (v. 85)—Seeking, attempting, trying
- Redound to** (v. 87)—Contribute to
- New translation** (v. 89)—The Joseph Smith Translation of the Bible
- Abase** (v. 114)—Humble
- Recompense** (v. 121)—Payment, reward

### Doctrine and Covenants 124:2—“Polished with the Refinement Which Is after the Similitude of a Palace”

The Lord commanded the Saints to make the stake of the Church at Nauvoo, Illinois, to be a “cornerstone of Zion” and as beautiful as a palace. Whenever the Lord has gathered His faithful Saints together, He has commanded them to “arise and shine forth, that thy light may be a standard for the nations” (D&C 115:5).

### Doctrine and Covenants 124:2–6—“Make a Solemn Proclamation . . . to All the Nations”

“The fulfillment of this directive from the Lord did not come until 1845. A number of individuals were to assist in preparing the document, but circumstances seem to have prevented it until later, when it was issued by the Twelve (see *History of the Church*, 6:80; 7:320, 558)” (*Doctrine and Covenants Student Manual*, 304).

### Doctrine and Covenants 124:6—What “Favor” Had Come upon Zion?

“In the year 1841, when this Revelation was given, this beautiful city had about 3,000 inhabitants. A charter had been granted by the Illinois Legislature, by which Nauvoo was given a liberal municipal government, with authority to form a militia and erect a university. A Temple was about to be built. The scattered Saints were gathering, and the settlements in Illinois were growing rapidly. The mission in Great Britain was highly successful. Such were the general conditions when this Revelation was given. The Church had a moment’s rest. There was calm before the next storm” (Smith and Sjodahl, *Doctrine and Covenants Commentary*, 768).

### Doctrine and Covenants 124:19, 130—“David Patten I Have Taken unto Myself”

Elder David W. Patten, a member of the Quorum of the Twelve Apostles, had been killed October 25, 1838, at the battle of Crooked River in Missouri. Elder Heber C. Kimball, who was a member of the Quorum of the Twelve Apostles, went to visit Elder Patten as he lay dying. Elder Kimball wrote:

“The principles of the Gospel which were so precious to him before, were honorably maintained in nature’s final hour and afforded him that support and consolation at the time of his departure, which deprived death of its sting and horror. Speaking of those who had fallen from their steadfastness, he exclaimed, ‘O that they were in my situation! for I feel I have kept the faith, I have finished my course, henceforth there is laid up for me a crown which the Lord, the righteous Judge will give me.’”

“Speaking to his beloved wife who was present and who attended him in his dying moments, he said, ‘whatever you do else, O, do not deny the faith!’ ” (in “History of Brigham Young,” *Millennial Star*, July 16, 1864, 454–55).

### Doctrine and Covenants 124:22–24, 56–83, 119–121—The Nauvoo House



“The Prophet considered the construction of the Nauvoo House hotel nearly as urgent as construction of the temple. He envisioned it as a means for the Saints to entertain and teach the truth to ‘men of wealth, character and influence’ [*History of the Church*, 5:328; see also 5:137]. The cornerstone of the building was laid on 2 October 1841, and several valuable records, including the original Book of Mormon manuscript, were deposited in it. The brethren were constantly encouraged from the pulpit to work on the hotel; however, work progressed slowly because means and labor were meager. In March 1844 Joseph Smith postponed further construction on the hotel in order to press forward on the temple” (*Church History in the Fulness of Times*, 243).

### Doctrine and Covenants 124:25–36—Baptism for the Dead



In a talk given in June 1843, the Prophet Joseph Smith taught about the importance of temples and temple ordinances, including baptism for the dead:

“It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be

predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.

“It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord” (*History of the Church*, 5:423–24).

The first mention of baptism for the dead in modern scripture is found in Doctrine and Covenants 124:29–36. But that was not the first time it was taught in this dispensation. In a letter to the Quorum of the Twelve Apostles, dated October 1840, the Prophet Joseph Smith wrote:

“I presume the doctrine of ‘baptism for the dead’ has ere this reached your ears, and may have raised some inquiries in your minds respecting the same. I cannot in this letter give you all the information you may desire on the subject; but aside from knowledge independent of the Bible, I would say that it was certainly practiced by the ancient churches; and St. Paul endeavors to prove the doctrine of the resurrection from the same, and says, ‘Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?’ [1 Corinthians 15:29.]

“I first mentioned the doctrine in public when preaching the funeral sermon of Brother Seymour Brunson [15 August 1840]; and have since then given general instructions in the Church on the subject. The Saints have the privilege of being baptized for those of their relatives who are dead, whom they believe would have embraced the Gospel, if they had been privileged with hearing it, and who have received the Gospel in the spirit, through the instrumentality of those who have been commissioned to preach to them while in prison.

“Without enlarging on the subject, you will undoubtedly see its consistency and reasonableness; and it presents the Gospel of Christ in probably a more enlarged scale than some have imagined it” (*History of the Church*, 4:231).

“The revelation explains that the ordinance of baptism for the dead is to be done only in a place designated by the Lord. Performing the ordinance was acceptable outside the temple only under special circumstances, and before the completion of the Nauvoo Temple the Lord permitted the ordinance to be performed in the Mississippi River. In October 1841 the Prophet announced that no more baptisms for the dead would be administered until the temple’s font was completed. It was finished in November, and baptisms recommenced on the twenty-first (see D&C 124:27–30)” (*Doctrine and Covenants Student Manual*, 307).

### Doctrine and Covenants 124:28—What Is the “Fulness of the Priesthood” Mentioned Here?

President Gordon B. Hinckley said: “Through the keys of the holy priesthood conferred upon the Twelve by the Lord when He walked among them, which keys were restored in this dispensation by those who held them anciently—through these have come great added blessings, including those unique and remarkable ordinances administered in the house of the Lord.

Only in those ordinances is there realized the exercise of ‘the fulness of the priesthood’ (D&C 124:28)” (in Conference Report, Oct. 1985, 73; or *Ensign*, Nov. 1985, 59)

President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, explained: “No man receives the fulness of the priesthood without a woman at his side. For no man, the Prophet said, can obtain the fulness of the priesthood outside the temple of the Lord [see D&C 131:1–3]. And she is there beside him in that sacred place. She shares in all that he receives. The man and the woman individually receive the ordinances encompassed in the endowment. But the man cannot ascend to the highest ordinances—the sealing ordinances—without her at his side” (in Conference Report, Apr. 1998, 96; or *Ensign*, May 1998, 73).

### Doctrine and Covenants 124:87–91, 97–102—William Law

William Law was called as a second counselor to the Prophet Joseph Smith and was promised blessings and gifts that few other men have been promised. He did not, however, remain faithful, and on April 18, 1844, was excommunicated “for unchristianlike conduct” (*History of the Church*, 6:341). “William Law, although counselor to Joseph, was found to be his most bitter foe and maligner . . . ; and it was afterwards proven that he had conspired with some Missourians to take Joseph Smith’s life. . . . Yet, although having murder in his heart, his manners were generally courteous and mild, and he was well calculated to deceive” (in *History of the Church*, 7:57).

## Studying the Scriptures

Do five of the following activities (A–E) as you study Doctrine and Covenants 124.

### A Find the Purposes for a Temple

1. From your reading of Doctrine and Covenants 124:25–41, list the reasons the Lord gave for building temples.
2. Choose two of those reasons and tell why those blessings are important to you. For example, tell why temple ordinances are important to you.

### B Explain the Consequences

In Doctrine and Covenants 124, the Lord told the Prophet Joseph that it is important to build a temple to the Lord but having the building is not enough.

1. Circle the word *if* each time it appears in Doctrine and Covenants 124:42–48. Then list what the Lord said would happen with each “if.”
2. Summarize what you learned in those verses into two “if-then” statements, one describing the blessings of obedience and the other describing the consequences of disobedience.

### C Explain the Principle

In 1 Nephi 3:7, Nephi expressed his faith that the Lord would help him accomplish whatever he was commanded to do. In Doctrine and Covenants 124:49–54, the Lord described a situation where the Saints tried faithfully to do what He asked but were unable to accomplish it. Compare these two scriptures and explain the principle of obedience that they teach.

### D The Calling of Hyrum Smith

Doctrine and Covenants 124:91–96 teaches about Hyrum Smith’s calling.

1. List the duties and responsibilities of Hyrum Smith.
2. Whom did he replace?

### E Identify the Leaders

Search Doctrine and Covenants 124:124–144 and identify who held the following priesthood offices:

1. Patriarch
2. President of the Church
3. Counselors in the First Presidency
4. President of the Quorum of the Twelve Apostles
5. Members of the Stake High Council
6. President of the High Priests
7. Elders Quorum Presidency
8. Presidency of the Seventy
9. Bishopric

## Doctrine and Covenants 125 Zarahemla, Iowa



*How did a city in Iowa receive the Book of Mormon name of Zarahemla? Where is it located, and why did the Lord speak to the Saints living there? “Not all of the Saints who were driven from Missouri found refuge in Illinois. Some settled across the Mississippi River from Nauvoo, in Iowa. The revelation [Doctrine and Covenants 125] came in response to a question about whether they should remain in Iowa or gather to the Illinois side. One of the first to suggest that the Saints locate in Iowa was Dr. Isaac Galland, the man who had sold the land on which Nauvoo was built. Elder Joseph Fielding Smith wrote that ‘Mr. Galland in a communication to David W. Rogers, suggested that the Saints locate in Iowa, which was a territory; for he thought they would be more likely to receive protection from mobs under the jurisdiction of*

the United States, than they would be in a state of the Union, "where murder, rapine and robbery are admirable (!) traits in the character of a demagogue; and where the greatest villains often reach the highest offices." He also wrote to Governor Robert Lucas of Iowa, who had known the "Mormon" people in Ohio, and who spoke very highly of them as good citizens.' (Essentials in Church History, p. 220.)" (Doctrine and Covenants Student Manual, 311).

for the counsel the Lord gave President Young, then President of the Quorum of the Twelve Apostles, about future missions.

## Understanding the Scriptures



### Doctrine and Covenants 125

**Territory** (v. 1)—A part of the United States that was not yet a state

**Essaying** (v. 2)—Attempting, trying

### Doctrine and Covenants 125:3–4—Zarahemla and Nashville

Some of the Saints who fled from Missouri settled on the west side of the Mississippi River around the villages of Montrose and Nashville, Iowa. The Church purchased about 20,000 acres in that area, and the Lord commanded a city named Zarahemla to be built there. When the Saints arrived in 1839, the population of Lee County, Iowa, where these towns were located, was 2,839. By 1846 the population had grown to 12,860. When the Saints left for the west in 1846, these settlements were abandoned and no longer exist.

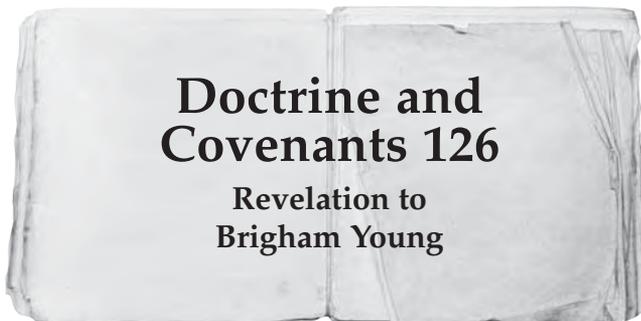
## Studying the Scriptures



Do activity A as you study Doctrine and Covenants 125.

### A Draw a Map

Using the information in Doctrine and Covenants 125 and the maps in the back of the triple combination, draw a map in your notebook that shows Jackson County, Missouri; Nauvoo, Illinois; and Montrose, Iowa. How far did the Saints travel from Missouri to the Nauvoo and Montrose areas?



How would you feel about serving a mission every summer for the next ten years? By 1841, Brigham Young had served missions since his baptism in 1832, including one year in Great Britain. As you study Doctrine and Covenants 126, look

## Understanding the Scriptures



### Doctrine and Covenants 126

**Toil** (v. 2)—Struggle, work

### Doctrine and Covenants 126:1—"It Is No More Required"

While the Lord did not require Brigham Young to leave his family to serve additional missions, he did fulfill some short missions. When the apostate John C. Bennett was spreading lies about the Church, President Young, then President of the Quorum of the Twelve Apostles, traveled to meet with people and correct the lies. He also traveled to collect funds for the Nauvoo Temple and to promote the Prophet Joseph Smith's candidacy for president of the United States.

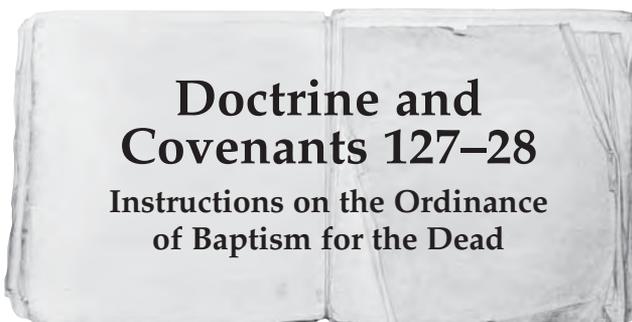
## Studying the Scriptures



Do activity A as you study Doctrine and Covenants 126.

### A Explain a Phrase

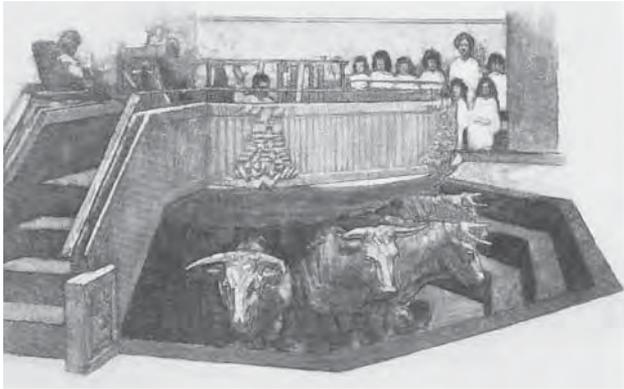
1. How did the Lord address Brigham Young in Doctrine and Covenants 126:1? From what you learn in this revelation, why do you think the Lord felt that way about him?
2. What does this teach you about faithfully fulfilling your Church callings and duties?



Doctrine and Covenants 127 and 128 were written during a difficult time for the Prophet Joseph Smith. His enemies had forced him into hiding to avoid their relentless persecution. But it was also a time of great spiritual advancements. The Prophet had told the Saints that "the dispensation of the fullness of times will bring to light the things that have been revealed in all former dispensations; also other things that have not been before revealed" (History of the Church, 4:426).

These sections are letters from the Prophet Joseph Smith to members of the Church in Nauvoo, Illinois. They were written during his travels from place to place to avoid his enemies. In them he gave further instructions about the ordinance of

baptism for the dead, which was first mentioned by the Prophet in 1840 (see the “Understanding the Scriptures” section for D&C 124:25–36, p. 142). As you read Doctrine and Covenants 127–28, look for how the Prophet felt about being forced to live in hiding. Also try to imagine how it must have been for the Saints to receive greater understanding of the doctrine of baptism for the dead.



Through the Prophet Joseph Smith, the Lord revealed the doctrine that we can be baptized for those who have died.

International Society Daughters of Utah Pioneers



whole earth, under such conditions, would be utterly wasted at his coming [see D&C 2:1–3]. Therefore his mission was of vast importance to the world. It is not the question of baptism for the dead alone, but also the sealing of parents and children to parents, so that there should be a ‘whole and complete and perfect union, and welding together of dispensations, and keys,

and powers, and glories,’ from the beginning down to the end of time [D&C 128:18].

“If this sealing power were not on the earth, then confusion would reign and disorder would take the place of order in that day when the Lord shall come, and, of course, this could not be, for all things are governed and controlled by perfect law in the kingdom of God.

“Why would the earth be wasted? Simply because if there is not a welding link between the fathers and the children—which is the work for the dead—then we will all stand rejected; the whole work of God will fail and be utterly wasted. Such a condition, of course, shall not be” (*Doctrines of Salvation*, 2:121–22).

### Doctrine and Covenants 128:24—The Sons of Levi and Their Offering unto the Lord

“Historically, the sons of Levi, including the sons of Aaron and the sons of Moses (see Exodus 6:16, 18, 20), were the custodians of the house of God and were responsible for its holy ordinances (see Exodus 25–28; Numbers 8:24–26; 10:21). Today, the sons of Levi are those called by the Lord to ‘build up my Church’ and who are ‘faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies’ (D&C 84:31–33). They are those responsible respectively for the ‘preparatory gospel’ (D&C 84:26–27) and for the ‘greater priesthood’ and its ordinances (temple work) wherein ‘the power of godliness is manifest’ (D&C 84:19–21). If the present-day servants of the Lord function faithfully in this holy stewardship, they become the ‘sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God’ (D&C 84:34).

“As righteous Saints serve the Lord in these holy ordinances, they become saviors on Mount Zion for the living and the dead. The sacrifice they offer through their service will be part of that ‘offering in righteousness’ which the sons of Levi, including the sons of Moses and Aaron, will present to the Lord before Christ’s coming” (*Doctrine and Covenants Student Manual*, 319).

## Understanding the Scriptures



### Doctrine and Covenants 127

**Pretensions** (v. 1)—Claims  
**Transact** (v. 1)—Arrange, conduct  
**Wont** (v. 2)—Accustomed, used

**Mete** (v. 3)—Measure  
**Recompense** (v. 3)—Payment  
**Archives** (v. 9)—Storage area for records, library

### Doctrine and Covenants 128

**Certify** (v. 2)—Confirm  
**Obviate** (v. 3)—Avoid, prevent  
**Contemplating** (v. 6)—Considering  
**In their own propria persona** (v. 8)—In person  
**Annulled** (v. 9)—Overturned, reversed  
**Precedent** (v. 10)—Established practice, example

**Summum bonum** (v. 11)—Highest good  
**Similitude** (v. 13)—Likeness  
**The first man** (v. 14)—Adam  
**Consolation** (v. 21)—Comfort  
**Anthems** (v. 22)—Hymns  
**Fuller’s soap** (v. 24)—A strong soap used to whiten cloth  
**Purge** (v. 24)—Purify

### Doctrine and Covenants 128:16–18—Why Are We Baptized for the Dead?



Performing baptisms for those who have died makes it possible for the other ordinances of the temple to be performed for them. All of these ordinances are essential for salvation. President Joseph Fielding Smith taught:

“If Elijah had not come, we are led to believe that all the work of past ages would have been of little avail, for the Lord said the

## Studying the Scriptures



Do four of the following activities (A–F) as you study Doctrine and Covenants 127–28.

### A Write a Newspaper Report

Imagine that you are a newspaper reporter in 1842 and that you were at the Prophet Joseph Smith’s hiding place to get an interview. Using Doctrine and Covenants 127:1–3 for ideas, write a brief news report on the Prophet’s feelings while he lived in hiding.

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## B List the Responsibilities

From what you learn in Doctrine and Covenants 127:5–10 and 128:1–5, list what you think would be the responsibilities of a temple recorder.

## C Write a Response

Suppose you have a friend who is not a member of the Church but has heard about temples and baptism for the dead. Your friend asks you what baptism for the dead is and why it is done. Using what you learn in Doctrine and Covenants 127 and 128, answer those questions. In your answers, be sure to discuss the importance of authority, the sealing power and welding links, eternal families, and Elijah.

## D List and Compare

Review Doctrine and Covenants 128:20–21 and list the heavenly messengers the Prophet Joseph Smith mentioned. Explain why you think it was important for him to continue to receive revelation during the Restoration of the gospel.

## E Make a Poster

1. Considering the Prophet Joseph Smith's personal situation at the time (see D&C 127:1–4), what impresses you about what he wrote in Doctrine and Covenants 128:22?
2. Make a poster illustrating that call for action from the Prophet Joseph Smith and his enthusiasm for the gospel.

## F Compare the Verses

In Doctrine and Covenants 13:1 you read about an offering the “sons of Levi” would make in the last days (see the “Understanding the Scriptures” section for D&C 13:1, p. 26). Compare what you learned there with Doctrine and Covenants 128:24. According to the Prophet Joseph Smith, what is one way this prophesied offering will be fulfilled?



## Understanding the Scriptures



### Doctrine and Covenants 129

**Just men made perfect** (v. 3)— : **Contrary to** (v. 7)—Against  
Persons who have been : **Order** (v. 7)—Rules  
forgiven and cleansed by the :  
Atonement of Jesus Christ :

### Doctrine and Covenants 129:1—What Is the Difference between an Angel and a Spirit?

Any messenger from God could be referred to as an angel, but in Doctrine and Covenants 129 the term *angel* is limited to “resurrected personages, having bodies of flesh and bones” (v. 1). “Spirits are children of God who have not yet entered [been born into] mortality, and are thus unembodied [without bodies]; or spirits are those whose spirits are separated from their bodies in death” (*Doctrine and Covenants Student Manual*, 320).

In earlier instructions given to the Quorum of the Twelve Apostles in Nauvoo, the Prophet Joseph Smith “explained the difference between an angel and a ministering spirit; the one [an angel] a resurrected or translated body, with its spirit ministering to embodied spirits—the other [a ministering spirit] a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit (while His body was lying in the sepulchre) to the spirits in prison, to fulfill an important part of His mission, without which He could not have perfected His work, or enter into His rest. After His resurrection He appeared as an angel [a resurrected being] to His disciples” (in *History of the Church*, 4:425; see also 1 Peter 3:18–20).

## Doctrine and Covenants 129

### Three Grand Keys

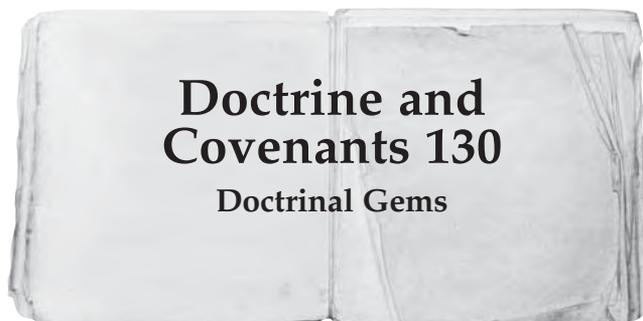
*Have you ever wondered about angels? Who are they? How can we know if they are from God? In Doctrine and Covenants 129, the Prophet Joseph Smith answered those questions and gave “three grand keys” (v. 9), or ways to recognize heavenly messengers.*

## Studying the Scriptures

Do activity A as you study Doctrine and Covenants 129.

### A How Can You Know?

In your own words, list the “three grand keys” revealed by the Prophet Joseph Smith in Doctrine and Covenants 129. Include how you can know whether it is an angel or a spirit sent from God or whether it is the devil.



*What questions would you ask the Prophet Joseph Smith if you had an opportunity? Doctrine and Covenants 130 is a collection of doctrinal statements given by the Prophet. As you read each statement you may wonder how much more there is to know about the topic.*

## Understanding the Scriptures

### Doctrine and Covenants 130

<b>Sociality</b> (v. 2)—Social order	<b>Suffice</b> (v. 15)—Be enough
<b>Sectarian notion</b> (v. 3)—Belief of other churches	<b>Irrevocably decreed</b> (v. 20)—Set and made unchangeable
<b>Reckoning</b> (v. 4)—Calculating	<b>Predicated</b> (v. 20–21)—Based on
<b>Commencement</b> (v. 12)—Beginning	

### Doctrine and Covenants 130:8–10—What Is the “Urim and Thummim”?

See “Urim and Thummim” in the Bible Dictionary (pp. 786–87).

## Studying the Scriptures

Do three of the following activities (A–D) as you study Doctrine and Covenants 130.

### A Write a Quiz

Doctrine and Covenants 130 contains a variety of instructions and answers to questions. Write eight test questions on what you think is important to know, one for each of the following blocks of verses: 1–3, 4–7, 8–9, 10–11, 12–17, 18–19, 20–21, 22–23. Include the answer after each question.

### B Scripture Mastery—Doctrine and Covenants 130:18–19

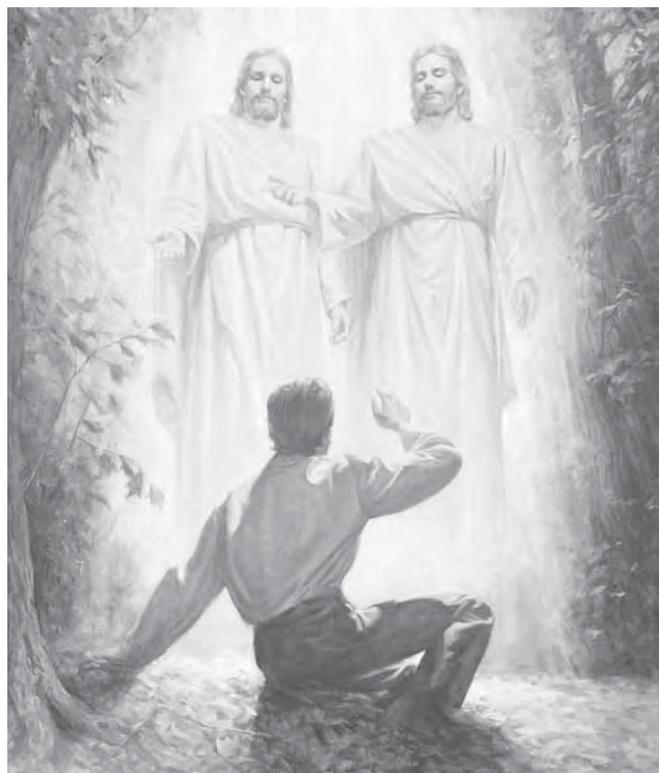
Draw a line down the middle of a page in your notebook. On the left side, draw a picture of a person surrounded by what he or she might find valuable and important in life. On the right side, write or draw a picture of what a person will be able to take with him or her at death. Using Doctrine and Covenants 130:18–19, write a caption or slogan for your picture that expresses what we ought to be gaining in this life that will still be valuable in the next life.

### C Scripture Mastery—Doctrine and Covenants 130:20–21

In Doctrine and Covenants 130:20–21, the Prophet Joseph Smith explained that there is a relationship between our obedience to God’s laws and the blessings we receive. Some commandments have very specific promises, such as the promises associated with living the Word of Wisdom (see D&C 89). For other commandments the promises are more general (for example, see Joshua 1:8). List three other commandments and the blessings that are promised for each one. Indicate whether the promises are specific or more general. If you need help, discuss this with your parents or a Church leader.

### D Scripture Mastery—Doctrine and Covenants 130:22–23

The truths taught in Doctrine and Covenants 130:22–23 may seem natural and logical to long-time members of the Church. However, this doctrine is very different from the beliefs of most other Christian churches. List and explain three ways that your life—such as your thoughts, behavior, and prayers—is different because you know what the Godhead is really like.



# Doctrine and Covenants 131–32

## “The New and Everlasting Covenant of Marriage”



*Families can be together forever. This simple truth is one of the greatest revelations of the Restoration. Do you know what is expected of those who desire a celestial marriage and an eternal family? Are you aware of the promises given to those who work to achieve a celestial marriage? Can any blessing be more wonderful than the promise that*

*you can have your loved ones with you in celestial glory for all eternity?*

## Understanding the Scriptures



### Doctrine and Covenants 131

**He cannot have an increase** (v. 4)—He will not be able to progress or have children in the eternities

### Doctrine and Covenants 131:1—What Are the Three Degrees in the Celestial Kingdom?

“The Lord has not revealed to the Church who will live in two of the three degrees in the celestial kingdom; therefore, any discussion on this topic is conjecture or speculation. A great deal has been revealed, however, about the highest degree of the celestial kingdom, or exaltation, because that is where the Father would have all of his children live if they keep his commandments. In Doctrine and Covenants 76:50–70 the Lord outlines the requirements and qualifications to obtain the highest degree in the celestial kingdom” (*Doctrine and Covenants Student Manual*, 325).

### Doctrine and Covenants 131:1–4—“The New and Everlasting Covenant of Marriage”

President Harold B. Lee told priesthood holders: “Remember, brethren, that only those who enter into the new and everlasting covenant of marriage in the temple for time and eternity, only those will have the exaltation in the celestial kingdom. That is what the Lord tells us” (in Conference Report, Oct. 1973, 120; or *Ensign*, Jan. 1974, 100).

Elder Russell M. Nelson, a member of the Quorum of the Twelve Apostles, explained that “the highest ordinances in the house of the Lord are received by husband and wife together and equally—or not at all!

“In retrospect I see that the most important day of my life was the day when my sweetheart, Dantzel, and I were married in the holy temple. Without her I could not have the highest and most enduring blessings of the priesthood. Without her I would not be the father to our wonderful children or grandfather to our precious grandchildren” (in Conference Report, Apr. 1999, 52; or *Ensign*, May 1999, 39).

### Doctrine and Covenants 131:5—“The More Sure Word of Prophecy”

The “more sure word of prophecy” refers to having one’s calling and election made sure. Speaking on the blessings of the priesthood, Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, said:

*“We have power to make our calling and election sure, so that while we yet dwell in mortality, having overcome the world and been true and faithful in all things, we shall be sealed up unto eternal life and have the unconditional promise of eternal life in the presence of Him whose we are.”*

“Our revelations say: ‘The more sure word of prophecy means a man’s knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.’ (D&C 131:5.)

“During the latter years of his ministry, in particular, the Prophet Joseph Smith pleaded fervently with the Saints to press forward in righteousness until they made their calling and election sure, until they heard the heavenly voice proclaim: ‘Son, thou shalt be exalted.’ (*Teachings of the Prophet Joseph Smith*, p. 150.)

“He himself became the pattern for all such attainment in this dispensation, when the voice from heaven said to him: ‘I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.’ (D&C 132:49.)” (in Conference Report, Oct. 1977, 51–52; or *Ensign*, Nov. 1977, 34; italics in original).

### Doctrine and Covenants 131:6—What Kind of Knowledge Is Needed to Be Saved?

President Joseph Fielding Smith explained:

“The Prophet did say that a man cannot be saved in ignorance, but in ignorance of what? He said that a man could not be saved in ignorance of the saving principles of the gospel of Jesus Christ [see *Teachings of the Prophet Joseph Smith*, 297, 324, 331–32]. Not many of the great and the mighty, those who form and control the thoughts of the people of today, are going to find salvation [exaltation] in the kingdom of God. Why? Because they have not found the way; they are not walking in the light of truth. They may have knowledge, but they lack intelligence.

“Intelligence is the light of truth, and we are informed that he who has intelligence or the light of truth will forsake that evil one [see D&C 93:36–37]. A man who has intelligence will worship God and repent of his sins; he will seek to know the will of God and follow it” (*Doctrines of Salvation*, 1:290).

### Doctrine and Covenants 131:7–8—“All Spirit Is Matter”

The Prophet Joseph Smith explained: “In tracing the thing to the foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit; the body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter

statement we should beg leave to differ, and state the spirit is a substance; that it is material, but that it is more pure, elastic and refined matter than the body; that it existed before the body, can exist in the body; and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection, be again united with it" (*Teachings of the Prophet Joseph Smith*, 207).

### Doctrine and Covenants 132

**Efficacy** (v. 7)—Power, effectiveness

**Principalities** (vv. 13, 19)—Areas of authority

**Seeds** (v. 19)—Children, descendants

**Straight** (v. 22)—Narrow, restricted

**Buffetings of Satan** (v. 26)—All the ways and means Satan uses to oppose us in our righteous endeavors

**Remit, remitted** (v. 46)—Forgive, excuse

**Cleave unto** (v. 54)—Hold onto, stay with, remain faithful to

**Espouse** (v. 61)—Marry

**Exempt** (v. 65)—Excused

### Doctrine and Covenants 132:1—What Are Concubines?

Elder Bruce R. McConkie defined the term *concubines*, explaining: "Anciently they were considered to be *secondary wives*, that is, wives who did not have the same standing in the caste system then prevailing as did those wives who were not called concubines. There were no concubines connected with the practice of plural marriage in this dispensation, because the caste system which caused some wives to be so designated did not exist" (*Mormon Doctrine*, 154–55).

### Doctrine and Covenants 132:7—"Sealed by the Holy Spirit of Promise"

Elder James E. Faust, then a member of the Quorum of the Twelve Apostles, said:

"I wish to say a word about the Holy Spirit of Promise, which is the sealing and ratifying power of the Holy Ghost. To have a covenant or ordinance sealed by the Holy Spirit of Promise is a compact through which the inherent blessings will be obtained, provided those seeking the blessing are true and faithful (see D&C 76:50–54).

"For example, when the covenant of marriage for time and eternity, the culminating gospel ordinance, is sealed by the Holy Spirit of Promise, it can literally open the windows of heaven for great blessings to flow to a married couple who seek for those blessings. Such marriages become rich, whole, and sacred. Though each party to the marriage can maintain his or her separate identity, yet together in their covenants they can be like two vines wound inseparably around each other. Each thinks of his or her companion before thinking of self.

"One of the great blessings available through the Holy Spirit of Promise is that all of our covenants, vows, oaths, and performances, which we receive through the ordinances and blessings of the gospel, are not only confirmed but may be sealed by that Holy Spirit of Promise. However, that sealing may be broken by unrighteousness. It is also important to remember that if a person undertakes to receive the sealing blessing by deceit, 'then the blessing is not sealed, notwithstanding the integrity and authority of the person officiating' [Joseph Fielding Smith, *Doctrines of Salvation*, 2:98–99].

"To have a covenant or ordinance sealed by the Holy Spirit of Promise means that the compact is binding on earth and in heaven" (in Conference Report, Apr. 1989, 41–42; or *Ensign*, May 1989, 33).

### Doctrine and Covenants 132:15–16—Why Should We Strive for an Eternal Marriage?

Elder Parley P. Pratt, who was one of the first members of the Quorum of the Twelve Apostles in this dispensation, explained how an understanding of the doctrine of eternal marriage changed his life:



"Till then I had learned to esteem kindred affections and sympathies as appertaining solely to this transitory state, as something from which the heart must be entirely weaned, in order to be fitted for its heavenly state.

"It was Joseph Smith who taught me how to prize the endearing relationships of father and mother, husband and wife; of brother and sister, son and daughter.

"It was from him that I learned that the wife of my bosom might be secured to me for time and all eternity; and that the refined sympathies and affections which endeared us to each other emanated from the fountain of divine eternal love. It was from him that I learned that we might cultivate these affections, and grow and increase in the same to all eternity; while the result of our endless union would be an offspring as numerous as the stars of heaven, or the sands of the sea shore. . . .

"I had loved before, but I knew not why. But now I loved—with a pureness—an intensity of elevated, exalted feeling, which would lift my soul from the transitory things of this grovelling sphere and expand it as the ocean" (*Autobiography of Parley P. Pratt* [1985], 259–60).



Speaking of the worldly alternatives to eternal marriage, Elder Gordon B. Hinckley, then a member of the Quorum of the Twelve Apostles, said:

"In conclusion may I leave you a story. It is fiction, but in principle it is true. Can you

imagine two young people at a time when the moon is full and the roses are in bloom and a sacred love has matured between them? Johnny says to Mary, 'Mary, I love you. I want you for my wife and the mother of our children. But I don't want you or them forever. Just for a season and then goodbye.' And she, looking at him through tears in the moonlight, says, 'Johnny, you're wonderful. There's nobody else in all the world like you. I love you, and I want you for my husband and the father of our children, but only for a time, and then farewell.'

"That sounds foolish, doesn't it? And yet isn't that in effect what a boy says to a girl and a girl says to a boy in a proposal of marriage when given the opportunity of eternal union under 'the new and everlasting covenant,' but, rather, they choose to set it aside for a substitute that can last only until death comes" (in Conference Report, Apr. 1974, 33; or *Ensign*, May 1974, 24).

## Doctrine and Covenants 132:26–39—Is a Temple Marriage a Guarantee of Exaltation?

Commenting on Doctrine and Covenants 132:26, President Joseph Fielding Smith taught:

“The Lord has never promised any soul that he may be taken into exaltation without the spirit of repentance. While repentance is not stated in this passage, yet it is, and must be, implied. It is strange to me that everyone knows about verse 26, but it seems that they have never read or heard of Matthew 12:31–32, where the Lord tells us the same thing in substance as we find in verse 26, section 132. . . .

“The Lord said by his own mouth: ‘And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father. And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words. And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end’ [3 Nephi 27:17–19].

“So we must conclude that those spoken of in verse 26 are those who, having sinned, have fully repented and are willing to pay the price of their sinning, else the blessings of exaltation will not follow. Repentance is absolutely necessary for the forgiveness, and the person having sinned must be cleansed” (*Doctrines of Salvation*, 2:95–96).

In Doctrine and Covenants 132:27, the Lord said that there can be no forgiveness for blasphemy against the Holy Ghost.

## Doctrine and Covenants 132:27—“Blasphemy against the Holy Ghost”

How are those who commit blasphemy against the Holy Ghost guilty of murder and shedding innocent blood? President Joseph Fielding Smith explained that “all who partake of this, the greatest of sins, sell themselves as did Cain to Lucifer. They learn to hate the truth with an eternal hatred, and they learn to love wickedness. They reach a condition where they will not and cannot repent. The spirit of murder fills their hearts and they would, if they had the power, crucify our Lord again, which they virtually do by fighting his work and seeking to destroy it and his prophets.

“Before a man can sink to this bitterness of soul, he must first know and understand the truth with a clearness of vision wherein there is no doubt. The change of heart does not come all at once, but is due to transgression in some form, which continues to lurk in the soul without repentance, until the Holy Ghost withdraws, and then that man is left to spiritual darkness. Sin begets sin; the darkness grows until the love of truth turns to hatred, and the love of God is overcome by the wicked desire to destroy all that is just and true. In this way Christ is put to open shame, and blasphemy exalted” (*Doctrines of Salvation*, 1:49).

## Doctrine and Covenants 132:58–66—Plural Marriage

As shown in the verse summary for Doctrine and Covenants 132, verses 58–66 concern “laws governing the plurality of wives.” Through the Prophet Joseph Smith, the Lord commanded the practice of plural marriage in the early days of the Church; in 1890, through President Wilford Woodruff, He ended that practice (see Official Declaration 1). Elder Bruce R. McConkie explained:

“Plural marriage is not essential to salvation or exaltation. Nephi and his people were denied the power to have more than one wife and yet they could gain every blessing in eternity that the Lord ever offered to any people. In our day, the Lord summarized by revelation the whole doctrine of exaltation and predicated it upon the marriage of one man to one woman. (D. & C. 132:1–28.) Thereafter he added the principles relative to plurality of wives with the express stipulation that any such marriages would be valid only if authorized by the President of the Church. (D. & C. 132:7, 29–66.)

*“All who pretend or assume to engage in plural marriage in this day, when the one holding the keys has withdrawn the power by which they are performed, are guilty of gross wickedness” (Mormon Doctrine, 578–79; italics in original).*

## Studying the Scriptures

Do five of the following activities (A–F) as you study Doctrine and Covenants 131–32.

### A Scripture Mastery—Doctrine and Covenants 131:1–4

1. From your reading of Doctrine and Covenants 131:1–4, make a diagram illustrating what the Lord said about the celestial glory. As part of your diagram, list the requirement given in those verses and indicate how it applies to the degrees of the celestial glory.
2. Why do you think that only one part of the celestial glory is mentioned and not the others? What does that tell you about the importance of a celestial marriage? (See the “Understanding the Scriptures” sections for D&C 131:1 and 131:1–4).

### B Write a Quiz

Doctrine and Covenants 131:5–8 is a compilation of information the Prophet Joseph Smith received on different topics. Review those verses and write one quiz question each for verse 5, verse 6, and verses 7–8. Be sure to include the answer after each question. (See the information in the “Understanding the Scriptures” section for help, if needed.)

### C Promises and Cautions

When the Prophet Joseph Smith received the revelation on the eternal nature of the marriage covenant, the Lord also revealed promises and a warning with it (see D&C 132:1–6). In your notebook, list some of those promises and cautions the Lord gave.

### D Write a Definition

1. From your reading of Doctrine and Covenants 132:7–14, define “Holy Spirit of Promise” and explain what it has to do with marriage and every ordinance in the Church (see the information in the “Understanding the Scriptures” section for help, if needed.)
2. Describe what you think a married couple would need to do to have their marriage “sealed by the Holy Spirit of promise.”

## E What Is an Eternal Marriage?

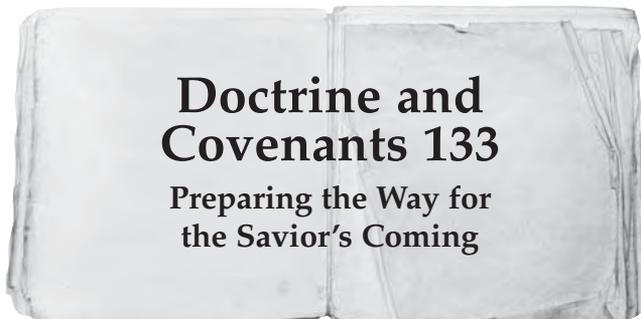
Some Church members mistakenly believe that a temple marriage guarantees an eternal marriage and eternal life, no matter what else happens.

1. In addition to having the marriage performed in the temple, what more is required for a temple marriage to become an eternal, celestial one? (see D&C 132:7, 26; see also the “Understanding the Scriptures” section for D&C 132:7 for help, if needed).
2. From what you learn in Doctrine and Covenants 132:26–44, what circumstances can cancel the promises of an eternal marriage? (see the “Understanding the Scriptures” section for D&C 132:26–39 for help, if needed).

## F Why Strive for an Eternal Marriage?

Review Doctrine and Covenants 131:1–4 and 132:6–7, 15–20, 46–49; also read the “Understanding the Scriptures” section for Doctrine and Covenants 132:15–16.

1. From what you learned, what is the significance of the Lord’s promise that marriage and family can last forever? Why is that promise important to you and your future children?
2. Why is an eternal marriage worth striving for? (*Striving* includes planning, working, sacrificing, and praying.)
3. What can you do *now* to prepare yourself for an eternal marriage?



*The revelation in Doctrine and Covenants 133 was received much earlier than many of the sections placed before it in the Doctrine and Covenants. On November 1, 1831, a conference*



*of the Church was held to decide on whether to publish the revelations the Prophet Joseph Smith had received. At that conference the Lord approved of the decision to publish “The Book of Commandments” and*

*revealed the “preface” to this book—which is now Doctrine and Covenants 1. As the conference closed, those who had gathered took the opportunity to ask the Prophet Joseph Smith questions regarding the great work of the latter days. The Prophet inquired of the Lord in their behalf and received the revelation found in section 133. In the first edition of the Doctrine and Covenants, this revelation was called the Appendix. Elder John A. Widtsoe, who was a member of the Quorum of the Twelve Apostles, wrote that it was an appropriate title because it “supplements the introduction [or preface—D&C 1]. The two sections together encompass the contents of the book in a condensed form. . . .*

*“An appendix is something which the writer thinks should be added to amplify that which is in the book, to emphasize it, to make it stronger or to explain the contents a little more completely” (The Message of the Doctrine and Covenants, ed. G. Homer Durham [1969], 17).*

*In other words, we can learn much about the purposes of the Restoration by reading Doctrine and Covenants 1 and 133. Each has a special focus on what must occur before the Second Coming of Jesus Christ.*

## Understanding the Scriptures



### Doctrine and Covenants 133

**Prefacing** (heading)—A short written explanation of something that follows

**Relative to** (heading)—About

**Subsequently** (heading)—Later

**Make bare his holy arm** (v. 3)—Show His power

**Tarry** (v. 4)—Stay, wait

**Bear the vessels of the Lord** (v. 5)—Are assigned to do the Lord’s work (in Old Testament times, those who held the priesthood took care of the tabernacle and carried the vessels, or sacred items, of the Lord’s house)

**Four winds** (v. 7)—Every direction

**They who are in the north countries** (v. 26)—Those of the “lost tribes” of the house of Israel

**Stay themselves** (v. 26)—Hold themselves back

**Prey** (v. 28)—Something that is captured

**Rend** (v. 40)—Tear open

**Errand** (v. 58)—Work

**Thrash** (v. 59)—Separate (it refers to the process of separating grain from its stalks and husks and has come to symbolize how the Lord’s servants will gather the “wheat” of the earth into safety, while the “chaff” that remains will be burned)

### Doctrine and Covenants 133:5–14—Babylon

In ancient times, Babylon was the capital city of the territory called Babylonia. It may have been one of the largest cities in the world. The various rulers of Babylon built it into a showplace of their worldly success during a time of great wickedness and idolatry. When the children of Israel became worldly, wicked, and idolatrous, the Lord allowed the Babylonians to enslave many Israelites. This serves as a symbolic lesson to all members of the family of Israel: If we try to become like the world, we will be enslaved by it. For all these reasons, Babylon has come to symbolize worldliness and wickedness and their consequences. It is the opposite of the city of Zion, which represents the peace and righteousness of communion with the Lord.

### Doctrine and Covenants 133:26–35—The “Richer Blessing” Given to the Children of Ephraim

Anciently, a birthright son received a double portion of his father’s inheritance. The extra portion was to be used to take care of the rest of the family who were in need. The Lord has applied this to spiritual blessings as well. Ephraim was the birthright son of Joseph (who was the birthright son of Jacob, or Israel), and the Lord made his posterity the birthright family in the house of Israel (see Genesis 48:13–20; Deuteronomy 33:13–17; 1 Chronicles 5:1–2).

In the last days, the descendants of Ephraim were to be gathered first. The Lord has entrusted to them the “richer blessing” of the restored gospel (such as restored truths, priesthood authority and keys, additional scripture, and temples) so that they might be the means of saving the rest of the family of Israel—even the whole family of God. These blessings and responsibilities are related to the covenant God made with Abraham and are reflected in what is spoken of in Doctrine and Covenants 133:26–35.

This “richer blessing” does not mean that the children of Ephraim are better than any other group—all who receive and keep the gospel covenants will inherit celestial glory. Like the Savior, they are to use their knowledge and privileges to help all of God’s children attain the same glory they desire for themselves.

## Studying the Scriptures

Do three of the following activities (A–F) as you study Doctrine and Covenants 133.

### A What Shall We Do?

In Doctrine and Covenants 133:1–3, the Lord told the members of the Church to listen and He would tell them what they needed to do to prepare for His coming. Then, in verses 4–14, He told them how they should do it.

1. List at least five commands the Lord gave in verses 4–14.
2. What command did the Lord repeat three times in those verses? (You may want to highlight it in your scriptures.)
3. Elder Stephen L. Richards, who was then a member of the Quorum of the Twelve Apostles, said: “To be of Zion,—the pure in heart—one must come ‘out of the world.’ This does not mean necessarily a change of residence; it means a change of heart. To come out of the world, one must forsake the philosophy of the world and to come into Zion one must adopt the philosophy of Zion” (“Building Zion Today,” *Improvement Era*, Apr. 1935, 231).

What can you do now to obey the Lord’s commandment to leave Babylon? As you listen to the whisperings of the Spirit, you will know what the Lord wants you to do.

4. The Lord knows how difficult it can be for some to leave Babylon. In Doctrine and Covenants 133:5, 14–15, what important counsel did He give to help us successfully complete our journey to Zion? (Genesis 19:17–26 tells about Lot and his family fleeing a wicked city and the consequence of looking back. You may want to use it as a cross-reference for D&C 133:5.)

### B The Lord’s Appearances during the Second Coming



There will be several appearances of Jesus Christ that will lead to the time when “all flesh shall see [Him] together” (Isaiah 40:5). From what you learn in Doctrine and Covenants 133:2–3, 17–25, list the ways and places He will be heard and seen as part of the Second Coming. (See D&C 45:48–53; 77:11; 84:2 for further insights about some of the events referred to in D&C 133.)

### C Help Them Understand

From what you learn in Doctrine and Covenants 133, write what it means to be of the tribe of Ephraim (see also the “Understanding the Scriptures” section for D&C 133:26–35 for help, if needed).

### D The Second Coming of Jesus Christ

1. List some of the truths related to the Second Coming of Jesus Christ that are found in Doctrine and Covenants 133:44–56.
2. Write about two of these truths and explain why they are of interest to you.

### E Compare

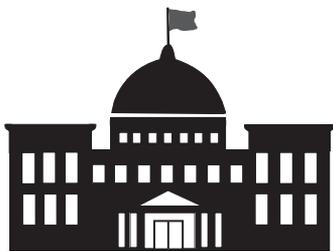
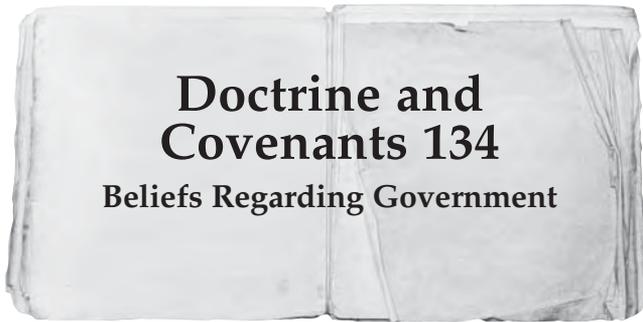
The Second Coming of Jesus Christ will be wonderful for the righteous but dreadful for the wicked. It is important to carefully read the scriptures about the Second Coming so that we do not apply what is said about the wicked to those who are righteous (or the other way around). In your notebook, make two lists from what is written in Doctrine and Covenants 133:52–74. In the first list, write what those verses say will happen to the righteous at the Savior’s Second Coming. In the other list, write what they say will happen to the wicked.

### F Counsel for Missionaries

The revelation in Doctrine and Covenants 133 was received when the Prophet Joseph Smith asked the Lord for greater understanding about the preaching of the gospel and the gathering of Israel. In your notebook, write two teachings from this section that you believe would be important for a missionary to know, and explain why you think a missionary should know each one.

# Doctrine and Covenants 134

## Beliefs Regarding Government



*There are many differing opinions throughout the world on how to be good citizens. What has the Lord said about this subject? Are there any revealed truths that can help guide our decisions? As you read Doctrine and*

*Covenants 134, think about what would be different if all nations followed the principles taught in this revelation. Think also about your personal responsibility concerning these principles.*

## Understanding the Scriptures



### Doctrine and Covenants 134

#### Preamble (heading)—

Explanation of purpose at the beginning of a formal written document

#### Instituted (vv. 1, 4)—

Established, started

#### Inviolable (v. 2)—Sacred, unbreakable

#### Magistrates (vv. 3, 6)—Public officials who administer the law

**Republic** (v. 3)—A government given authority by the people, who choose representatives to make and administer the law

#### Sovereign (v. 3)—King, monarch, ruler

#### Amenable (v. 4)—

Accountable, responsible

#### Infringe upon (v. 4)—Interfere with, limit, violate

#### Prescribing (vv. 4, 6)—

Establishing

#### Dictate forms (v. 4)—

Determine the exact way it will be done

#### Suppress (v. 4)—Limit, restrict

#### Are bound (v. 5)—Have a moral responsibility

#### Inherent (v. 5)—Inborn

**Inalienable** (v. 5)—Undeniable, beyond the power of anyone or anything to change or withhold

**Sedition** (vv. 5, 7)—Disloyalty to the government, action that promotes rebellion

**Deference** (v. 6)—Compliance, submission

**Supplanted** (v. 6)—Replaced

**Anarchy** (v. 6)—Lawlessness, the absence of rules and government

**Regulating** (v. 6)—Directing, governing

**Proscribe, proscribed** (vv. 7, 9)—Hinder, forbid

**Conspiracy** (v. 7)—Secretly working together to do

damage to or overthrow the government

**Breach** (v. 8)—Disturbance, violation of the law

**Redress** (v. 11)—Set right that which is morally wrong

**Encroachments** (v. 11)—

Unlawful intrusions

**Exigency** (v. 11)—Emergency, immediate necessity

**Servitude** (v. 12)—Bondage, slavery

## Studying the Scriptures



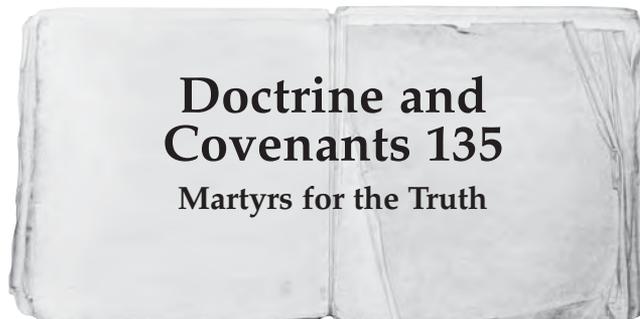
Do activity A as you study Doctrine and Covenants 134.

### A Apply the Scriptures

1. Doctrine and Covenants 134 contains beliefs and principles that can apply to many different situations. Consider the following imaginary incidents and explain a belief or principle from Doctrine and Covenants 134 that would apply to each one:
  - a. A woman stole some money from her employer. She felt bad about what she had done and confessed to her bishop. What restoration should take place to help her repent?
  - b. A man was excommunicated from the Church. He was very upset and told some news reporters that the Church had no right to deny him membership.
  - c. A group of youths thought it would be fun to break windows. You were driving home with a friend when you saw them. Your friend said to ignore it because it was none of your business. What should you do?
2. Write two more situations of your own based on any verse in Doctrine and Covenants 134.

# Doctrine and Covenants 135

## Martyrs for the Truth



*Persecution had “become a second nature” to the Prophet Joseph Smith (D&C 127:2). Since the First Vision in 1820, the adversary opposed this great prophet of the Restoration. And although the Prophet’s five years in Nauvoo were years of great revelations and growth of the Church, they were also years of continued persecution.*

*In 1843 and 1844, the Prophet taught and prepared the Quorum of the Twelve Apostles to lead the Church. He felt impressed that his time was short. Meanwhile, some who left the Church could not leave the Church alone. In early June 1844, some former Church members and enemies of the work printed a newspaper, the Nauvoo Expositor, that published lies about the Prophet and other Church leaders. This added fuel to a fire that was already burning among anti-Mormons in the area who were seeking for ways to remove the Saints from western Illinois.*

In response to the Nauvoo Expositor, the Prophet Joseph Smith—acting in his role as mayor of Nauvoo—and the Nauvoo city council ordered that the Nauvoo Expositor press be destroyed and all copies of the paper burned. The owners took their situation to a judge in Nauvoo and got an order against the Prophet and the city council. They were declared innocent of any wrongdoing. The Prophet’s enemies were not satisfied with the decision, since the judge was a member of the Church. So the Prophet and others submitted themselves to another judge who was not a member. They were again acquitted.

This time a newspaper in nearby Warsaw, Illinois, called Mormons “infernal devils” and suggested that the only way to permanently solve the problem was by “powder and ball” (see Church History in the Fulness of Times, 275). In this intense and dangerous time, the Prophet Joseph Smith called upon the governor of Illinois, Governor Thomas Ford, for help and understanding. Meanwhile, the enemies of the Prophet had also called upon the governor to help them against the Mormons. The governor seemed to side with those opposing the Prophet. As a result, the Prophet determined that all they really wanted was him and his brother Hyrum. He quickly put together a plan to leave town and began to scout out a westward migration for the Saints—a migration he knew, by revelation, would eventually occur. He believed that if he were gone, the persecution would calm down. Some Church members disagreed with the Prophet’s plan, saying that he was abandoning them to face the persecution alone. The Prophet replied, “If my life is of no value to my friends it is of none to myself” (History of the Church, 6:549), and returned to Nauvoo.



The Prophet Joseph Smith, Hyrum Smith, and members of the Nauvoo city council were later taken into Carthage as voluntary captives on the charge of riot. On June 25 “a preliminary hearing was held before Robert F. Smith, a justice of the peace who was also captain of the Carthage Greys and active in the anti-Mormon party. Each member of the Nauvoo city council was released on five hundred dollar bonds and ordered to appear at the next term of the circuit court. Most of the accused men then left for Nauvoo, but Joseph and Hyrum remained for an interview with Governor Ford. That evening a constable appeared with a mittimus (a commitment to prison) signed by Judge Smith to hold Joseph and Hyrum in

jail until they could be tried for treason, a capital offense. Joseph and his lawyers protested that the mittimus was illegal, since there had been no mention of that charge at their hearing. Their complaints were taken to the governor, but he said he could not interrupt a civil officer in the discharge of his duty” (Church History in the Fulness of Times, 278). He did, however, promise that if he went to Nauvoo he would take the Prophet and Hyrum Smith with him.

On Thursday, June 27, 1844, the Prophet sent Dan Jones—who, with Elders John Taylor and Willard Richards, had also spent the night in the Carthage Jail—to tell Governor Ford about plans he overheard to storm the jail and kill the Smith brothers. Governor Ford assured Dan Jones that the Prophet was not in danger. Brother Jones was not allowed to return to the jail and headed back toward Nauvoo instead. Governor Ford also went to Nauvoo—but he did not take the Prophet with him.



That afternoon, a spirit of heaviness overcame the Prophet Joseph Smith. He asked John Taylor to sing “A Poor Wayfaring Man of Grief” (see Hymns, no. 29). Hyrum Smith asked Elder

Taylor to sing it again, but the feelings of gloom had come over him as well and he felt he couldn’t, but he sang it again anyway.

The men had been allowed to stay in an upstairs bedroom in the jail, but the jailer came in and suggested that they move to the cell. He believed they would be safer there. The Prophet Joseph Smith asked Willard Richards if he would join them if they had to move into the cell. Elder Richards told the Prophet that he would die in his place if they attempted to take the Prophet’s life. The Prophet said, “But you cannot.” “I will,” Elder Richards replied. (See Roberts, Comprehensive History of the Church, 2:283.)

Elder John Taylor recorded: “I was sitting at one of the front windows of the jail, when I saw a number of men, with painted faces, coming around the corner of the jail, and aiming towards the stairs. The other brethren had seen the same, for, as I went to the door, I found Brother Hyrum Smith and Dr. Richards already leaning against it. They both pressed against the door with their shoulders to prevent its being opened, as the lock and latch were comparatively useless” (Gospel Kingdom, 359). President Joseph Fielding Smith wrote: “Shortly after five o’clock there was a rustling at the outer door of the jail, a cry of surrender to the guards, the discharge of firearms, and then followed the rush of the maddened, and hatred-drunken disorganized mobbers of the militia upon the jail” (Church History and Modern Revelation, 2:401). A shot came through the door and hit Hyrum Smith in the face. From outside, a second shot hit him in the back and he fell to the floor saying, “I am a dead man.” The Prophet dropped

down. "Oh, my poor, dear brother Hyrum." He grabbed a six-shot pepperbox pistol, and attempted a feeble defense. John Taylor looked for an escape through the window but was shot in the process. He was wounded, but saved from death by one of the balls hitting the watch that was in his vest pocket and forever imprinting the time of the martyrdom—16 minutes and 26 seconds past 5:00 P.M. on Thursday, June 27, 1844.



Carthage Jail

The Prophet Joseph Smith had also started for the window. On his way, he was hit by two shots from behind him and one shot from outside, striking him in the front. He paused on the windowsill before falling to the yard below (see D&C 135:1).

Suddenly, from outside, a call was heard, "The Mormons are coming!" They were not, but the idea scared the mob into a quick retreat. When Governor Ford heard what had occurred, he took steps to see that the city of Carthage was protected. The Saints, however, made no plans for revenge. Their Prophet was dead and they were overcome with grief. To certify that no revenge was to occur, when Brother Willard Richards spoke in a public meeting in Nauvoo, he pleaded with the people not to retaliate. The bodies of the martyred prophets were returned to Nauvoo on June 28, 1844. Thousands who lived there filed through the Mansion House to view the bodies and mourn their loss.

Apostle John Taylor felt that it was important to write an official record of what occurred, as a testimony to the world—he being an eyewitness. As you read Doctrine and Covenants 135, think about the effect the ministry of the Prophet Joseph Smith has had on your life and on the lives of millions of others throughout the world.

## Understanding the Scriptures



### Doctrine and Covenants 135

**Martyrdom** (heading, v. 1)—Death as witnesses for the truth

**Providence** (v. 2)—Divine help, God's care

**Void** (v. 4)—Empty

**Henceforward** (v. 6)—From this time forward

**Scathe** (v. 6)—Scorch, sear

**Impeach** (v. 7)—Challenge, criticize

## Doctrine and Covenants 135:5—"Their Testament Is in Force"



Lucy Mack Smith, mother of the Prophet and Hyrum Smith, wrote the following about the deaths of her sons: "After the corpses were washed and dressed in their burial clothes, we were allowed to see them. I had for a long time braced every nerve, roused every energy of my soul and called upon God to strengthen me, but when I entered the room and saw my murdered sons extended both at

once before my eyes and heard the sobs and groans of my family and the cries of 'Father! Husband! Brothers!' from the lips of their wives, children, brothers and sisters, it was too much; I sank back, crying to the Lord in the agony of my soul, 'My God, my God, why hast thou forsaken this family?' A voice replied, 'I have taken them to myself, that they might have rest.' . . . How my mind flew through every scene of sorrow and distress which we had passed, together, in which they had shown the innocence and sympathy which filled their guileless hearts. As I looked upon their peaceful, smiling countenances, I seemed almost to hear them say, 'Mother, weep not for us, we have overcome the world by love; we carried to them the gospel, that their souls might be saved; they slew us for our testimony, and thus placed us beyond their power; their ascendancy is for a moment, ours is an eternal triumph' " (*History of Joseph Smith*, 324–25).

## Studying the Scriptures



Do the following activities (A–D) as you study Doctrine and Covenants 135.

### A Prepare a News Report

Imagine you are a television news reporter standing outside of the Carthage Jail the day after the deaths of the Prophet Joseph Smith and Hyrum Smith. You have 45 seconds to give a report. Use Doctrine and Covenants 135 and the information in the introduction to Doctrine and Covenants 135 in this study guide to help you write what you would say in that short time.

### B Add to the List

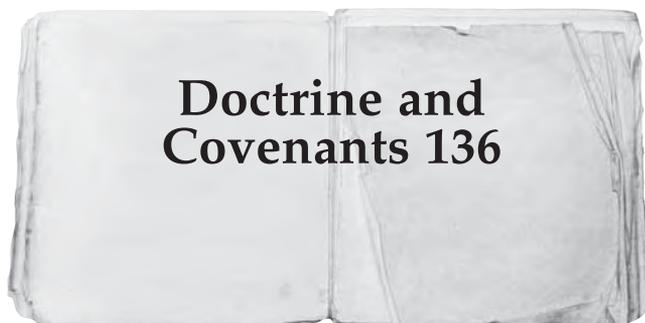
- In the first sentence of Doctrine and Covenants 135:3, Elder John Taylor makes a bold statement about the ministry of the Prophet Joseph Smith. Explain why it is true.
- List the contributions of the Prophet Joseph Smith to mankind, as found in verse 3.

### C What Do You Think?

While leaving for Carthage, Hyrum Smith read the words of the prophet Moroni in Ether 12:36–38. Refer to that scripture and Doctrine and Covenants 135:4–5 and write about how it applied to the situation of the Prophet Joseph Smith and his brother Hyrum.

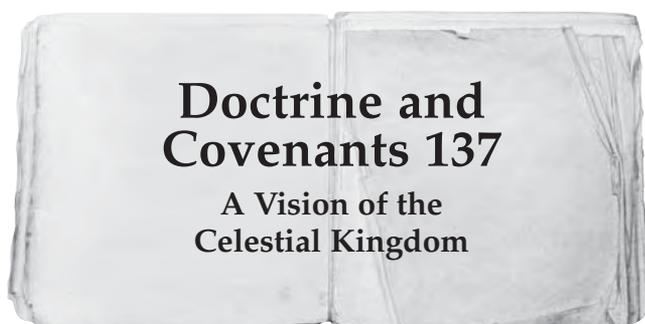
## D How Has His Life Affected You?

Considering all you have learned about the Prophet Joseph Smith, write about the ways his life has had an influence upon you.



### Doctrine and Covenants 136

Materials for Doctrine and Covenants 136 are located in the section “The Church Moves West” (p. 164).



### Doctrine and Covenants 137 A Vision of the Celestial Kingdom

In 1832 the Prophet Joseph Smith had a series of visions in which God revealed to him much about the kingdoms to which we will be assigned after mortality and the judgment (see D&C 76). From those visions he learned that those who inherit the celestial kingdom must do such things as receive the testimony of Jesus Christ, be valiant in that testimony, be baptized, and receive the gift of the Holy Ghost. But what about those who never had the opportunity to receive a testimony of Jesus Christ because they had not even been taught about Him? What about those who never had the opportunity to receive baptism or other ordinances at the hands of authorized servants of God? A revelation the Prophet Joseph Smith received in January of 1836 helps answer those questions.

As you read Doctrine and Covenants 137, you will notice that the Prophet saw something that he wondered about. The Lord responded to that wondering and clarified important doctrine relating to the salvation of all of His children. What he learned in this revelation also helped the Prophet when he received important priesthood keys about three months later in the Kirtland Temple (see D&C 110:11–16).

The revelation contained in Doctrine and Covenants 137 was presented for the sustaining vote of the Church in the April 1976 general conference, to be included in the official scriptures of the Church. It was first published as part of the Pearl of Great Price and later, beginning with the 1981 edition, printed

as section 137 in the Doctrine and Covenants. (See Conference Report, Apr. 1976, p. 29; or Ensign, May 1976, p. 19; see also “Three Additions to Be in Doctrine and Covenants,” Ensign, Aug. 1979, p. 75).

## Understanding the Scriptures



### Doctrine and Covenants 137

**Transcendent** (v. 2)—Glorious, extraordinary  
**Paved** (v. 4)—Covered with a firm, level surface  
**Marveled** (v. 6)—Wondered  
**Tarry** (v. 7)—Stay, remain  
**Years of accountability** (v. 10)—Age of eight

### Doctrine and Covenants 137:1—“Whether in the Body or out I Cannot Tell”

The Prophet Joseph Smith taught that “all things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and . . . are revealed to our spirits precisely as though we had no bodies at all” (*Teachings of the Prophet Joseph Smith*, 355). Such visions involve a spiritual transformation that makes the connection with earthly things seem far away. The Apostle Paul described a similar experience in 2 Corinthians 12:2–4, and other prophets have noted the transforming effects of visions (see Moses 1:10–11).



### Doctrine and Covenants 137:5—“My Father and My Mother; My Brother Alvin”

It must have been interesting for the Prophet Joseph Smith to have seen his father, his mother, and his older brother Alvin in the celestial kingdom. His father, Joseph Sr., was in the same upstairs room of the Kirtland Temple when the Prophet had this vision; his mother was also still alive. This obviously meant that the Prophet was seeing something that would be in the future.

Doctrine and Covenants 137:6 records that the Prophet wondered how his brother Alvin could obtain the celestial kingdom since he had died before the Restoration of the Church. Alvin Smith died in November 1823, shortly after the angel Moroni visited the Prophet and long before the power to administer saving ordinances was restored. On one occasion, the Prophet said that Alvin “was the oldest and the noblest of my father’s family. He was one of the noblest of the sons of men. . . . In him there was no guile [deceit]. He lived without spot from the time he was a child. . . . He was

one of the soberest of men, and when he died the angel of the Lord visited him in his last moments" (*History of the Church*, 5:126–27). A minister who preached at Alvin Smith's funeral indicated that he had gone to hell because he had never been baptized or joined a church (see "Another Testimony: Statement of William Smith, Concerning Joseph, the Prophet," *Deseret Evening News*, Jan. 20, 1894, p. 11).

### Doctrine and Covenants 137:9—"According to the Desire of Their Hearts"

Elder Neal A. Maxwell, a member of the Quorum of the Twelve Apostles, reminded Church members of a truth that gives us both accountability and comfort:

"*Desire* . . . relates so directly to our moral agency and our individuality. Whether in their conception or expression, our desires profoundly affect the use of our moral agency. Desires thus become real determinants, even when . . . we do not really want the consequences of our desires.

"*Desire* denotes a real longing or craving. Hence, righteous desires are much more than passive preferences or fleeting feelings. Of course our genes, circumstances, and environments matter very much, and they shape us significantly. Yet there remains an inner zone in which we are sovereign unless we abdicate. In this zone lies the essence of our individuality and our personal accountability.

"Therefore, what we insistently desire, over time, is what we will eventually become and what we will receive in eternity" (in Conference Report, Oct. 1996, 26; or *Ensign*, Nov. 1996, 21; see also Alma 41:3–6).

### Doctrine and Covenants 137:10—Little Children Are Saved in the Celestial Kingdom



Some have wondered if little children who die before the age of accountability—eight years old—need temple ordinances. The Lord made it clear that they do not need baptism (see Moroni 8:10–13). The only temple ordinance that needs to be

performed for them is to seal them to their parents, if they were not born under the covenant.

## Studying the Scriptures

Do two of the following activities (A–C) as you study Doctrine and Covenants 137.

### A Scripture Mastery—Doctrine and Covenants 137:7–10

1. List the groups of people that Doctrine and Covenants 137:7–10 teaches may inherit the celestial kingdom.
2. What must *we* do so that those people spoken of in verses 7–9 may be prepared for the celestial kingdom?
3. What do these verses teach us about God?
4. What do these verses teach us about our responsibilities?

### B Good News or Bad News?

1. According to Doctrine and Covenants 137:9, what two things will the Lord take into consideration when He judges us?
2. Consider the second item the Lord mentioned. Give an example of a situation in which knowing that truth about the judgment might be good news to someone. Also give an example of a situation in which it might be bad news.

### C What Would You Say?

Imagine you knew a family who was mourning the accidental death of their seven-year-old son. The father wondered if someone would need to be baptized in a temple for his son. From what you learn in Doctrine and Covenants 137:10, what might you say to the father to help him understand that baptism for the dead is not necessary for little children (see also Moroni 8; "Understanding the Scriptures" section for D&C 137:10).

# The Church Moves West

Following a midwinter departure from Nauvoo and a grueling passage across Iowa, the Saints began a new chapter in the history of the Church. Their exodus farther west brought new living conditions and time for the Saints to establish themselves in their new home in the Salt Lake Valley. "Here they were, almost a thousand miles from the nearest settlement to the east and almost eight hundred miles from the Pacific coast. They were in an untried climate. They had never raised a crop here. They had not built a structure of any kind.

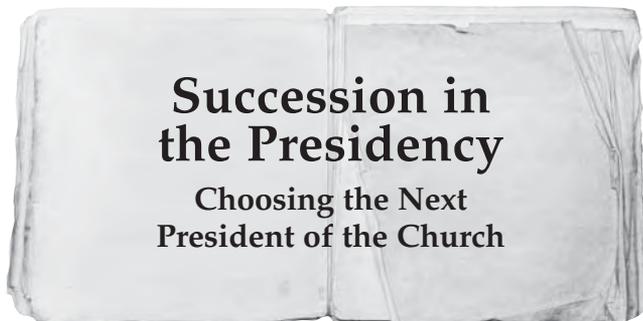
"They were exiles, driven from their fair city on the Mississippi into this desert region of the West. But they were possessed of a vision drawn from the scriptures and words of revelation: 'And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth' (Isaiah 11:12)" (from a videotaped presentation, "Faith in Every Footstep: The Epic Pioneer Journey,"

narrated by the First Presidency, in Conference Report, Apr. 1997, 86; or *Ensign*, May 1997, 64).

During the next 50 years this "ensign for the nations," led by the prophets Brigham Young, John Taylor, and Wilford Woodruff, would include periods of peace and growth, as well as great opposition and trial. Missionary work was expanded to locations in Mexico, the American West, Polynesia, and Europe. Four temples—St. George, Logan, Manti, and Salt Lake—were completed and dedicated, providing a place for eternal ordinances for the living and the dead. The Primary was organized. The completion of a transcontinental railroad brought economic improvement to the Saints in Utah. Meanwhile, persecution of the Church and some of its members resurfaced. Many missionaries were attacked and some were killed during this period (see *Our Heritage*, p. 98). The Saints also saw the passing of laws that not only removed many rights of those who practiced plural marriage

but also restricted the ownership of Church property, including temples. In 1890 the Lord revealed to President Wilford Woodruff that it was time to end the practice of plural marriage.

*Note: In the Doctrine and Covenants and Church History Student Study Guide, the last seven weeks focus on Church history events from 1845 to the present and the teachings of the prophets from Brigham Young to Gordon B. Hinckley. Your reading assignments (along with Doctrine and Covenants 136; 138; and Official Declarations 1 and 2) will be readings in Church history from the book *Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* and selected statements by each of the prophets. You will find these readings in your study guide, following each introduction. The “Understanding the Scriptures” section is replaced with an “Understanding the Reading” section. It contains word helps and other insights for the readings from *Our Heritage*. Also, a “Studying the Reading” section replaces what was formerly “Studying the Scriptures” and provides the activities you will do for your assignments.*



*When the Prophet Joseph Smith was martyred, many members wondered about the destiny of the Church. Who would succeed the Prophet and lead the Church? President Spencer W. Kimball explained: “When the first succession took place, the restored church was an infant only 14 years old. There had been no prophet nor ‘open vision’ for numerous centuries. Little wonder, then, that the people should be full of questions when the bullets at Carthage terminated the life of the one in whom all these priceless blessings—the church, revelation, prophets—seemed to be centered. When the apostles returned from their missions, had buried their dead prophet, and considered the future, all doubt was dissipated when the senior apostle, already holding all the keys, stood forth like Moses and led the way” (in Conference Report, Apr. 1970, 119).*

## Succession in the Presidency

1. “When the Prophet Joseph and Hyrum Smith were murdered in Carthage Jail, many of the Quorum of the Twelve and other Church leaders were serving missions and were absent from Nauvoo. Several days passed before these men learned of the deaths. When Brigham Young heard the news, he knew that the keys of priesthood leadership were still with the Church, for these keys had been given to the Quorum of the Twelve. However, not all Church members understood who would replace Joseph Smith as the Lord’s prophet, seer, and revelator.
2. “Sidney Rigdon, First Counselor in the First Presidency, arrived from Pittsburgh, Pennsylvania, on 3 August 1844. In the year before this time, he had begun taking a course contrary to the

counsel of the Prophet Joseph Smith and had become estranged from the Church. He refused to meet with the three members of the Twelve already in Nauvoo and instead spoke to a large group of the Saints assembled for their Sunday worship service. He told them of a vision he had received in which he had learned that no one could replace Joseph Smith. He said that a guardian to the Church should be appointed and that guardian should be Sidney Rigdon. Few Saints supported him.

3. “Brigham Young, President of the Quorum of the Twelve Apostles, did not return to Nauvoo until 6 August 1844. He declared that he wanted only to know ‘what God says’ about who should lead the Church [in *History of the Church*, 7:230]. The Twelve called a meeting for Thursday, 8 August 1844. Sidney Rigdon spoke in the morning session for more than one hour. He won few if any adherents to his position.

4. “Brigham Young then spoke briefly, comforting the hearts of the Saints. As Brigham spoke, George Q. Cannon remembered, ‘it was the voice of Joseph himself,’ and ‘it seemed in the eyes of the people as if it were the very person of Joseph which stood before them.’ William C. Staines testified that Brigham Young spoke like the voice of the Prophet Joseph. ‘I thought it was he,’ Staines said, ‘and so did thousands who heard it.’ Wilford Woodruff also recalled that wonderful moment and wrote, ‘If I had not seen him with my own eyes, there is no one that could have convinced me that it was not Joseph Smith, and anyone can testify to this who was acquainted with these two men.’ [Quotations in *History of the Church* 7:236.] This miraculous manifestation, seen by many, made clear to the Saints that the Lord had chosen Brigham Young to succeed Joseph Smith as leader of the Church.



5. “In the afternoon session, Brigham Young again spoke, testifying that the Prophet Joseph had ordained the Apostles to hold the keys of the kingdom of God in all the world. He prophesied that those who did not follow the Twelve would not prosper and that only the Apostles would be victorious in building up the kingdom of God.

6. “Following his talk, President Young asked Sidney Rigdon to talk, but he chose not to. Following remarks by William W. Phelps and Parley P. Pratt, Brigham Young spoke again. He talked of completing the Nauvoo Temple, obtaining the endowment before going into the wilderness, and the importance of the scriptures. He spoke of his love for Joseph Smith and his affection for the Prophet’s family. The Saints then voted unanimously in favor of the Twelve Apostles as leaders of the Church.

7. “While a few others would claim a right to the Presidency of the Church, for most Latter-day Saints the succession crisis was over. Brigham Young, the senior Apostle and President of the Quorum of the Twelve, was the man God had chosen to lead his people, and the people had united to sustain him” (*Our Heritage*, 66–67).



## Understanding the Reading



### Succession in the Presidency

<p><b>Seer</b> (paragraph 1)—One who can know of things past, present, and future (see Mosiah 8:13–17)</p> <p><b>Estranged</b> (par. 2)—Alienated, separated</p> <p><b>Guardian</b> (par. 2)—One who guards, protects, or preserves</p>	<p><b>Adherents</b> (par. 3)—Supporters</p> <p><b>Endowment</b> (par. 6)—Ordinances and covenants administered in the temple</p>
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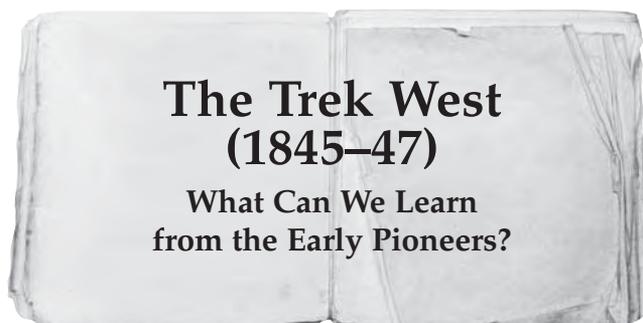
## Studying the Reading



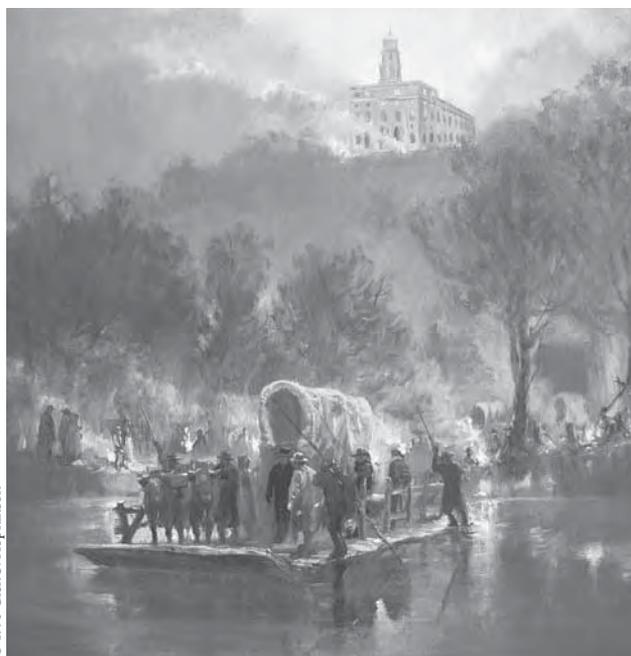
Do activity A as you study “Succession in the Presidency.”

### A Then and Now

1. Review the account of Brigham Young being chosen to lead the Church. In your notebook, write a brief journal entry as if you were there, seated on the front row.
2. Explain what it means to you to know that this church really is the Church of Jesus Christ and that He is the one who chooses the prophet to guide His Church.



## The Trek West (1845–47) What Can We Learn from the Early Pioneers?



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The Saints were forced to leave Nauvoo.

President Gordon B. Hinckley taught: “It is good to look to the past to gain appreciation for the present and perspective for the future. It is good to look upon the virtues of those who have gone before, to gain strength for whatever lies ahead. It is good to reflect upon the work of those who labored so hard and gained so little in this world, but out of whose dreams and early plans, so well nurtured, has come a great harvest of which we are the beneficiaries” (“The Faith of the Pioneers,” Ensign, July 1984, 3).

The story of the Saints’ move from Illinois to the Great Salt Lake is one of the impressive stories of all religious history. President Brigham Young’s directing of over 15,000 Saints from Nauvoo to the Salt Lake Valley is the greatest mass exodus in the history of the United States. It is a story of persecution, hardship, and suffering. But it is also a story of inspiration, miracles, deliverance, and the love of God, country, and fellowmen. As you study what happened during 1845–47, ask yourself what you might have done in these situations.

## Preparing to Leave Nauvoo

1. Leaders of the Church had talked since at least 1834 about moving the Saints west to the Rocky Mountains, where they could live in peace. As the years went by, leaders discussed actual sites with explorers and studied maps to find the right place to settle. By the end of 1845, Church leaders possessed the most up-to-date information available about the West.
2. “As persecutions in Nauvoo intensified, it became apparent that the Saints would have to leave. By November 1845, Nauvoo was bustling with the activities of preparation. Captains of hundreds, fifties, and tens were called to lead the Saints on their exodus. Each group of 100 established one or more wagon shops. Wheelwrights, carpenters, and cabinetmakers worked far into the night preparing timber and constructing wagons. Members were sent east to purchase iron, and blacksmiths constructed materials needed for the journey and farm equipment necessary to colonize a new Zion. Families collected food and housekeeping items and filled storage containers with dried fruits, flour, rice, and medicines. Working together for the common good, the Saints accomplished more than seemed possible in so short a time” (*Our Heritage*, 69).

## Understanding the Reading



### Preparing to Leave Nauvoo

<p><b>Rocky Mountains</b> (par. 1)—A mountain range in the western part of North America</p> <p><b>Exodus</b> (par. 2)—Mass departure or emigration</p>	<p><b>Wheelwrights</b> (par. 2)—People who make and repair wagon wheels</p> <p><b>Colonize</b> (par. 2)—Settle or establish an area</p>
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## The Trials of a Winter Trek

3. “The evacuation of Nauvoo was originally planned to take place in April 1846. But as a result of threats that the state militia intended to prevent the Saints from going west, the Twelve Apostles and other leading citizens hurriedly met in council on 2 February 1846. They agreed that it was imperative to start west immediately, and the exodus began on 4 February. Under the

direction of Brigham Young, the first group of Saints eagerly began their journey. However, that eagerness faced a great test, for there were many miles to be covered before permanent camps gave them respite from late winter weather and an exceptionally rainy spring.

4. "To seek safety from their persecutors, thousands of Saints first had to cross the wide Mississippi River to Iowa territory. The perils of their journey began early when an ox kicked a hole in a boat carrying a number of Saints and the boat sank. One observer saw the unfortunate passengers hanging on to feather beds, sticks of wood, 'lumber or any thing they could get hold of and were tossed and sported on the water at the mercy of the cold and unrelenting waves. . . . Some climbed on the top of the wagon which did not go quite under and were more comfortable while the cows and oxen on board were seen swimming to the shore from whence they came' [Juanita Brooks, ed., *On the Mormon Frontier: The Diary of Hosea Stout*, 2 vols. (1964) 1:114; spelling and punctuation modernized; see also 1:117]. Finally all the people were pulled onto boats and brought to the other side.



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5. "Two weeks after the first crossing, the river froze over for a time. Though the ice was slippery, it supported wagons and teams and made the crossing easier. But the cold weather caused much suffering as the Saints plodded through the snow. In the encampment at Sugar Creek on the other side of the river, a steady wind blew snow that fell to a depth of almost eight inches. Then a thaw caused the ground to become muddy. Around, above, and below, the elements combined to produce a miserable environment for the 2,000 Saints huddled in tents, wagons, and hastily erected shelters while they waited for the command to continue on.

6. "The most difficult part of the journey was this early stage through Iowa. Hosea Stout recorded that he 'prepared for the night by erecting a temporary tent out of bed clothes. At this time my wife was hardly able to sit up and my little son was sick with a very high fever and would not even notice any thing that was going on' [Juanita Brooks, *On the Mormon Frontier*, 1:117; spelling and punctuation modernized]. Many other Saints also suffered greatly" (*Our Heritage*, 69–70).

## Understanding the Reading

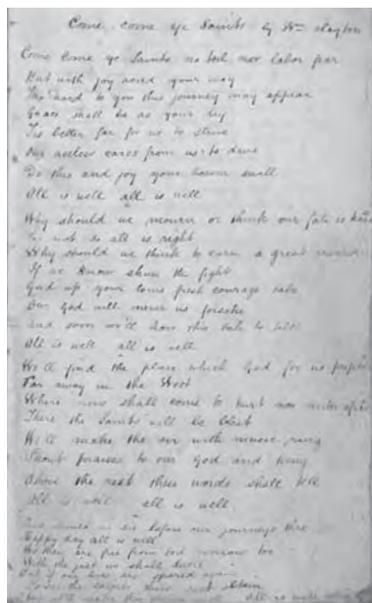


### The Trials of a Winter Trek

<b>The evacuation of</b> (par. 3)— Moving the Saints from	<b>Unrelenting</b> (par. 4)—Harsh, cruel
<b>Militia</b> (par. 3)—Soldiers	<b>Plodded</b> (par. 5)—Walked slowly and with great effort
<b>Imperative</b> (par. 3)— Absolutely necessary, required	<b>Hastily erected</b> (par. 5)— Quickly built
<b>Respite</b> (par. 3)—Rest	
<b>Sported</b> (par. 4)—Driven about	

## All Is Well

7. "The faith, courage, and determination of these Saints carried them through cold, hunger, and the deaths of loved ones. William Clayton was called to be in one of the first groups to leave Nauvoo and left his wife, Diantha, with her parents, only a month away from delivering her first child. Slogging through muddy roads and camping in cold tents wore his nerves thin as he worried about Diantha's well-being. Two months later, he still did not know if she had delivered safely but finally received the joyful word that a 'fine fat boy' had been born. Almost as soon as he heard the news, William sat down and wrote a song that not only had special meaning to him but would become an anthem of inspiration and gratitude to Church members for generations. The song was 'Come, Come, Ye Saints,' and the famous lines expressed his faith and the faith of the thousands of Saints who sang in the midst of adversity: 'All is well! All is well!' [See James B. Allen, *Trials of Discipleship: The Story of William Clayton, a Mormon* (1987), 202.] They, like the members who have followed them, found the joy and peace that are the rewards of sacrifice and obedience in the kingdom of God" (*Our Heritage*, 71).



William Clayton wrote the words to the hymn "Come, Come, Ye Saints."

## Understanding the Reading



### All is Well

<b>Slogging</b> (par. 7)—Walking or hiking with much difficulty	<b>Anthem</b> (par. 7)—Hymn or song of praise or gladness
<b>Wore his nerves thin</b> (par. 7)— Worried and frustrated him	<b>Adversity</b> (par. 7)—Misery and trials

## Winter Quarters

8. "It took the Saints 131 days to travel the 310 miles from Nauvoo to the settlements in western Iowa where they would pass the winter of 1846–47 and prepare for their trek to the Rocky Mountains. This experience taught them many things about travel that would help them more quickly cross the 1,000 miles of the great American plains, which was done the following year in about 111 days.

9. "A number of settlements of Saints stretched along both sides of the Missouri River. The largest settlement, Winter Quarters, was on the west side, in Nebraska. It quickly became home to approximately 3,500 Church members, who lived in houses of logs and in dugouts of willows and dirt. As many as 2,500 Saints also lived in and around what was called Kanessville on the Iowa side of the Missouri River. Life in these settlements was almost as challenging as it had been on the trail. In the summer they suffered from malarial fever. When winter came and fresh food was no longer available, they suffered from cholera epidemics, scurvy, toothaches, night blindness, and severe diarrhea. Hundreds of people died.

10. "Yet life went on. The women spent their days cleaning, ironing, washing, quilting, writing letters, preparing their few provisions for meals, and caring for their families, according to Mary Richards, whose husband, Samuel, was on a mission in Scotland. She cheerfully recorded the comings and goings of the Saints at Winter Quarters, including such activities as theological discussions, dances, Church meetings, parties, and frontier revivals.



Winter Quarters, Nebraska

11. "The men worked together and met often to discuss travel plans and the future site for the settlement of the Saints. They regularly cooperated in rounding up the herds that foraged on the prairie at the outskirts of the camp. They worked in the fields, guarded the perimeters of the settlement, constructed and operated a flour mill, and readied wagons for travel, often suffering from exhaustion and illness. Some of their work was an unselfish labor of love as they prepared fields and planted crops to be harvested by the Saints who would follow them.

12. "[Lorenzo] Young's son John called Winter Quarters 'the Valley Forge of Mormondom.' He lived near the burial grounds there and witnessed the 'small mournful-looking trains that so often passed our door.' He recalled 'how poor and same-like' his family's diet of corn bread, salt bacon, and a little milk seemed. He said mush and bacon became so nauseating that eating was like taking medicine and he had difficulty swallowing. [See Russell R. Rich, *Ensign to the Nations* (1972), 92.] Only the faith and dedication of the Saints carried them through this trying time" (*Our Heritage*, 71–72).

## Understanding the Reading



### Winter Quarters

**Dugouts** (par. 9)—A home made of a hole dug in the side of a hill and covered with branches and dried mud

**Epidemics** (par. 9)—The rapid spreading of a disease

**Scurvy** (par. 9)—A disease caused from a lack of vitamin C

**Theological** (par. 10)—Religious

**Revivals** (par. 10)—A period of renewed religious interest

**Foraged** (par. 11)—Searched for food

**Perimeters** (par. 11)—The outside edges

**"The Valley Forge of Mormondom"** (par. 12)—

A place where many Mormons suffered and died, similar

to United States soldiers at Valley Forge during the Revolutionary War

**Trains** (par. 12)—Processions of people

**Nauseating** (par. 12)—Loathsome, detestable

## Mormon Battalion

13. "While the Saints were in Iowa, United States army recruiters asked Church leaders to provide a contingent of men to serve in the Mexican War, which had begun in May 1846. The men, who came to be called the Mormon Battalion, were to march across the southern part of the nation to California and would receive pay, clothing, and rations. Brigham Young encouraged men to participate as a way to raise money to gather the poor from Nauvoo and to aid individual soldiers' families. Cooperating with the government in this endeavor would also show the loyalty of Church members to their country and give them a justifiable reason to camp temporarily on public and Indian lands. Eventually, 541 men accepted their leaders' counsel and joined the battalion. They were accompanied by 33 women and 42 children.

14. "The ordeal of going to war was compounded for battalion members by the sorrow of leaving their wives and children alone at a difficult time. William Hyde reflected:

15. "The thoughts of leaving my family at this critical time are indescribable. They were far from the land of their nativity, situated upon a lonely prairie with no dwelling but a wagon, the scorching sun beating upon them, with the prospect of the cold winds of December finding them in the same bleak, dreary place.

16. "My family consisted of a wife and two small children, who were left in company with an aged father and mother and a brother. The most of the Battalion left families. . . . When we were to meet with them again, God only knew. Nevertheless, we did not feel to murmur' [in *Readings in LDS Church History: From Original Manuscripts*, ed. William E. Berrett and Alma P. Burton, 3 vols. (1965), 2:221].



17. "The battalion marched 2,030 miles southwest to California, suffering from lack of food and water, insufficient rest and medical care, and the rapid pace of the march. They served as occupation troops in San Diego, San Luis Rey, and Los Angeles. At the end of

their year's enlistment, they were discharged and allowed to rejoin their families. Their efforts and loyalty to the United States government gained the respect of those who led them.

18. "After their discharge, many of the battalion members remained in California to work for a season. A number of them found their way north to the American River and were employed at John Sutter's sawmill when gold was discovered there in 1848, precipitating the famous California Gold Rush. But the Latter-day Saint brethren did not stay in California to capitalize on this opportunity for fortune. Their hearts were with their brothers and sisters struggling westward across the American plains to the Rocky Mountains. One of their number, James S. Brown, explained:

19. "I have never seen that rich spot of earth since; nor do I regret it, for there always has been a higher object before me than gold. . . . Some may think we were blind to our own interests; but after more than forty years we look back without regrets, although we did see fortunes in the land, and had many inducements to stay. People said, "Here is gold on the bedrock, gold on the hills, gold in the rills, gold everywhere, . . . and soon you can make an independent fortune." We could realize all that. Still duty called, our honor was at stake, we had covenanted with each other, there was a principle involved; for with us it was God and His kingdom first. We had friends and relatives in the wilderness, yea, in an untried, desert land, and who knew their condition? We did not. So it was duty before pleasure, before wealth, and with this prompting we rolled out' [James S. Brown, *Giant of the Lord: Life of a Pioneer* (1960), 120]. These brethren knew clearly that the kingdom of God was of far greater worth than any material things of this world and chose their course accordingly" (*Our Heritage*, 72–74).

## Understanding the Reading

### Mormon Battalion

**Battalion** (subtitle)—A large group of soldiers, troops

**Contingent of men** (par. 13)—Number of men to fill a quota

**Endeavor** (par. 13)—Effort

**Ordeal** (par. 14)—Difficult experience

**Nativity** (par. 15)—Birth

**Occupation troops** (par. 17)—Soldiers who protect a conquered area

**Discharge** (par. 18)—Release, being sent home

**Precipitating** (par. 18)—Bringing about

**Capitalize** (par. 18)—Take advantage of

**Inducements** (par. 19)—Encouraging reasons

## The Brooklyn Saints

20. "While most Saints moved to the Rocky Mountains by traveling overland from Nauvoo, a group of Saints from the eastern United States traveled a sea route. On 4 February 1846, 70 men, 68 women, and 100 children boarded the ship *Brooklyn* and sailed from New York harbor on a 17,000-mile journey to the coast of California. During their



voyage two children were born, named Atlantic and Pacific, and 12 people died.

21. "The six-month trip was very difficult. The passengers were closely crowded in the heat of the tropics, and they had only bad food and water. After rounding Cape Horn, they stopped on the island of Juan Fernandez to rest for five days. Caroline Augusta Perkins recalled that 'the sight of and tread upon terra firma once more was such a relief from the ship life, that we gratefully realized and enjoyed it.' They bathed and washed their clothing in the fresh water, gathered fruit and potatoes, caught fish and eels, and rambled about the island exploring a 'Robinson Crusoe cave' [Caroline Augusta Perkins, quoted in "The Ship Brooklyn Saints," *Our Pioneer Heritage* (1960), 506].

22. "On 31 July 1846, after a voyage marked by severe storms, dwindling food, and long days of sailing, they arrived at San Francisco. Some stayed and established a colony called New Hope, while others traveled east over the mountains to join with the Saints in the Great Basin" (*Our Heritage*, 74–75).

## Understanding the Reading

### The Brooklyn Saints

**Tropics** (par. 21)—Lands near the earth's equator

**Terra firma** (par. 21)—Dry land

**Great Basin** (par. 22)—The geographic area that comprises most of Utah and Nevada

## The Gathering Continues

23. "From all parts of America and from many nations, by many kinds of conveyances, on horseback or on foot, faithful converts left their homes and birthplaces to join with the Saints and begin the long journey to the Rocky Mountains.

24. "In January 1847, President Brigham Young issued the inspired 'Word and Will of the Lord concerning the Camp of Israel' (D&C 136:1), which became the constitution governing the pioneers' westward movement. Companies were organized and charged to care for the widows and fatherless in their midst. Relations with other people were to be free from evil, covetousness, and contention. The people were to be happy and show their gratitude in music, prayer, and dance. Through President Young, the Lord told the Saints, 'Go thy way and do as I have told you, and fear not thine enemies' (D&C 136:17).

25. "As the first pioneer company prepared to leave Winter Quarters, Parley P. Pratt returned from his mission to England and reported that John Taylor was following with a gift from the English Saints. The next day Brother Taylor arrived with tithing money sent by these members to aid the travelers, an evidence of their love and faith. He also brought scientific instruments that proved invaluable in charting the pioneers' journey and helping them learn about their surroundings. On 15 April 1847 the first company, led by Brigham Young, moved out. Over the next two decades, approximately 62,000 Saints would follow them across the prairies in wagons and handcarts to gather to Zion.

26. "Wonderful sights as well as hardships awaited these travelers on their journey. Joseph Moenor recalled having 'a hard time' in getting to the Salt Lake Valley. But he saw things he had never before seen—great herds of buffalo and big cedar trees on the



hills. [See Utah Semi-Centennial Commission, *The Book of the Pioneers* (1897), 2 vols., 2:54; in LDS Church Archives.] Others remembered seeing vast expanses of sunflowers in bloom.

27. "The Saints also had faith-promoting experiences that lightened the physical demands on their bodies. After a long day of travel and a meal cooked over open fires, men and women gathered in groups to discuss the day's activities. They talked about gospel principles, sang songs, danced, and prayed together.

28. "Death frequently visited the Saints as they slowly made their way west. On 23 June 1850 the Crandall family numbered fifteen. By the week's end seven had died of the dreaded plague of cholera. In the next few days five more family members died. Then on 30 June Sister Crandall died in childbirth along with her newborn baby.

29. "Although the Saints suffered much on their journey to the Salt Lake Valley, a spirit of unity, cooperation, and optimism prevailed. Bound together by their faith and commitment to the Lord, they found joy in the midst of their trials" (*Our Heritage*, 75–76).



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"This is the right place."

31. "As the Saints who followed emerged from the mountains, they, too, gazed at their promised land! This valley with its salty lake gleaming in the western sun was the object of vision and prophecy, the land of which they and thousands after them dreamed. This was their land of refuge, where they would become a mighty people in the midst of the Rocky Mountains.

32. "Several years later, a convert from England, Jean Rio Griffiths Baker, recorded her feelings as she viewed Salt Lake City for the first time. 'The city . . . is laid out in squares or blocks as they call them here; each containing ten acres and divided into eight lots, each lot having one house. I stood and looked, I can hardly analyze my feelings, but I think my prevailing ones were joy and gratitude for the protecting care had over me and mine during our long and perilous journey' ['Jean Rio Griffiths Baker Diary,' 29 Sept. 1851; in LDS Church Archives]" (*Our Heritage*, 76–77).

## Understanding the Reading



### The Gathering Continues

**Kinds of conveyances** (par. 23)—Types of vehicles used to travel

**Constitution** (par. 24)—Written law

**Covetousness** (par. 24)—Selfishness, greed

**Dreaded plague** (par. 28)—Terrifying disease  
**Prevailed** (par. 29)—Overcame all other things

## This Is the Right Place

30. "On 21 July 1847, Orson Pratt and Erastus Snow of the first pioneer company preceded the emigrants into the Salt Lake Valley. They saw grass so deep that a person could wade through it, promising land for farming, and several creeks that wandered through the valley. Three days later, President Brigham Young, who was ill with mountain fever, was driven in his carriage to the mouth of a canyon that opened onto the valley. As President Young looked over the scene, he gave his prophetic benediction to their travels: 'It is enough. This is the right place.'

## Understanding the Reading



### This Is the Right Place

**Preceded the emigrants** (par. 30)—Arrived before the other travelers

**Refuge** (par. 31)—Peace and protection

**Analyze** (par. 32)—Examine closely  
**Prevailing** (par. 32)—Most common, most powerful

## Can a Person Follow the Mormon Pioneer Trail Today?

Much of the Mormon Trail can be followed today, and there are guidebooks available with maps to help interested travelers. Some of the trail property belongs to the Church, and visitors' centers have been built to help travelers find their way. However, most of the trail belongs to state and local governments or private citizens, some of whom allow visitors on their property. Those who follow the trail must obey the laws of the local governments and respect the rights of property owners.

## Studying the Reading

Do two of the following activities (A–C) as you study “The Trek West (1845–47).”

### A Write Yourself into the Story

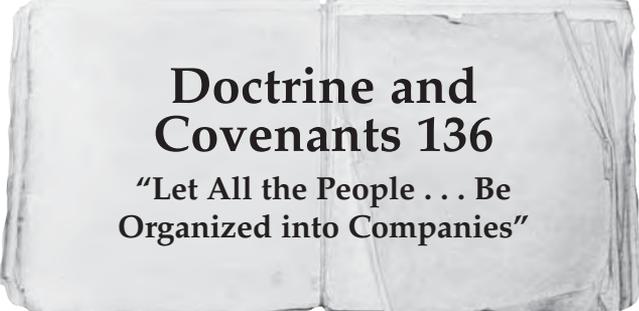
Using the information and stories you have read, write a short story of your life as if you had been among the pioneers who traveled from Nauvoo to the Salt Lake Valley. An outline for your story might include leaving Nauvoo, crossing Iowa, life at Winter Quarters, crossing the Plains, and arriving at the Valley of the Great Salt Lake. Write about experiences that you and your family had, people you met, and places you saw as you journeyed.

### B Easier Now Than Then?

1. List the dates mentioned in the reading material for “The Trek West (1845–47)” chronologically. Next to each date, list what happened then.
2. Do you think it is easier to live the gospel today than it was in the 1840s? Write a short paragraph explaining why or why not.

### C Compare the Paths

1. In your notebook, draw a simple map of North and South America. Using the information in your reading and using the maps in the appendix of your scriptures, draw on your map the approximate routes taken by the main body of the Saints, the Mormon Battalion, and the *Brooklyn* Saints.
2. Which of those three groups of Saints would you like to have traveled with if you had lived back then? Explain why.



## Doctrine and Covenants 136

“Let All the People . . . Be Organized into Companies”

On January 11, 1847, nearly a year after leaving Nauvoo, President Brigham Young wrote: “I told the brethren I dreamed of seeing Joseph, the Prophet, last night and conversing with him. . . . Conversed freely about the best manner of organizing companies for emigration, etc.” (Manuscript History of Brigham Young, 1846–1847,

*comp. Elden J. Watson [1971], 501–2). Three days later, President Young gathered with seven members of the Quorum of the Twelve Apostles at Elder Heber C. Kimball’s home in Winter Quarters, Nebraska. They discussed preparing for their journey into the wilderness. That evening, President Brigham Young received the “Word and Will of the Lord” by revelation and it was announced to the Saints.*

## Understanding the Scriptures

### Doctrine and Covenants 136

<b>Statutes</b> (v. 2)—Laws	<b>Supplication</b> (v. 29)—Humble prayer
<b>Tarry</b> (v. 6)—Stay behind	<b>Chastisement</b> (v. 31)—Correction
<b>Proportion</b> (v. 8)—Share, part	<b>Contrite</b> (v. 33)—Repentant
<b>Dividend</b> (v. 8)—Part, portion, share	<b>Condemnation</b> (v. 33)—Sentence that brings about punishment
<b>Folly</b> (v. 19)—Foolishness	<b>Calamity</b> (v. 35)—Hardship, disaster
<b>Made manifest</b> (v. 19)—Shown or uncovered	<b>Taken in travail</b> (v. 35)—About to give birth
<b>Tend to edifying</b> (v. 24)—Instruct and lift one another	

### Doctrine and Covenants 136:34–36—“The Nation That Has Driven You Out”

The United States Civil War was fought between the northern states and the southern states from 1861 to 1865. The war was fought primarily over the issues of states rights and slavery (see D&C 87:1–7; 130:12–13). More people from the United States died in that war than the combined number of people who have died in all of its other wars. After the war had raged for nearly a year, President Brigham Young said that the Saints were much better off in the West: “Had we not been persecuted, we would now be in the midst of the wars and bloodshed that are desolating the nation, instead of where we are, comfortably located in our peaceful dwellings in these silent, far off mountains and valleys. . . . I realize the blessings of God in our present safety. We are greatly blessed, greatly favored and greatly exalted, while our enemies, who sought to destroy us, are being humbled” (in *Journal of Discourses*, 10:38–39).

## Studying the Scriptures

Do activity A and activity B or C as you study Doctrine and Covenants 136.

### A Make a List of Family Rules

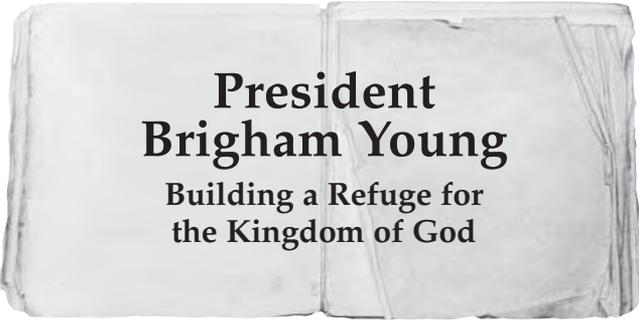
Imagine that your family was traveling with the pioneers. From the instructions in Doctrine and Covenants 136:1–32, list 10 family rules you would recommend to your family for the journey. Next to each rule, write the verse where it can be found.

### B Draw a Chart

Read Doctrine and Covenants 136:3, 12–15 and draw a chart showing how the Saints were to organize themselves for the journey west.

## C “The Nation That Has Driven You Out”

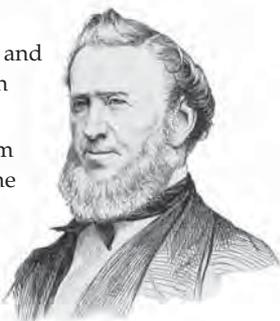
Find and list at least five teachings from Doctrine and Covenants 136:33–42 that explain why the Prophet Joseph Smith was killed and what would happen in the United States of America because of his death and the persecution of the Saints.



### President Brigham Young Building a Refuge for the Kingdom of God

*When the pioneers first arrived in the Salt Lake Valley, it was largely uninhabited and very remote and isolated. Compared with the well-watered farms they left in the east, it was practically a desert. Settling there would require faith and effort, but the Saints believed that with God’s help they could succeed. By the end of 1847, over 2,000 Saints had arrived in the Salt Lake Valley and nearly 12,000 waited to join them from Winter Quarters, Nebraska, and other settlements in Iowa. Under President Brigham Young’s inspired leadership, the Latter-day Saints continued to gather in the Rocky Mountains, conquered the desert, established safe settlements, and courageously took the gospel of Jesus Christ to many nations of the earth.*

#### HIS LIFE (1801–77)

- 
- 1801** Born on June 1 to John and Abigail Howe Young in Whitingham, Vermont
  - 1824** Age 23, married Miriam Works on October 8; she died in 1832
  - 1832** Age 30, baptized on April 14 in his own mill pond near Mendon, New York
  - 1832–33** Age 31–32, served a mission to Canada and led a small company of converts to Kirtland, Ohio
  - 1834** Age 32, married Mary Ann Angell on February 18; she died in 1882
  - 1835** Age 33, ordained on February 14 as one of the first members of the Quorum of the Twelve Apostles by the Three Witnesses to the Book of Mormon—Oliver Cowdery, David Whitmer, and Martin Harris
  - 1839–41** Age 38–40, served a mission to Great Britain
  - 1840** Age 38, sustained as President of the Quorum of the Twelve Apostles on April 14
  - 1844** Age 43, became leader of the Church as President of the Quorum of the Twelve Apostles after the Prophet Joseph Smith’s death on June 27

- 1846–47** Age 44–46, led the exodus west to the Salt Lake Valley and then returned to Winter Quarters, Nebraska
- 1850–58** Age 49–57, served as the first governor of Utah
- 1853** Age 51, laid the cornerstone for the Salt Lake Temple
- 1877** Age 76, died August 29 in Salt Lake City after presiding over the Church for 33 years

#### HIS PRESIDENCY (1844–77)

- 1846–47** Led the Saints out of Nauvoo, Illinois
- 1849** The Sunday School was organized
- 1850** Sent missionaries to Scandinavia, France, Italy, Switzerland, and Hawaii
- 1851** Church members started over 350 settlements in the western United States and in parts of Canada and Mexico. The Book of Mormon was first translated into Danish.
- 1853** Construction began on the Salt Lake Temple
- 1867** Salt Lake Tabernacle completed; Church general conferences held there
- 1869** The young women’s organization was started
- 1875** The young men’s organization was started
- 1877** St. George Temple was dedicated

### Establishing the Saints in Utah

1. “Having successfully brought the first company of Saints across the plains to Utah, President Brigham Young now turned his attention to establishing God’s kingdom in the desert. Through his vision and leadership, what was once an empty desert became a thriving civilization and a haven for the Saints. His plainspoken direction helped the Saints imagine the possibilities of their new home and led them forward in their quest to build God’s kingdom.



2. “Two days after the first company’s arrival, Brigham Young and several of the Twelve climbed a round bluff on the mountainside that President Young had seen in vision before leaving Nauvoo. They looked out over the valley’s vast expanse and prophesied that all nations of the world would be welcome in this place and that here the Saints would enjoy prosperity and peace. They named the hill Ensign Peak after the scripture in Isaiah that promised, ‘He shall set up an ensign for the nations, and shall assemble the outcasts of Israel’ (Isaiah 11:12). [See *Journal of Discourses*, 13:85–86.]

3. “President Young’s first public act, on 28 July 1847, was to select a central site for a temple and put men to work planning its design and construction. Placing his cane on the chosen spot he said,

‘Here we shall build a temple to our God.’ This declaration must have comforted the Saints, who only a short time before had been forced to discontinue temple worship when they left Nauvoo.

4. “In August, Church leaders and most of the first pioneer company returned to Winter Quarters to prepare their families to come to the valley the next year. Shortly after they arrived, Brigham Young and the Quorum of the Twelve felt impressed that the time had come to reorganize the First Presidency. As President of the Quorum of the Twelve, Brigham Young was sustained as the President of the Church. He chose Heber C. Kimball and Willard Richards as his Counselors, and the Saints unanimously sustained their leaders” (*Our Heritage*, 81–82).



Heber C. Kimball



Brigham Young



Willard Richards

## Understanding the Reading



### Establishing the Saints in Utah

**Haven** (par. 1)—Safe place

**Quest** (par. 1)—Search

**Bluff** (par. 2)—Hill

**Ensign** (par. 2)—Flag or banner to which people would gather

## The First Year in the Valley

5. “Two more companies of Saints arrived in the Salt Lake Valley before the summer of 1847 was over, and the almost 2,000 members were organized into the Salt Lake Stake. Late crops were planted but the harvest was marginal, and by spring many were suffering from lack of food. John R. Young, who was a boy at the time, wrote:

6. “ ‘By the time the grass began to grow the famine had waxed sore. For several months we had no bread. Beef, milk, pig-weeds, segoes [lily roots], and thistles formed our diet. I was the herd-boy, and while out watching the stock, I used to eat thistle stalks until my stomach would be as full as a cow’s. At last the hunger was so sharp that father took down the old bird-pecked ox-hide from the limb; and it was converted into most delicious soup’ [John R. Young, *Memoirs of John R. Young* (1920), 64]. The settlers freely cooperated and shared with each other and so were able to survive this difficult time.



7. “By June 1848, the settlers had planted between five and six thousand acres of land, and the valley began to look green and productive. But to the Saints’ dismay, huge hordes of black crickets descended upon the crops. The settlers did everything they could. They dug trenches and turned streams of water on the crickets. They clubbed the insects with sticks and brooms and tried to burn them, but their efforts were useless. The crickets continued to come in seemingly endless numbers. Patriarch John Smith, president of the Salt Lake Stake, called for a day of fasting and prayer. Soon large flocks of seagulls appeared in the sky and descended on the crickets. Susan Noble Grant said of the experience: “To our astonishment, the gulls seemed almost ravenous while gobbling down the scrambling, hopping crickets’ [in Carter E. Grant, *The Kingdom of God Restored* (1955), 446]. The Saints watched in joy and wonderment. Their lives had been saved.

8. “The Saints worked with energy and faith despite their difficult circumstances, and soon they had made great progress. A traveler on his way to California passed through Salt Lake City in September 1849 and paid tribute to them in this way: ‘A more orderly, earnest, industrious and civil people, I have never been among than these, and it is incredible how much they have done here in the wilderness in so short a time. In this city which contains about from four to five thousand inhabitants, I have not met in a citizen a single idler, or any person who looks like a loafer. Their prospects for crops are fair, and there is a spirit and energy in all that you see that cannot be equaled in any city of any size that I have ever been in’ [in B. H. Roberts, *Life of John Taylor* (1963), 202]” (*Our Heritage*, 82–83).

## Understanding the Reading



### The First Year in the Valley

**Marginal** (par. 5)—Just barely enough to live on

**Waxed sore** (par. 6)—Became worse

**Herd-boy** (par. 6)—Boy who cares for the cows in the field

**Ox-hide** (par. 6)—Ox’s skin

**Dismay** (par. 7)—

Discouragement and sorrow

**Hordes** (par. 7)—Swarms

**Ravenous** (par. 7)—Extremely hungry

**Earnest, industrious and civil** (par. 8)—Diligent, hard-working and polite

**Idler** (par. 8)—Person not working

**Like a loafer** (par. 8)—Lazy

## Explorations

9. “In the late summer of 1848, President Brigham Young again made the journey from Winter Quarters to the Salt Lake Valley. When he arrived, he realized that the Saints needed to learn what resources were available in their new environment. Much was gained from Indians who lived in the area, but President Young also sent Church members on explorations to discover the medicinal properties of plants and the natural resources available.

10. “He sent other exploring parties to find settlement sites. In their travels these members discovered mineral deposits, abundant timber, water sources, and grasslands, as well as suitable areas for settlement. To guard against land speculation, the prophet warned the Saints against cutting up their assigned property to sell to others. The land was their stewardship and was to be managed wisely and industriously, not for financial gain.

11. "In the fall of 1849, the Perpetual Emigrating Fund was established under the direction of President Young. Its purpose was to assist the poor who did not have the means to travel to join the body of the Church. At great sacrifice, many Saints contributed to the fund, and as a result, thousands of members were able to travel to the Salt Lake Valley. As soon as they were able, those who received help were expected to repay the amount of assistance they had received. These funds were used to help still others. Through this cooperative effort, the Saints blessed the lives of those in need" (*Our Heritage*, 83–84).

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## Understanding the Reading



### Explorations

**Medicinal** (par. 9)—Healing

**Abundant timber** (par. 10)—  
Many trees

**Land speculation** (par. 10)—  
Buying up land to resell it for  
a lot of money

**Stewardship** (par. 10)—  
Managing property for  
another

**Perpetual** (par. 11)—Continual

**Emigrating** (par. 11)—Moving  
from one place to settle in  
another

## Handcart Pioneers

12. "In the 1850s Church leaders decided to form handcart companies as a way to reduce expenses so that financial aid could be extended to the greatest number of emigrants. Saints who traveled this way put only 100 pounds of flour and a limited quantity of provisions and belongings into a cart and then pulled the cart across the plains. Between 1856 and 1860, ten handcart companies traveled to Utah. Eight of the companies reached the Salt Lake Valley successfully, but two of them, the Martin and Willie handcart companies, were caught in an early winter and many Saints among them perished.

13. "Nellie Pucell, a pioneer in one of these ill-fated companies, turned ten years old on the plains. Both her parents died during the journey. As the group neared the mountains, the weather was bitter cold, the rations were depleted, and the Saints were too weak from hunger to continue on. Nellie and her sister collapsed. When they had almost given up hope, the leader of the company came to them in a wagon. He placed Nellie in the wagon and told Maggie to walk along beside it, holding on to steady herself. Maggie was fortunate because the forced movement saved her from frostbite.

14. "When they reached Salt Lake City and Nellie's shoes and stockings, which she had worn across the plains, were removed, the skin came off with them as a result of frostbite. This brave

girl's feet were painfully amputated and she walked on her knees the rest of her life. She later married and gave birth to six children, keeping up her own house and raising a fine posterity. [See "Story of Nellie Pucell Unthank," *Heart Throbs of the West*, comp. Kate B. Carter, 12 vols. (1939–51), 9:418–20.] Her determination in spite of her situation and the kindness of those who cared for her exemplify the faith and willingness to sacrifice of these early Church members. Their example is a legacy of faith to all Saints who follow them.



15. "A man who crossed the plains in the Martin handcart company lived in Utah for many years. One day he was in a group of people who began sharply criticizing the Church leaders for ever allowing the Saints to cross the plains with no more supplies or protection than a handcart company provided. The old man listened until he could stand no more; then he arose and said with great emotion:

16. "I was in that company and my wife was in it. . . . We suffered beyond anything you can imagine and many died of exposure and starvation, but did you ever hear a survivor of that company utter a word of criticism? . . . [We] came through with the absolute knowledge that God lives for we became acquainted with him in our extremities.

17. "I have pulled my handcart when I was so weak and weary from illness and lack of food that I could hardly put one foot ahead of the other. I have looked ahead and seen a patch of sand or a hill slope and I have said, I can go only that far and there I must give up, for I cannot pull the load through it. . . . I have gone on to that sand and when I reached it, the cart began pushing me. I have looked back many times to see who was pushing my cart, but my eyes saw no one. I knew then that the angels of God were there.

18. "Was I sorry that I chose to come by handcart? No. Neither then nor any minute of my life since. *The price we paid to become acquainted with God was a privilege to pay, and I am thankful that I was privileged to come in the Martin Handcart Company* [William Palmer, quoted in David O. McKay, "Pioneer Women," *Relief Society Magazine*, Jan. 1948, 8].

19. "Our hymnbook contains a song about the early Church members who courageously accepted the gospel and traveled far to live on the outposts of civilization:

20. "They, the builders of the nation,  
Blazing trails along the way;  
Stepping-stones for generations  
Were their deeds of ev'ry day.  
Building new and firm foundations,  
Pushing on the wild frontier,  
Forging onward, ever onward,  
Blessed, honored Pioneer!

21. "Their example teaches us how to live with more faith and courage in our own countries:

22. "Service ever was their watchcry;  
Love became their guiding star;  
Courage, their unfailing beacon,  
Radiating near and far.  
Ev'ry day some burden lifted,  
Ev'ry day some heart to cheer,  
Ev'ry day some hope the brighter,  
Blessed, honored Pioneer! ["They, the Builders of the Nation,"  
*Hymns*, no. 36]" (*Our Heritage*, 77–78, 80).

## Understanding the Reading



### Handcart Pioneers

**Perished** (par. 12)—Died

**Depleted** (par. 13)—Used up

**Legacy** (par. 14)—Something of great value that is handed down from the past

**In our extremities** (par. 16)—During the most difficult times of our lives

**On the outposts of civilization** (par. 19)—At the farthest settlements of the frontier

**Forging** (par. 20)—Progressing through concentrated effort

**Beacon** (par. 22)—Light for guidance

**Radiating** (par. 22)—Shining

## Missionaries Answer the Call

23. "With the hum of labor and domestic life filling the air, President Brigham Young turned to the concerns of the Church. At the general conference held on 6 October 1849, he assigned several members of the Twelve, along with newly called missionaries, to serve foreign missions. They accepted these calls even though they would leave behind their families, their new homes, and many unfinished tasks. Erastus Snow and several elders opened missionary work in Scandinavia, while Lorenzo Snow and Joseph Toronto traveled to Italy. Addison and Louisa Barnes Pratt returned to Addison's former field of labor in the Society Islands. John Taylor was called to France and Germany. As the missionaries traveled east, they passed Saints headed to the new Zion in the Rocky Mountains.



24. "In their fields of labor, the missionaries witnessed miracles and baptized many people into the Church. When Lorenzo Snow, who later became President of the Church, was preaching in Italy, he saw a three-year-old boy on the verge of death. He recognized an opportunity to heal the child and open the hearts of the people in the area. That night he prayed long and earnestly for God's direction, and the following day he and his companion fasted and prayed for the boy. That afternoon they administered to him and offered a silent prayer for help in their labors. The boy slept

peacefully all night and was miraculously healed. Word of this healing spread across the valleys of the Piedmont in Italy. The doors were opened to the missionaries, and the first baptisms in the area took place. [See Francis M. Gibbons, *Lorenzo Snow: Spiritual Giant, Prophet of God* (1982), 64.]

25. "In August 1852, at a special conference held in Salt Lake City, 106 elders were called to go on missions to countries throughout the world. These missionaries, as well as those who were called later, preached the gospel in South America, China, India, Spain, Australia, Hawaii, and the South Pacific. In most of these areas, the missionaries had little initial success. However, they sowed seeds that resulted in many coming into the Church in later missionary efforts.

26. "Elder Edward Stevenson was called to the Gibraltar Mission in Spain. This call meant a return to the place of his birth, where he boldly proclaimed the restored gospel to his countrymen. He was arrested for preaching and spent some time in jail until authorities found he was teaching the guards, almost converting one of them. After his release he baptized two people into the Church and by January 1854 a branch of ten members had been organized. In July, even though six members had left to serve with the British army in Asia, the branch had eighteen members, including one seventy, one elder, one priest, and one teacher, giving the branch the leadership it needed to continue to grow. [See "The Church in Spain and Gibraltar," *Friend*, May 1975, 33.]

27. "Local governments in French Polynesia drove the missionaries out in 1852. But the converted Saints kept the Church alive until further proselyting efforts in 1892. Elders Tihoni and Maihea were especially valiant as they endured imprisonment and other ordeals rather than deny their faith. Each of them tried to keep the Saints active and faithful to the gospel. [See R. Lanier Britsch, *Unto the Islands of the Sea: A History of the Latter-day Saints in the Pacific* (1986), 21–22.]

28. "For those who joined the Church outside the United States, this was a time for gathering to Zion, which meant traveling by boat to America. Elizabeth and Charles Wood sailed in 1860 from South Africa, where they had labored several years to acquire money for their travel. Elizabeth kept house for a wealthy man, and her husband made bricks until they obtained the needed funds. Elizabeth was carried aboard the ship on a bed 24 hours after delivering a son and was given the captain's berth so she could be more comfortable. She was very ill during the journey, almost dying twice, but lived to settle in Fillmore, Utah.

29. "Missionaries became very dear to the Saints in the countries where they served. Joseph F. Smith, near the end of his mission to Hawaii in 1857, became ill with a high fever that prevented him from working for three months. He was blessed to come under the care of Ma Mahuhii, a faithful Hawaiian Saint. She nursed Joseph as if he were her own son, and a strong bond of love developed between the two. Years later, when he was President of the Church, Joseph F. Smith visited Honolulu and just after his arrival saw an old blind woman being led in with a few choice bananas in her hand as an offering. He heard her call, 'Iosepa, Iosepa' (Joseph, Joseph). Immediately he ran to her and hugged and kissed her many times, patting her on the head and saying, 'Mama, Mama, my dear old Mama.' [See Charles W. Nibley, "Reminiscences of President Joseph F. Smith," *Improvement Era*, Jan. 1919, 193–94.]" (*Our Heritage*, 84–86).

## Understanding the Reading



### Missionaries Answer the Call

**Domestic** (par. 23)—Home

**Initial** (par. 25)—Beginning

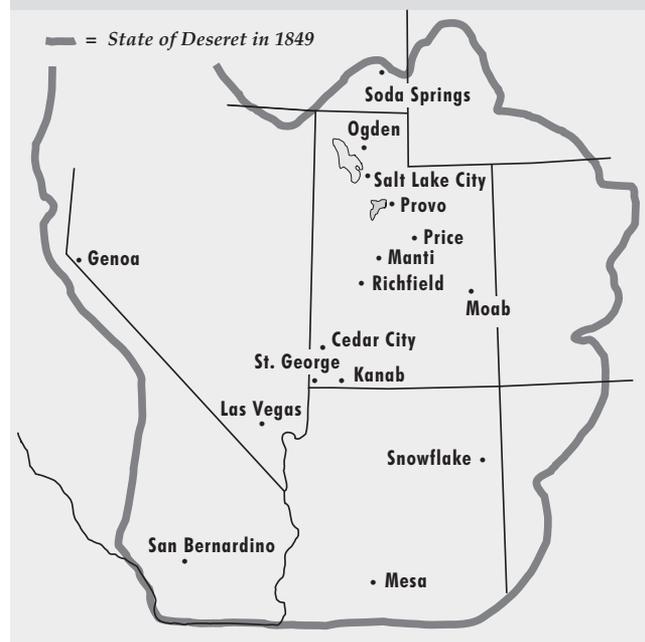
**Proselyting efforts** (par. 27)—  
Efforts to convert others to the  
Savior, the gospel, and the  
Church

**Berth** (par. 28)—Sleeping-place  
on a ship

## Callings to Colonize

30. “Many communities in Utah and southern Idaho and later in parts of Arizona, Wyoming, Nevada, and California were founded by individuals and families called at general conferences. President Brigham Young directed the establishment of these communities, where thousands of new settlers could live and farm.

### A Few of the 350 Colonies Established During Brigham Young’s Presidency



31. “During his lifetime, all of the Salt Lake Valley and many surrounding areas were colonized. By 1877, when Brigham Young died, more than 350 colonies had been established, and by 1900 there were almost 500. Early Church authority Brigham Henry Roberts noted that the success of Mormon colonization stemmed from ‘the loyalty of the people to their leaders and [their] unselfish and devoted personal sacrifice’ in carrying out their calls from President Young [quoted in Russell R. Rich, *Ensign to the Nations* (1972), 349]. The colonists sacrificed material comforts, the associations of friends, and sometimes their lives to follow a prophet of the Lord.

32. “At general conference meetings, President Young read the names of those brethren and their families who were being called to move to outlying areas. These colonizers considered that they

were being called on missions and knew that they would remain in their assigned locales until they were released. They traveled to their new areas at their own expense and with their own supplies. Their success depended on how well they used the resources at hand. They surveyed and cleared fields, built gristmills, dug irrigation ditches to bring water to the land, fenced pastures for their stock, and built roads. They planted crops and gardens, built churches and schools, and tried to maintain friendly relations with the Indians. They helped each other in sickness, as well as in births, deaths, and weddings.

33. “In 1862 Charles Lowell Walker received a call to settle in southern Utah. He attended a meeting for those who had been called and recorded: ‘Here I learned a principle that I shall not forget in awhile. It showed to me that obedience was a great principle in heaven and on earth. Well, here I have worked for the last seven years through heat and cold, hunger and adverse circumstances, and at last have got me a home, a lot with fruit trees just beginning to bear and look pretty. Well, I must leave it and go and do the will of my Father in Heaven, who overrules all for the good of them that love and fear him. I pray God to give me strength to accomplish that which is required of me in an acceptable manner before him’ [*Diary of Charles Lowell Walker*, ed. A. Karl Larson and Katharine Miles Larson, 2 vols. (1980), 1:239; spelling and punctuation modernized].



34. “Charles C. Rich, a member of the Quorum of Twelve Apostles, also received a call to colonize. Brigham Young called him and a few other brethren to take their families and settle in the Bear Lake Valley, about 150 miles north of Salt Lake City. The valley was at a high altitude and was very cold with deep snows in the winter. Brother Rich had recently returned from a mission in Europe and was not anxious to move his family and start over again in difficult circumstances. But he accepted the call and in June 1864 arrived in the Bear Lake Valley. The next winter was unusually severe and by spring, some of the other brethren had decided to leave. Brother Rich realized that life would not be easy in this cold climate but said:

35. “ ‘There have been many hardships. That I admit . . . and these we have shared together. But if you want to go somewhere else, that is your right, and I do not want to deprive you of it. . . . But I must stay here, even if I stay alone. President Young called me here, and here I will remain till he releases me and gives me leave to go.’ Brother Rich and his family did stay, and he became the leader of a thriving community for the next several decades. [See Leonard J. Arrington, *Charles C. Rich* (1974), 264.] Like thousands of others, he willingly obeyed his leaders in order to help build the kingdom of the Lord” (*Our Heritage*, 86, 88–89).

## Understanding the Reading



### Callings to Colonize

**Colonize** (subtitle)—Establish new towns

**Stemmed from** (par. 31)—Happened as a result of

**Material comforts** (par. 31)—Possessions that enhance joy and happiness

**Locales** (par. 32)—Places

**Gristmills** (par. 32)—Mills to grind grain into flour

**Adverse** (par. 33)—Difficult

## Relations with the Indians

36. “As colonists moved further into the frontier, they often had dealings with the Indians. Unlike some settlers of the West, President Brigham Young taught the Saints to feed their native brothers and sisters and try to bring them into the Church. Proselyting efforts among the Indians were tried at Fort Lemhi in the Salmon River region of Idaho Territory and in the Elk Mountain settlement on the upper Colorado in the Utah Territory. President Young also instituted Relief Societies whose members sewed clothing for their Indian brothers and sisters and raised money to help feed them.

37. “When Elizabeth Kane, who was the wife of Thomas L. Kane, a great nonmember friend of the Saints, traveled through Utah, she stayed at the home of a weary Mormon woman. Elizabeth did not think much of the woman until she saw how she treated the Indians. When the woman called her guests to supper, she also spoke a few words to the Indians who were waiting. Elizabeth asked what the woman had said to the Indians and a son in the family told her, ‘These strangers came first, and I have only cooked enough for them; but your meal is on the fire cooking now, and I will call you as soon as it is ready.’ Elizabeth was unbelieving and asked if she really would feed the Indians. The son told her, ‘Mother will serve them just as she does you, and give them a place at her table.’ She did serve them, waiting on them while they ate. [See Elizabeth Wood Kane, *Twelve Mormon Homes Visited in Succession on a Journey through Utah to Arizona* (1974), 65–66.]” (*Our Heritage*, 89–90).



## Understanding the Reading



### Relations with the Indians

**Frontier** (par. 36)—Wilderness

**Instituted** (par. 36)—Organized

**Weary** (par. 37)—Tired, fatigued

## Organization of Priesthood and Auxiliary Functions

38. “In his later years, President Young clarified and established some important priesthood responsibilities. He directed the Twelve to hold conferences in every stake. As a result, seven new stakes and 140 new wards were created throughout Utah. The duties of stake presidencies, high councils, bishoprics, and quorum presidencies were clearly defined, and hundreds of men were called to fill these positions. He counseled Church members to put their lives in order and pay their tithing, fast offerings, and other donations.

39. “In 1867 the prophet appointed George Q. Cannon as general superintendent of the Sunday School, and within a few years, the Sunday School was a permanent part of the Church organization. In 1869 President Young began giving formal instruction in modest living to his daughters. He expanded this counsel to all young women in 1870 with the formation of the Retrenchment Association (*retrench* means to cut back excesses). This was the beginning of the Young Women organization. In July 1877 he traveled to Ogden, Utah, to organize the first stake Relief Society” (*Our Heritage*, 90).

## Understanding the Reading



### Organization of Priesthood and Auxiliary Functions

**Auxiliary** (subtitle)—An organization under the priesthood, such as Sunday School and Relief Society

**Clarified** (par. 38)—Gave more information about

**Superintendent** (par. 39)—Leader

**Modest** (par. 39)—Humble, simple

## What Effect Did the California Gold Rush Have on the Saints in the Salt Lake Valley?



In 1848 when gold was discovered in California, it was a blessing to the faithful but a temptation to the weak in faith. A flood of gold seekers crossed the plains from the east and passed through the Salt Lake Valley. Some Church members

who were unhappy with the harsh conditions in the valley loaded their wagons and prepared to leave. President Brigham Young counseled: “God has appointed this place for the gathering of His Saints, and you will do better right here than you will by going to the gold mines. . . . As for gold and silver, and the rich minerals of the earth, there is no other country that equals this; but let them alone; let others seek them, and we will cultivate the soil” (in Brown, *Giant of the Lord*, 132–33). Some left for California, but most remained loyal and enjoyed a bountiful harvest that year.

The famous gold rush of 1849 directly blessed the Saints living in the Salt Lake Valley. Merchants hauling goods to California, upon reaching Salt Lake City, learned that food, clothing, and tools sent by ship had already reached that market, so they sold their goods to the Saints at greatly reduced prices. Also, gold seekers hired the Saints to repair their wagons. In addition, parties with empty wagons were sent out from Salt Lake to collect goods discarded along the trail by those wanting to lighten their loads for faster travel to the goldfields.

## Studying the Reading

Do three of the following activities (A–D) as you study “President Brigham Young.”

### A A New Homeland

1. Imagine leading a group of people to establish a new homeland. In your notebook, under the title “My Order,” list the following events in the order in which you would do them:
  - a. Divide the land among the people
  - b. Fast and pray to overcome special problems
  - c. Plant crops
  - d. Work hard to make progress
  - e. Identify a place for a temple
  - f. Organize the Church
  - g. Establish an inspired plan for the future
2. Review paragraphs 1–11. Then, under the title “The Pioneers’ Order,” list those same events in the order in which President Brigham Young and the Saints did them during their first several months in the Salt Lake Valley.
3. What impressed you about the order in which they were done?
4. How can you apply this example to the priorities you set in your life?

### B Find Stories that Relate to the Hymn

1. Carefully read the words of the hymn “They, the Builders of the Nation” in paragraphs 20 and 22.
2. Write the following words and phrases in your notebook. Then find a story from the readings in “President Brigham Young” that is an example of each word or phrase and write a one-sentence summary of the story next to the entry on your list.
  - a. Blazing trails
  - b. Pushing on the wild frontier
  - c. Forging onward
  - d. Service
  - e. Love
  - f. Courage
  - g. Blessed

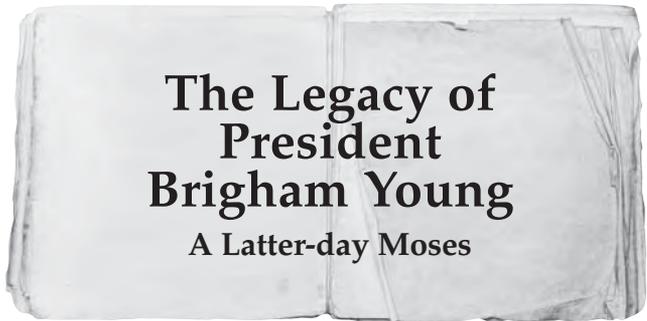
### C Draw a Map

1. In your notebook, draw or trace the world map from map 7 in the “Church History Chronology, Maps, and Photographs” section of your scriptures. On your map, mark all of the countries where President Brigham Young sent missionaries (see paragraphs 23–29).
2. Answer the following questions:
  - a. In which of these countries would you most like to serve a mission? Why?
  - b. How do you think life changed for the children of those called to serve missions to distant countries?
  - c. What has been the hardest work the Lord has called you to do? How did your experience help you to grow?

### D Write a Story

President Brigham Young called many Church members to colonize areas in what is now Utah and its surrounding states. Read paragraphs 30–35 and do the following:

1. List the name of each person who was called to colonize a new community. List a character trait next to the name that you feel best exemplifies that person’s ability to endure a challenging assignment.
2. Look at the picture on page 169 of the family in front of the log home. Imagine you were a member of that family and write a short story describing your feelings when President Brigham Young called you to colonize that area.



## The Legacy of President Brigham Young A Latter-day Moses



*Speaking of President Brigham Young, President George Q. Cannon, who was a counselor in the First Presidency, declared: “You go and read the sermons of President Young, and if you do not believe now that he was a Prophet, I think after you have read them you will be sure he was, because he talked as a Prophet to this people concerning their future, and his words were full of godlike wisdom, and he poured them out in a constant stream during his lifetime” (Gospel Truth, 1:328).*

### President Brigham Young’s Death and Legacy

1. “As a leader, President Brigham Young was practical and energetic. He traveled to the settlements of the Church to instruct and encourage the Saints. By direction and example, he taught members to fulfill their callings in the Church.
2. “In evaluating his life, President Young wrote the following in response to an editor of a New York newspaper:
3. “The result of my labors for the past 26 years, briefly summed up, are: The peopling of this Territory by the Latter-day Saints of about 100,000 souls; the founding of over 200 cities, towns and villages inhabited by our people, . . . and the establishment of schools, factories, mills and other institutions calculated to improve and benefit our communities. . . .
4. “My whole life is devoted to the Almighty’s service’ [in Hinckley, *Truth Restored*, 127–28].

5. "In September 1876, President Young bore powerful witness of the Savior: 'I testify that Jesus is the Christ, the Savior and Redeemer of the world; I have obeyed his sayings, and realized his promise, and the knowledge I have of him, the wisdom of this world cannot give, neither can it take away' [in *Journal of Discourses*, 18:233].



6. "In August 1877, President Young fell very ill, and in spite of physicians' care, died within a week. He was 76 years old and had led the Church for 33 years. Today we remember him as the dynamic prophet who led modern-day Israel to their promised land. His sermons touched on all aspects of daily life, making clear that religion is part of everyday experience. His understanding of the frontier and his sensible guidance inspired his people to accomplish seemingly impossible tasks as with the blessings of heaven they created a kingdom in the desert" (*Our Heritage*, 90–91).

## Understanding the Reading

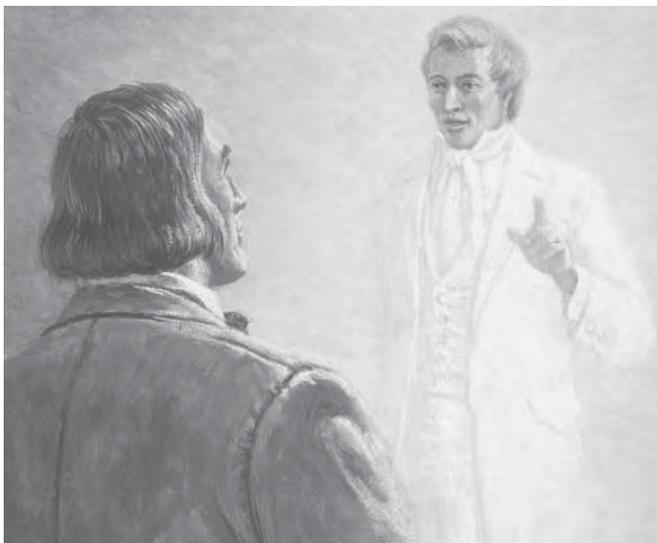


### President Brigham Young's Death and Legacy

Dynamic (par. 6)—Energetic, powerful

## The Teachings and Testimony of Brigham Young

7. Referring to Matthew 5:48, President Young said: "We can alter the phraseology of the sentence, and say, 'Be ye as perfect as ye can,' for that is all we can do, though it is written, be ye perfect as your Father who is in heaven is perfect. . . . When we are doing as well as we know how . . . we are . . . as justified as the angels who are before the throne of God" (*Discourses of Brigham Young*, 89).



8. Almost three years after the Prophet Joseph Smith died, Brigham Young saw him in a dream or a vision. President Young asked the Prophet if he had a message for the members of the Church. "Joseph stepped toward me, and looking very earnestly, yet pleasantly said, 'Tell the people to be humble and faithful, and be

sure to keep the spirit of the Lord and it will lead them right. Be careful and not turn away the small still voice; it will teach you what to do and where to go. . . . They can tell the Spirit of the Lord from all other spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the kingdom of God' " (*Manuscript History of Brigham Young, 1846–1847*, comp. Elden J. Watson [1971], 529).

9. "The worst fear I have about this people is that they will get rich in this country, forget God and His people, wax fat, and kick themselves out of the Church and go to hell. This people will stand mobbing, robbing, poverty, and all manner of persecution and be true. But my greatest fear is that they cannot stand wealth" (quoted in Kimball, *Miracle of Forgiveness*, 48).

10. "It matters not whether you or I feel like praying, when the time comes to pray, pray. If we do not feel like it, we should pray till we do. . . . You will find that those who wait till the Spirit bids them pray, will never pray much on this earth" (*Discourses of Brigham Young*, 44).

11. "Do you read the scriptures, my brethren and sisters, as though you were writing them a thousand, two thousand, or five thousand years ago? Do you read them as though you stood in the place of the men who wrote them? If you do not feel thus, it is your privilege to do so, that you may be as familiar with the spirit and meaning of the written word of God as you are with your daily walk and conversation" (*Discourses of Brigham Young*, 128).

12. "I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by him. I am fearful they settle down in a state of blind self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way" (*Discourses of Brigham Young*, 135).

13. "Why do people apostatize? You know we are on the 'Old Ship Zion.' We are in the midst of the ocean. A storm comes on, and, as sailors say, she labors very hard. 'I am not going to stay here,' says one; 'I don't believe this is the "Ship Zion."' 'But we are in the midst of the ocean.' 'I don't care, I am not going to stay here.' Off goes the coat, and he jumps overboard. Will he not be drowned? Yes. So with those who leave this Church. It is the 'Old Ship Zion,' let us stay in it" (*Discourses of Brigham Young*, 85).

14. "I feel like shouting Hallelujah, all the time, when I think that I ever knew Joseph Smith, the Prophet whom the Lord raised up and ordained, and to whom he gave keys and power to build up the Kingdom of God on earth and sustain it. . . .

15. "Who can justly say aught against Joseph Smith? I was as well acquainted with him, as any man. I do not believe that his father and mother knew him any better than I did. I do not think that a man lives on the earth that knew him any better than I did; and I am bold to say that, Jesus Christ excepted, no better man ever lived or does live upon this earth. I am his witness" (*Discourses of Brigham Young*, 458–59).

16. "Let the Presidents and Apostles and Elders do the work the Lord has set them to do, and obey the counsel which is given them, and the Kingdom will continue to roll, to increase in strength, in importance, in magnitude and in power, in wisdom, intelligence and glory; and no one need be concerned, for it is the Kingdom which the Lord our God has established, and has

sustained by his matchless wisdom and power from the beginning to this day" (*Discourses of Brigham Young*, 149).

## Understanding the Reading



### *The Teachings and Testimony of Brigham Young*

- Alter** (par. 7)—Change
- Justified** (par. 7)—As right as
- Malice** (par. 8)—The desire to see others suffer
- Strife** (par. 8)—Contention, arguing
- Wax fat** (par. 9)—Fill up with pride over their prosperity
- Bids them** (par. 10)—Tells them to
- Blind self-security** (par. 12)—Thoughtlessly believing that everything is all right
- Reckless confidence** (par. 12)—Trust in their leaders because of their position only
- Thwart** (par. 12)—Defeat
- Aught** (par. 15)—Anything
- Magnitude** (par. 16)—Size

## Studying the Reading



Do two of the following activities (A–C) as you study “The Legacy of Brigham Young.”

### A Questions about Brigham Young

Answer the following questions using the information found in paragraphs 1–6 and the chart on Brigham Young’s life and presidency (p. 165).



1. How old was Brigham Young and how long had he been a member of the Church when he was ordained an Apostle?
2. What did he do while the Prophet Joseph Smith was in Liberty Jail? (see D&C 121 heading).
3. List five blessings you or your family have received because

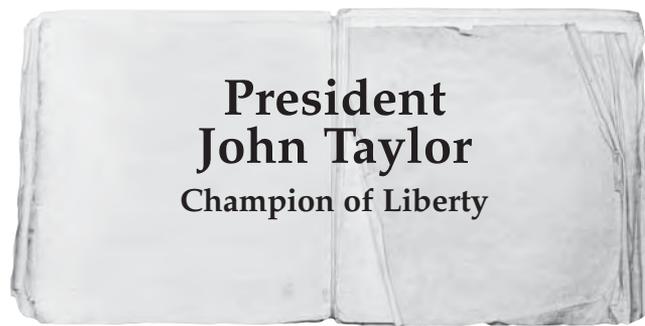
of what was begun in the Church during Brigham Young’s presidency.

### B In Your Own Words

1. Choose three paragraphs from paragraphs 7, 9, 13–16 and write them in your own words.
2. After each paragraph you write, give an example of a question or problem a person might have that could be answered by that teaching. For example, the teaching in paragraph 10 could help a person who does not feel like praying.

### C Compare the Statements

1. Read the following scripture passages, and then list the references in a column in your notebook: Daniel 2:44–45; Matthew 5:48; 2 Nephi 32:8–9; Alma 24:30; Doctrine and Covenants 11:12–14.
2. Review paragraphs 7–8, 10, 13, and 16. Write the number of the paragraph that best matches each scripture passage after the reference in your notebook.



## President John Taylor Champion of Liberty

*The Saints faced much difficulty in the decades immediately following the death of President Brigham Young. The United States government, with the encouragement and support of many political and religious reform groups, passed laws against the practice of plural marriage. These laws began to be enforced in 1875 as reform groups launched harsh media campaigns against the Church. In spite of intense persecution by government authorities, the Church, under the capable leadership of President John Taylor, continued to grow and expand.*

### HIS LIFE (1808–87)

- |         |   |
|---------|---|
| 1808    | Born on November 1 at Milnthorpe, England, to James and Agnes Taylor  |
| 1833    | Age 24, married Leonora Cannon on January 28; she died in 1868  |
| 1836    | Age 27, baptized with Leonora on May 9 in Black Creek at Georgetown, Ontario, Canada  |
| 1838    | Age 30, ordained an Apostle on December 19 by Brigham Young and Heber C. Kimball  |
| 1839–41 | Age 31–32, served a mission to England  |
| 1844    | Age 35, seriously wounded in Carthage Jail when the Prophet Joseph Smith and Hyrum Smith were killed on June 27             |
| 1846–47 | Age 37–38, served a second mission to England   |
| 1849–52 | Age 40–43, served a mission to France and Germany; had the Book of Mormon published in French and German                    |
| 1854–57 | Age 45–48, presided over the Eastern States Mission   |
| 1877    | Age 68, led the Church as President of the Quorum of the Twelve Apostles after President Brigham Young’s death on August 29 |
| 1880    | Age 71, sustained as President of the Church on October 10, with Elders George Q. Cannon and Joseph F. Smith as counselors  |
| 1887    | Age 78, died July 25 in Kaysville, Utah   |



### HIS PRESIDENCY (1877–87)

- |      |  |
|------|--|
| 1878 | The Primary was organized                          |
| 1880 | The Pearl of Great Price was accepted as scripture |

1884	Dedicated the temple in Logan, Utah
1886–87	More Church members were sent to live in Mexico and Canada

## About President John Taylor

1. “After President Brigham Young died, the Quorum of the Twelve Apostles, presided over by John Taylor, led the Latter-day Saints for three years. On 10 October 1880, John Taylor was sustained as President of the Church. President Taylor was a gifted writer and journalist who published a book on the Atonement and edited some of the Church’s most important periodicals, including the *Times and Seasons* and the *Mormon*. On many occasions he displayed his courage and his deep devotion to the restored gospel, including voluntarily joining his brethren in Carthage Jail, where he was shot four times. His personal motto, ‘The kingdom of God or nothing,’ signified his loyalty to God and the Church” (*Our Heritage*, 93).

## Understanding the Reading

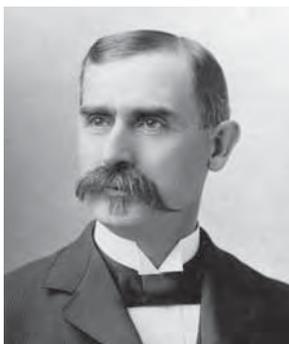


### About President John Taylor

Periodicals (par. 1)—Magazines  
 Signified (par. 1)—Showed

## Missionary Work

2. “President Taylor was committed to doing all he could to see that the gospel was proclaimed to the ends of the earth. In the October 1879 general conference, he called Moses Thatcher, the Church’s newest Apostle, to begin proselyting in Mexico City, Mexico. Elder Thatcher and two other missionaries organized the first branch of the Church in Mexico City on 13 November 1879, with Dr. Plotino C. Rhodacanaty as the branch president. Dr. Rhodacanaty had been converted after reading a Spanish Book of Mormon pamphlet and writing to President Taylor for additional information about the Church.



3. “With a nucleus of twelve members and three missionaries, the restored gospel began to spread slowly among the Mexican people. On 6 April 1881, Elder Thatcher, Feramorz Young, and a Brother [Páez] hiked to a height of 15,500 feet on Mount Popocatepetl and held a brief dedication service. Kneeling before the Lord, Elder Thatcher dedicated the land of Mexico and its people that they might hear the voice of the Lord, their true shepherd.

4. “Elder Thatcher returned to Salt Lake City and recommended that additional missionaries be called to serve in Mexico. Soon several young men, including Anthony W. Ivins, a future member of the First Presidency, were laboring in Mexico City. As part of

the Church’s effort in the Mexican Mission, a Spanish language edition of the Book of Mormon was published in 1886. The story of Meliton Trejo, who helped to translate the Book of Mormon and other Church literature into Spanish, demonstrates how the Lord directs his work.

5. “Meliton Trejo was born in Spain and grew up without settling on any religion. He was serving in the military in the Philippines when he heard a remark about the Mormons in the Rocky Mountains and felt a strong desire to visit them. Later he became very ill and was told in a dream that he must visit Utah. When he recovered, he journeyed to Salt Lake City. He met Brigham Young and investigated the gospel. He became convinced that he had found the truth and became a member of the Church. He served a mission in Mexico and was then prepared, spiritually and intellectually, to play a major role in seeing that Spanish-speaking people could read the Book of Mormon in their own language.



6. “President Taylor also called missionaries to carry the gospel to the Indians living in the American West. Amos Wright’s labors were particularly fruitful among the Shoshone tribe residing on Wyoming’s Wind River Reservation. After having served for only a few months, Wright had baptized more than 300 Indians, including Chief Washakie. Latter-day Saint missionaries also carried the gospel to the Navajos, the Pueblos, and the Zunis living in Arizona and New Mexico. Wilford Woodruff spent a year proselyting among the Indians, including the Hopis, Apaches, and Zunis. Ammon M. Tenney assisted in baptizing more than 100 Zuni Indians.

7. “Missionaries also continued to teach the gospel in England and Europe. In 1883, German-born Thomas Biesinger, who was living in Lehi, Utah, received a call to serve in the European mission. He and Paul Hammer were sent to Prague, Czechoslovakia, then part of the Austro-Hungarian empire. The missionaries were forbidden by law to proselyte and so initiated casual conversations with people they met. These conversations often turned to the subject of religion. After working in this way for only a month, Elder Biesinger was arrested and held in prison for two months. When he gained his freedom, he had the blessing of baptizing Antonín Just, whose accusation had led to his arrest. Brother Just became the first Latter-day Saint residing in Czechoslovakia. [See Kahlile Mehr, “Enduring Believers: Czechoslovakia and the LDS Church, 1884–1990,” *Journal of Mormon History* (Fall 1992), 112–13.]



8. "The gospel was also preached in Polynesia. Two Hawaiians, Elders Kimo Pelio and Samuela Manoa, were sent to Samoa in 1862. They baptized about 50 people, and Elder Manoa continued to live in Samoa with his converts for the next 25 years. In 1887 Joseph H. Dean of Salt Lake City, Utah, received a call to serve a mission in Samoa. Elder Manoa and his faithful wife opened their home to Elder Dean and his wife, Florence, the first Latter-day Saints from outside Samoa they had seen in more than two decades. Elder Dean soon baptized 14 people into the Church and about a month later delivered his first sermon in the Samoan language. [See R. Lanier Britsch, *Unto the Islands of the Sea: A History of the Latter-day Saints in the Pacific* (1986), 352–54.] Thus missionary work began anew on the island.

9. "Beginning in 1866, to prevent the spread of leprosy, Hawaiian officials took people suffering from the disease to the Kalaupapa Peninsula on the island of Molokai. In 1873 Jonathan and Kitty Napela, who were Latter-day Saints, were banished there. Only Kitty had the disease, but Jonathan, who had been sealed to her in the Salt Lake Endowment House, would not leave her there alone. Jonathan later contracted the disease, and when he was visited nine years later by a good friend, was hardly recognizable. For some time he presided over the Saints on the peninsula, who by the year 1900 numbered more than 200. Church leaders did not forget the faithful members who suffered from this debilitating disease and frequently visited the branch to care for their spiritual needs. [See Lee G. Cantwell, "The Separating Sickness," *This People* (Summer 1995), 58.]" (*Our Heritage*, 93–96).

## Understanding the Reading



### Missionary Work

**Proselyting** (par. 2)—Doing missionary work

**Nucleus** (par. 3)—Central part about which other parts are grouped, the core

**Initiated** (par. 7)—Started

**Accusation** (par. 7)—Charges of wrongdoing

**Leprosy** (par. 9)—A serious skin disease

**Banished** (par. 9)—Driven or forced away

**Debilitating** (par. 9)—Crippling

its needy members. The Church also contributed 300 cows and 2,000 sheep to be distributed among its 'deserving poor.' [See Roberts, *Comprehensive History of the Church*, 5:592.] The Church's Relief Society sisters donated almost 35,000 bushels of wheat to those in need. President Taylor also urged Church members to forgive individual debt, especially among the distressed. 'It is the time of Jubilee!' he declared [Roberts, *Comprehensive History of the Church*, 5:593]. A spirit of forgiveness and joy was strongly felt among the Latter-day Saints.

11. "The last day of the April 1880 Jubilee general conference was very moving. Eleven of the Twelve Apostles bore their testimonies in the concluding session. Orson Pratt, one of the original members of the Quorum of the Twelve Apostles, spoke about the time when the entire Church had met in the Peter Whitmer Sr. home in Fayette, New York. He recalled the trials, the gatherings, the persecutions, and the afflictions of the Latter-day Saints and felt thankful that he was still 'numbered with this people.' Then Orson Pratt he bore testimony 'concerning the great work which the Lord our God has been doing during the last fifty years' [Roberts, *Comprehensive History of the Church*, 5:590–91]. Elder Pratt had only a few months left to live and felt joyful that he had endured to the end as a faithful Latter-day Saint.



Orson Pratt



12. "Two years before the Jubilee celebration, President John Taylor had authorized the establishment of an organization to provide religious instruction to children. The first Primary was begun in Farmington, Utah, about 15 miles north of Salt Lake City, and by the mid-1880s, a Primary had been organized in almost all Latter-day Saint settlements. The Primary has grown to include millions of children throughout the world, who are blessed by the gospel instruction, music, and associations they enjoy each week" (*Our Heritage*, 96).

## Understanding the Reading



### The Jubilee Conference

**Moving** (par. 11)—Emotionally powerful

**Associations** (par. 12)—Friendships

## The Jubilee Conference

10. "On 6 April 1880, Church members celebrated the fiftieth anniversary of the organization of the Church. They called it a Jubilee Year, as the ancient Israelites had named every fiftieth year. President Taylor forgave many of the debts owed to the Church by

## Persecution Continues

13. "While working on the translation of the Bible in the early 1830s, the Prophet Joseph Smith became troubled by the fact that Abraham, Jacob, David, and other Old Testament leaders had more than one wife. The Prophet prayed for understanding and learned that at certain times, for specific purposes, following divinely given laws, plural marriage was approved and directed

by God. Joseph Smith also learned that with divine approval, some Latter-day Saints would soon be chosen by priesthood authority to marry more than one wife. A number of Latter-day Saints practiced plural marriage in Nauvoo, but a public announcement of this doctrine and practice was not made until the August 1852 general conference in Salt Lake City. At that conference, Elder Orson Pratt, as directed by President Brigham Young, announced that the practice of a man having more than one wife was part of the Lord's restitution of all things (see Acts 3:19–21).

14. "Many of America's religious and political leaders became very angry when they learned that Latter-day Saints living in Utah were encouraging a marriage system that they considered immoral and unchristian. A great political crusade was launched against the Church and its members. The United States Congress passed legislation that curbed the freedom of the Latter-day Saints and hurt the Church economically. This legislation ultimately caused officers to arrest and imprison men who had more than one wife and to deny them the right to vote, the right to privacy in their homes, and the enjoyment of other civil liberties. Hundreds of faithful Latter-day Saint men and a few women served time in prisons located in Utah, Idaho, Arizona, Nebraska, Michigan, and South Dakota.



15. "Persecution also became intense for many who accepted callings to preach the gospel, especially in the southern United States. For example, in July 1878 Elder Joseph Standing was brutally murdered while laboring near Rome, Georgia. His companion, the future Apostle Rudger Clawson, only narrowly escaped death. The Saints in Salt Lake City were very affected by the news of Elder Standing's murder, and thousands of people attended his funeral in the Salt Lake Tabernacle.

16. "Elders John Gibbs, William Berry, William Jones, and Henry Thompson traveled throughout much of Tennessee attempting to change the public's perception of the Church. They rested one Sabbath morning in August 1884 at the James Condor home near Cane Creek in Tennessee. As Elder Gibbs studied the scriptures looking for a text for his sermon, a mob burst through the forest and began shooting. Elders Gibbs and Berry were killed. Elder Gibbs, a schoolteacher, left a wife and three children mourning his death. Sister Gibbs remained a widow for 43 years and became a midwife to support her children. She died faithful in the gospel, anticipating a joyful reunion with her husband. Brigham Henry Roberts, the acting mission president at the time of the murders, risked his life by going in disguise to exhume the bodies of Gibbs and Berry. He returned the bodies to Utah, where many wards held memorial services in honor of the two elders.

17. "Missionaries in other areas were beaten until blood ran down their backs, and many carried the scars of these whippings to their graves. It was not an easy time to be a member of the Church.

18. "Many Church leaders went into hiding to avoid arrest by federal officers searching for men with more than one wife. Families feared late-night intrusions by these officers. President George Q. Cannon, Lorenzo Snow, Rudger Clawson, Brigham Henry Roberts, George Reynolds, and many others were sent to prison, where they passed the time by writing books, teaching school, and composing letters to their families. President John Taylor was forced to live in exile in Kaysville, Utah, about 20 miles north of Salt Lake City, where he died on 25 July 1887. He was a man of faith and courage who devoted his life to his testimony of Jesus Christ and to the establishment of God's kingdom on the earth" (*Our Heritage*, 97–98).

## Understanding the Reading



### Persecution Continues

**Restitution** (par. 13)—Restoration

**Crusade** (par. 14)—Campaign in support of a cause

**Legislation** (par. 14)—Laws

**Curbed** (par. 14)—Stopped

**Civil liberties** (par. 14)—Freedoms and fundamental rights granted by law

**Midwife** (par. 16)—A woman who helps women deliver their babies

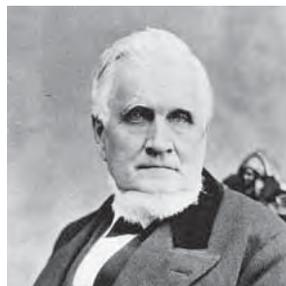
**Exhume** (par. 16)—Remove from the grave

**Intrusions** (par. 18)—Illegal entries

**Exile** (par. 18)—Hiding

## The Teachings and Testimony of John Taylor

19. "Do you have prayers in your family? . . . And when you do, do you go through the operation like the guiding of a piece of



machinery, or do you bow in meekness and with a sincere desire to seek the blessing of God upon you and your household? That is the way that we ought to do, and cultivate a spirit of devotion and trust in God, dedicating ourselves to him, and seeking his blessings" (in *Journal of Discourses*, 21:118).

20. "If you do not magnify your callings, God will hold you responsible for those whom you might have saved had you done your duty" (in *Journal of Discourses*, 20:23).

21. "There are events in the future, and not very far ahead, that will require all our faith, all our energy, all our confidence, all our trust in God, to enable us to withstand the influences that will be brought to bear against us. . . . We cannot trust in our intelligence; we cannot trust in our wealth; . . . we must trust alone in the living God to guide us, to direct us, to lead us, to teach us and to instruct us" (quoted in Joseph Fielding Smith, *Essentials in Church History*, 23rd ed. [1969], 479).

22. "There is nothing that makes things go so well among the saints of God as living their religion and keeping the commandments of God, and when they don't do that, then things go awkward and cross and every other way; but the right way; but when they live their religion and keep the commandments, 'their peace flows as a river, and their righteousness as the waves of the seas'" (in *Journal of Discourses*, 26:71).

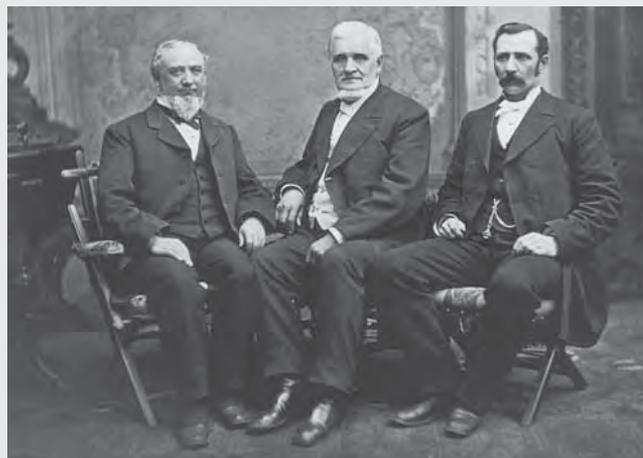
23. "If any man wishes to introduce peace into his family or among his friends, let him cultivate it in his own bosom; for sterling peace can only be had according to the legitimate rule and authority of heaven, and obedience to its laws" (*The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor*, sel. G. Homer Durham [1943], 319).

24. "A man cannot speak aright unless he speaks under the inspiration of the Almighty; and then the people cannot hear aright, nor understand aright unless they have a portion of the same Spirit" (*Gospel Kingdom*, 337–38).

25. In an April 1885 letter read in general conference, the First Presidency stated: "We solemnly testify to the Latter-day Saints and to the world, as we have done so often in the past, that God has established His Zion, and His work will roll forth, and that all those who fight against it will perish" (in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. [1965–75], 3:12).



26. "I feel an anxious desire to deliver this testimony. I feel the word of the Lord like fire in my bones and am desirous to have an opportunity of proclaiming to you those blessings that you are looking for, that you may rejoice with us in those glorious things which God has revealed for the salvation of the world in the last days" (in B. H. Roberts, *The Life of John Taylor* (1963), 78).



When President Taylor died, the Quorum of the Twelve Apostles again presided over the Church, with Wilford Woodruff as President of the Quorum. Two years later, during the April 1889 general conference, the First Presidency was reorganized, with Wilford Woodruff sustained as President of the Church.

Almost six years before President Woodruff died, he met privately with President Lorenzo Snow, the President of the Quorum of the Twelve Apostles. "With much feeling and energy," President Woodruff told President Snow: "I have an important request to make of you which I want you to fulfill. A few months ago while on a visit to St. George I came near dying. I have no lease of my life, and know not how soon I may be called away, and when I go I want you, Brother Snow, not to delay, but to organize the First Presidency." President Woodruff wanted him to consider this as a revelation ("Memorandum in the Handwriting of President Lorenzo Snow," *Elders' Journal*, Dec 1, 1906, 110–11).

After President Woodruff's death on September 2, 1898, as President Snow was walking through one of the temple hallways, the Savior appeared before him. He was told that he was to succeed President Woodruff. He was instructed "to go right ahead and reorganize the First Presidency of the Church at once and not wait as had been done after the death of the previous presidents" (in LeRoi C. Snow, "Remarkable Manifestation to Lorenzo Snow," *Church News*, Apr. 2, 1938, 8). The day following President Woodruff's funeral, the Apostles met and sustained Lorenzo Snow as President of the Church. To this day, new presidents of the Church are sustained within a short period after the death of the previous president.

## Understanding the Reading



### The Teachings and Testimony of John Taylor

<b>Operation</b> (par. 19)—Process	<b>Legitimate</b> (par. 23)—Legal,
<b>Cultivate</b> (par. 19)—Develop	lawful
<b>Bosom</b> (par. 23)—Heart	<b>Aright</b> (par. 24)—Correctly
<b>Sterling</b> (par. 23)—Pure, genuine	

### A Change in Reorganizing the First Presidency

When President Brigham Young died, the Quorum of the Twelve Apostles led the Church under the direction of their quorum president, John Taylor. The First Presidency was reorganized and then sustained in general conference in October 1880.

## Studying the Reading



Do activity A or B and activity C or D as you study "President John Taylor."

### A Write a News Report

From 1860 to 1900, political and religious groups in the United States persecuted the Saints and tried to destroy the Church. Despite these trials, missionary and temple work continued to progress. Based on your reading of "President John Taylor," write a newspaper article describing the growth of the Church that occurred during his presidency. In your article, address the following questions:

1. In which countries of the world did the missionaries find new success?

2. What work was being done on temples at this time?
3. How many Church members do you predict there will be 40 years from now?
4. Why do you think people try to stop the work of the Lord from progressing?

### **B** Reasons for Rejoicing

From what you learn in paragraphs 10–11, complete the following assignments:

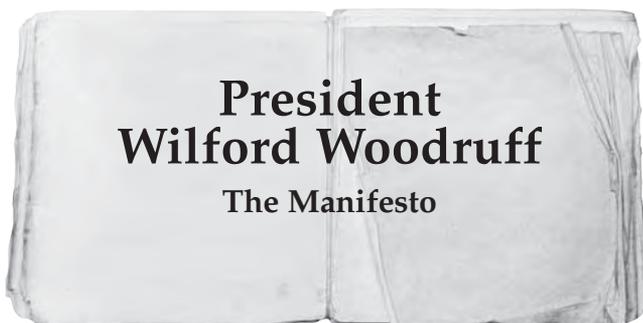
1. Explain why President John Taylor called the year 1880 the “Jubilee Year.”
2. List the ways the Church had changed from 1830 to 1880.
3. List what the Church and the members did to show their happiness.
4. List at least two ways the Church has grown in your lifetime and explain why you feel to rejoice in the gospel.

### **C** The Life and Presidency of John Taylor

1. Study Doctrine and Covenants 118:1, 6; 124:127–29; 135 heading, 1–2; 138:53–56. List what you learn about President Taylor from each of those passages.
2. From the information in the chart on President Taylor’s life and presidency (pp. 173–74) and paragraphs 1, 12, and 18, answer the following questions:
  - a. How old was John Taylor when he was baptized? When he was wounded at Carthage Jail? When President Brigham Young died? When he died?
  - b. What was his position in the Church when the Primary was organized?
  - c. What two important events happened at the October 1880 general conference?

### **D** Follow His Example

For each of paragraphs 19–26, write something that a member of the Church might do today to apply the teachings and counsel of President John Taylor.



*When President Wilford Woodruff announced an end to plural marriage, much of the governmental crusade against the Church ceased. Utah became a state with full representation in the United States government, and the Salt Lake Temple was finally completed and dedicated. However, the negative media*

*campaign in the local and national newspapers continued to seek to discredit the Church and its members.*

### **HIS LIFE (1807–98)**

<b>1807</b>	Born on March 1 at Avon (currently Farmington), Connecticut, to Aphek and Beulah Thompson Woodruff	
<b>1833</b>	Age 26, baptized on December 31 in an icy stream near Richland, New York	
<b>1834–36</b>	Age 27–29, served a mission to the southern United States	
<b>1837</b>	Age 30, married Phoebe Carter on April 13; she died in 1885	
<b>1837–38</b>	Age 30–31, served a mission to the eastern United States and the Fox Islands	
<b>1839</b>	Age 32, ordained an Apostle by Brigham Young on April 26	
<b>1839–41</b>	Age 32–34, served a mission to Great Britain	
<b>1843</b>	Age 36, served a mission to the eastern United States	
<b>1844–46</b>	Age 36–39, served as president of the European Mission	
<b>1847</b>	Age 40, entered the Great Salt Lake Valley with Brigham Young on July 24	
<b>1887</b>	Age 80, led the Church as President of the Quorum of the Twelve Apostles after President John Taylor’s death on July 25	
<b>1889</b>	Age 82, sustained as President of the Church on April 7; retained George Q. Cannon and Joseph F. Smith as counselors in the First Presidency	
<b>1898</b>	Age 91, died September 2 in San Francisco, California	

### **HIS PRESIDENCY (1887–98)**

<b>1888</b>	Dedicated the temple in Manti, Utah, on May 17
<b>1890</b>	The “Manifesto” (Official Declaration 1) was given to the Church; week-day religious education classes started
<b>1893</b>	Dedicated the Salt Lake Temple
<b>1894</b>	Emphasized genealogy (family history work) and temple work for the dead
<b>1896</b>	The first Sunday of every month was chosen as a fast day for the Church

### **About President Wilford Woodruff**

1. “Wilford Woodruff was one of the Church’s most successful missionaries and was also known for his prophetic insights and loyalty to the Church. He kept meticulous journals, which provide much information about the early history of the Church. He was serving as President of the Quorum of the Twelve Apostles when John Taylor died, and almost two years later he was sustained as the President of the Church.

2. “During his administration, the political crusade against the Latter-day Saints intensified, but the Church moved forward. Temples were operating in three Utah towns—St. George, Logan, and Manti—and the Salt Lake Temple was nearing completion. These houses of the Lord enabled thousands of



Saints to obtain their endowments and do ordinance work for their kindred dead. President Woodruff had a lifelong interest in temple and family history work. He admonished the Saints on many occasions to perform ordinances in the temple for their ancestors.

3. “The following incident emphasizes the importance of the work the Saints were performing for the dead. In May 1884, Bishop Henry Ballard of the Logan Second Ward was signing temple recommends at his home. Henry’s nine-year-old daughter, who was talking with friends on the sidewalk near her home, saw two elderly men approaching. They called to her, handed her a newspaper, and told her to take it to her father.

4. “The girl did as she was asked. Bishop Ballard saw that the paper, the *Newbury Weekly News*, published in England, contained the names of more than 60 of his and his father’s acquaintances, along with genealogical information. This newspaper, dated 15 May 1884, had been given to him only three days after it was printed. In a time long before air transportation, when mail took several weeks to get from England to western America, this was a miracle.

5. “The next day, Bishop Ballard took the newspaper to the temple and told the story of its arrival to Marriner W. Merrill, the temple president. President Merrill declared, ‘Brother Ballard, someone on the other side is anxious for their work to be done and they knew that you would do it if this paper got into your hands.’ [See *Melvin J. Ballard: Crusader for Righteousness* (1966), 16–17.] This newspaper is preserved in the Church Historical Library in Salt Lake City, Utah.

6. “In spite of persecution, Church leaders still encouraged the colonization of unsettled areas in America’s west. Beginning in 1885, many Latter-day Saint families settled in Sonora and Chihuahua, Mexico, establishing such towns as Colonia Juárez and Colonia Díaz. Other areas in northern Mexico also received immigrant Church members.



7. “Church members also looked north to Canada for a place to colonize. Charles O. Card, who served as president of the Cache Valley Stake, founded a Latter-day Saint community in southern

Alberta in 1886. By the winter of 1888, more than 100 Latter-day Saints lived in western Canada, and more came during the 1890s, providing the labor to construct an irrigation system and a railroad. Many Church leaders matured in Alberta” (*Our Heritage*, 98–100).

## Understanding the Reading



### About President Wilford Woodruff

**Meticulous** (par. 1)—Very careful and precise

**Endowments** (par. 2)—Ordinances and covenants administered in the temple

**Kindred dead** (par. 2)—Relatives who had passed away

**Admonished** (par. 2)—Strongly counseled

**Colonization** (par. 6)—Settling

**Immigrant** (par. 6)—A person who moves from one country to another, usually for permanent residence

**Irrigation** (par. 7)—Watering

**Matured** (par. 7)—Developed their abilities

## The Manifesto

8. “As the 1880s drew to a close, the United States government passed additional laws that deprived those who practiced plural marriage of the right to vote and serve on juries and severely restricted the amount of property the Church could own. Latter-day Saint families suffered as even more fathers went into hiding. President Woodruff pleaded with the Lord for guidance. On the evening of 23 September 1890, the prophet, acting under inspiration, wrote the Manifesto, a document that ended plural marriage for Church members. The Lord showed President Woodruff in vision that unless the practice of plural marriage was ended, the United States government would take over the temples, thus ending work for the living and the dead.

9. “On 24 September 1890, the First Presidency and the Quorum of Twelve Apostles sustained the Manifesto. The Saints approved it in the October 1890 general conference. Today this document is included in the Doctrine and Covenants as Official Declaration 1.

10. “Following the Church’s action, federal officials issued pardons to Latter-day Saint men convicted of violating the antipolygamy laws and much of the persecution stopped. But, as President Woodruff explained: ‘I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God of heaven commanded me to do what I did do; and when the hour came that



I was commanded to do that, it was all clear to me. I went before the Lord, and I wrote what the Lord told me to write’ (“Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto,” included after Official Declaration 1). God, not the United States Congress, brought about the official discontinuance of plural marriage” (*Our Heritage*, 100–101).

## Understanding the Reading



### *The Manifesto*

**Deprived** (par. 8)—Took away from  
**Discontinuance** (par. 10)—End from  
**Manifesto** (par. 8)—Statement of policy on plural marriage

## The Genealogical Society

11. “Long before the Latter-day Saints founded a genealogical society, Church members gathered records documenting the lives of their dead ancestors. Wilford Woodruff, Orson Pratt, and Heber J. Grant are among those who obtained the names of thousands of ancestors for whom they performed temple ordinances. In 1894, the First Presidency directed that a genealogical society be organized with Elder Franklin D. Richards as its first leader. A library was established, and representatives of the society went throughout the world in search of names of people for whom temple ordinances could be performed. This society led to the creation of the Family History Department of the Church.



12. “During the April 1894 general conference, President Woodruff announced that he had received a revelation about genealogical work. He declared that God wanted the Latter-day Saints ‘to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have the children sealed to their parents and run this chain through as far as you can get it. . . . This is the will of the Lord to his people,’ he said, ‘and I think when you come to reflect upon it you will find it to be true’ [in Clark, comp., *Messages of the First Presidency*, 3:256–57]. Latter-day Saints are still encouraged to seek out the records of their deceased ancestors and perform temple ordinances in their behalf.

13. “From 1885 to 1900, many Church members served genealogical missions. They were invited to Salt Lake City to receive a blessing for their mission from a General Authority. They were also provided with a missionary card and a letter of appointment. They visited relatives, recorded names from gravestones, and studied parish records and family Bibles, returning to their homes with valuable information that allowed temple work to be performed. Many missionaries reported spiritual experiences that gave them the firm assurance that the Lord was with them and often directed them to a needed source or relative. [See James B. Allen, Jessie L. Embry, Kahlile B. Mehr, *Hearts Turned to the Fathers: A History of the Genealogical Society of Utah, 1894–1994* (1995), 39–41.]” (*Our Heritage*, 101–2).

## Understanding the Reading



### *The Genealogical Society*

**Parish** (par. 13)—An area with its own church

## Dedication of the Salt Lake Temple

14. “President Wilford Woodruff devoted much of his life to temple work. He was the first president of the St. George Temple, and he dedicated the Manti Temple. Now, 40 years after the cornerstone of the Salt Lake Temple was laid, President Woodruff awaited with great anticipation the dedication of this landmark temple. Dedicatory services were held from 6 April to 18 May 1893, and approximately 75,000 people attended. [See Roberts, *Comprehensive History of the Church*, 6:236.]



15. “Following the initial dedicatory service on 6 April, President Woodruff wrote in his journal: ‘The spirit and power of God rested upon us. The spirit of prophecy and revelation was upon us and the hearts of the people were melted and many things were unfolded to us’ [“Wilford Woodruff Journals” (1833–98), Apr. 6, 1893; in LDS Church Archives; spelling and punctuation modernized]. Some Latter-day Saints saw angels, while others saw past Presidents of the Church and other deceased Church leaders [see Richard Neitzel Holzzapfel, *Every Stone a Sermon* (1992), 71, 75, 80].

16. “When President Woodruff celebrated his ninetieth birthday, thousands of Sunday School children filled the Tabernacle on Temple Square to honor him. He was deeply moved and, speaking with great emotion, told his young audience that when he was ten years of age he attended a Protestant Sunday School and read about apostles and prophets. When he returned home, he prayed that he might live long enough to see apostles and prophets once more on the earth. Now he stood in the presence of men who were both apostles and prophets; his prayer had been answered many times over. [See Matthias F. Cowley, *Wilford Woodruff* (1909), 602.]

17. “A year later on 2 September 1898, President Woodruff died while visiting in San Francisco” (*Our Heritage*, 102).



## Understanding the Reading

### Dedication of the Salt Lake Temple

Initial (par. 15)—First

## The Teachings and Testimony of Wilford Woodruff

18. “We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it” (*The Discourses of Wilford Woodruff*, ed. G. Homer Durham [1990], 157).

19. “I feel to exhort and counsel you, my young friends, to listen to the voice of God and obey it while young, as Samuel did, that you may be great, good, and useful, and the beloved of the Lord and your parents and by all good men. Obey your parents and honor them, for by doing this you will obtain those great blessings which God has promised you. . . .

20. “. . . You are now laying a foundation in the bloom and beauty of youth and in the morning of your days to step forth upon the stage of life to act a conspicuous part in the midst of the most important dispensation and generation in which man has ever lived. And I can say in truth and safety that the result of your future lives, the influence which you will exert among man, and finally your eternal destiny for time and eternity, will in a great measure depend upon the foundation which you lay in the days of your youth” (*Discourses of Wilford Woodruff*, 265–66).

21. “There are two powers on the earth and in the midst of the inhabitants of the earth—the power of God and the power of the devil. In our history we have had some very peculiar experiences. When God has had a people on the earth, it matters not in what age, Lucifer, the son of the morning, and the millions of fallen spirits that were cast out of heaven, have warred against God, against Christ, against the work of God, and against the people of God. And they are not backward in doing it in our day and generation. Whenever the Lord set his hand to perform any work, those powers labored to overthrow it” (“Remarks Made at the General Conference on the Afternoon of Monday, October 5, 1896, in the Tabernacle, Salt Lake City,” *Deseret Evening News*, Oct. 17, 1896, 9).

22. “We are living in one of the most important generations that man ever lived on Earth and we should write an account of those important transactions which are taking place before our Eyes in fulfillment of the prophecies and the revelation of God” (*Wilford*

*Woodruff’s Journal, 1833–1898 Typescript*, ed. Scott G. Kenney, 9 vols. [1983–85], 4:444; spelling modernized).

23. “Put your trust in God and rely on his promises, living up to the light and knowledge you possess; and all will be well with you whether living or dying” (*Discourses of Wilford Woodruff*, 260).

24. “I have always looked upon the life of our Savior—who descended beneath all things that He might rise above all things—as an example for His followers. . . . There is something about all this that appears sorrowful; but it seemed necessary for the Savior to descend below all things that he might ascend above all things” (*Discourses of Wilford Woodruff*, 4).



25. “I have been blessed at times with certain gifts and graces, certain revelations and ministrations; but with them all I have never found anything that I could place more dependency upon than the still small voice of the Holy Ghost” (*Discourses of Wilford Woodruff*, 45).

## Understanding the Reading

### The Teachings and Testimony of Wilford Woodruff

Graces (par. 25)—Blessings from God, privileges

Dependency (par. 25)—Faith or trust

### Other Significant Events from the Life of Wilford Woodruff

In 1838 the Lord called Wilford Woodruff to be a member of the Quorum of the Twelve Apostles and also called him and other members of the Quorum of the Twelve to go on a mission to Great Britain (see D&C 118 heading, 3–4, 6). Elder Woodruff went over the “great waters” to Great Britain and helped bring thousands of people into the Church. In 1840, during a period of five months, over 1,800 people in the Herefordshire area of England were baptized through the efforts of Elder Woodruff and his companions. This included one group of almost 600 people who had been meeting together and praying that they would find the truth. Elder Woodruff wrote: “The whole history of this Herefordshire mission shows the importance of listening to the still small voice of the Spirit of God, and the revelations of the Holy Ghost. The people were praying for light and truth, and the Lord sent me to them” (in Matthias F. Cowley, *Wilford Woodruff, Fourth President of The Church of Jesus Christ of Latter-day Saints: History of His Life and Labors As Recorded in His Daily Journals* [1964], 120).

In 1856 Elder Woodruff was called to be the Church historian, and the Church has almost 7,000 pages of his personal journals, which contain many of the teachings and events from the life of Joseph Smith. He felt that writing a history of the Church was one of his callings: “The devil has sought to take away my life from the day I was born until now, more so even than the lives of other men. I seem to be a marked victim of the adversary. I can find but one reason for this: the devil knew if I got into the Church of Jesus Christ of Latter-day Saints, I would write the history of that Church and leave on record the works and teachings of the prophets, of the apostles and elders” (in Cowley, *Wilford Woodruff*, 477).

While Elder Woodruff was president of the St. George Temple, he was visited by the spirits of the men who helped begin the government of the United States. They asked for their temple work to be done. Elder Woodruff helped to do the temple work for these men and other people from history, including Christopher Columbus and important religious leaders who had died before the restoration of the gospel. (See *Journal of Discourses*, 19:229.)



Reflecting on his life, President Wilford Woodruff wrote: “My life abounds in incidents which to me surely indicate the direct interposition of God whom I firmly believe has guided my every step. On 27 distinct occasions I have been saved from dangers which threatened my life” (in Cowley, *Wilford Woodruff*, vi).

## Studying the Reading

Do two of the following activities (A–C) as you study “President Wilford Woodruff.”

### A Explain It to a Friend

The Church discontinued the practice of plural marriage more than 100 years ago. However, some people still misunderstand that doctrine and ask questions about it today. Study paragraphs 8–10 and write what you would say to a friend who asked you to explain plural marriage. Include some details about the history of the Church and your feelings about having modern prophets.

### B Study President Woodruff’s Life

1. Study Doctrine and Covenants 118:1, 6; 124:127–29; 136:13; 138:53; and Official Declaration 1. List what you learn about Wilford Woodruff from each of those scriptures.
2. Study paragraphs 1–7, 11–17 and the information in the chart about his life and presidency (p. 178). List what you think he should be remembered for and briefly explain why you think we should remember each of them.

### C Teachings of President Woodruff

President Wilford Woodruff taught: “If you do your duty, and I do my duty, we’ll have protection, and shall pass through the afflictions in peace and in safety” (in “A Remarkable Statement,” *Improvement Era*, Oct. 1914, 1165). Study paragraphs 18–25 and do the following:

1. List what President Woodruff said Church members have a duty to do.
2. Choose three duties from your list and briefly write how you could do each one better.

## Official Declaration 1 and “Excerpts from Three Addresses . . .”

### The Lord Ends the Practice of Plural Marriage

*The Church began the practice of plural marriage after the Lord revealed it to the Prophet Joseph Smith (see D&C 132:1–6). Because of the intense persecution and the laws that were passed by the United States government against plural marriage, President Wilford Woodruff asked the Lord what the Church should do. He later said:*



*“The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice. . . .*

*. . . I [would] have let all the temples go out of our hands; I [would] have gone to prison myself, and let every other man go there, had not the God of heaven commanded me to do what I did do. . . . I went before the*

*Lord, and I wrote what the Lord told me to write” (“Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto” [included after Official Declaration 1], paragraphs 6–7). The revelation he received was presented to and sustained by the members of the Church. It was called the “Manifesto” and now has the title “Official Declaration 1.” It follows Doctrine and Covenants 138.*

## Understanding the Scriptures

### Official Declaration 1

<b>Press dispatches</b> (par. 1)— News reports	ordinances before the Salt Lake Temple was completed
<b>Allege</b> (par. 1)—Say, claim	<b>Constitutional</b> (par. 4)—Legal, conforming to the United States Constitution
<b>Solemn</b> (par. 2)—Serious	<b>Submit to</b> (par. 4)—Obey
<b>Solemnized</b> (par. 1–2)— Performed	<b>Construed to inculcate</b> (par. 5)—Understood to teach or approve
<b>Territory</b> (par. 2)—The area of Utah before it became a state	
<b>Endowment House</b> (par. 3)— A building on Temple Square that was used for temple	

*“President Lorenzo Snow offered the following:”*

<b>Move</b> (par. 1)—Propose	•	<b>Foregoing motion</b> (par. 2)—
<b>Binding</b> (par. 1)—A requirement	•	Previous proposal

*“Excerpts from Three Addresses . . .”*

<b>Astray</b> (par. 1)—In the wrong direction	•	<b>Manifested</b> (par. 6)—Shown
<b>Oracles</b> (par. 1)—Revelations	•	<b>Contemplate</b> (par. 8)—Think about, ponder
<b>Confiscation and loss</b> (par. 5)—The government taking possession of	•	<b>Felt disposed</b> (par. 9)—Was willing
<b>Adherence</b> (par. 5)—Obedience	•	<b>Decreed</b> (par. 9)—Commanded
<b>Compelled</b> (par. 6)—Forced	•	<b>Thwart</b> (par. 9)—Prevent, hinder

**Official Declaration 1—Were Plural Marriages Performed after the Manifesto Was Given?**

Some members of the Church continued to practice plural marriage outside the borders of the United States. They thought that new plural marriages could continue to be performed if they were done outside the United States. On January 8, 1900, President Lorenzo Snow stated “that the manifesto extended to every place, and that ‘the Church has positively abandoned the practice of polygamy, or the solemnization of plural marriages in this [Utah] and every other state, and that no member or officer thereof has any authority whatever to perform a plural marriage or enter into such a relation’ ” (“Slanders Are Refuted by First Presidency,” *Millennial Star*, May 4, 1911, 275).

Some refused to follow the commandment of the Lord. In April 1904 President Joseph F. Smith made an official statement in general conference: “I hereby announce that all [plural] marriages

are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the Church and will be liable to be dealt with, according to the rules and regulations thereof, and excommunicated therefrom” (in Conference Report, Apr. 1904, 75). Since then, every President of the Church has repeated this instruction against the practice of plural marriage.

**Studying the Scriptures** 

Do activity A or B as you study Official Declaration 1.

**A Teach a Lesson**

Imagine you are to give a lesson about Official Declaration 1 and the excerpts from addresses printed with it in the scriptures. Write what you would teach about President Wilford Woodruff’s announcement and include answers to the following questions:

1. What did the Lord reveal to President Woodruff about plural marriage?
2. How could the message of President Lorenzo Snow, then a counselor in the First Presidency, help the Saints to accept this revelation?
3. Why is it important that Church members follow the living prophet?
4. How do you feel about the promise President Woodruff gave in the first paragraph of “Excerpts from Three Addresses . . .”?

**B Give an Explanation**

Study Doctrine and Covenants 124:49–50 and briefly explain how this scripture can apply to the practice of plural marriage at the time of President Wilford Woodruff.

# A Period of Expansion

From 1898 to 1951, four prophets presided over an expanding Church—Lorenzo Snow, Joseph F. Smith, Heber J. Grant, and George Albert Smith. “These Presidents witnessed the transition from horse and buggy transportation to travel by [air]. Two world wars and a global depression challenged the Saints. During this time, nine temples were built. In 1901, there were approximately 300,000 members in 50 stakes” (*Our Heritage*, 105). By 1951 the Church had over 1,111,000 members gathered in 180 stakes throughout the world.

*President Wilford Woodruff died in 1898 and the prophetic mantle fell on the experienced shoulders of President Lorenzo Snow, then 85 years old. No previous Church President had entered office at such an advanced age. Latter-day Saints looked to the new century with great hope and optimism. The missionary and temple work continued to progress, and the serious financial debt of the Church was addressed and resolved.*



**HIS LIFE (1814–1901)**

- |             |   |
|-------------|---|
| <b>1814</b> | Born on April 3 to Oliver and Rosetta Leonora Pettibone Snow in Mantua, Ohio        |
| <b>1836</b> | Age 22, baptized on June 19 in the Chagrin River, which runs through Kirtland, Ohio |



- 1837 Age 23, served a mission to Ohio
- 1838–39 Age 24–25, served a mission to Missouri, Illinois, Kentucky, and Ohio
- 1840–43 Age 26–29, served a mission to Great Britain
- 1845 Age 31, married Charlotte Merrill Squires, Mary Adeline Goddard, Sarah Ann Prichard, and Harriet Amelia Squires on January 17
- 1849 Age 34, ordained an Apostle by Heber C. Kimball on February 12
- 1849–52 Age 35–38, served a mission to Italy, England, Switzerland, and Malta
- 1864 Age 50, served a short mission to the Sandwich (Hawaiian) Islands
- 1873–77 Age 59–63, served as counselor to President Brigham Young
- 1885 Age 71, served a mission to the Indians of northwestern United States
- 1898 Age 84, sustained as President of the Church on September 13, after the death of President Wilford Woodruff on September 2; retained Presidents George Q. Cannon and Joseph F. Smith as counselors
- 1901 Age 87, died October 10 in Salt Lake City after three years as President of the Church

### HIS PRESIDENCY (1898–1901)

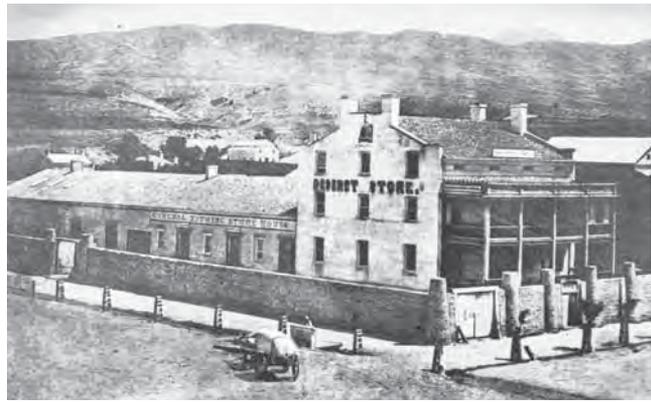
- 1898 Jesus Christ appeared to him in the Salt Lake Temple and told him not to wait to reorganize the First Presidency; the first full-time single sister missionaries were called
- 1899 Received a revelation to teach the importance of the law of tithing
- 1901 Missions in Mexico, Japan, New Zealand, and Germany were opened

## President Lorenzo Snow and Tithing

1. "After the death of President Woodruff, Lorenzo Snow, President of the Quorum of the Twelve, became President of the Church. He was a wise and loving leader who had been prepared well for his responsibilities. He had known and been taught by every latter-day prophet up to that time. In November 1900, he told the Saints assembled in the Tabernacle that he had often visited the Prophet Joseph Smith and his family, dined at his table, and had private interviews with him. He knew Joseph was a prophet of God because the Lord had shown him this truth 'most clearly and completely' ["The Redemption of Zion," *Millennial Star*, Nov. 29, 1900, 754].

2. "During President Snow's administration, the Church faced serious financial difficulties that had been brought about by the federal government's legislation against plural marriage. President Snow pondered and prayed for guidance about how to free the Church from its debilitating debt. Following the April 1899 general conference, he felt inspired to visit St. George, Utah. While speaking at a meeting there he paused for some time, and when he continued, he declared that he had received a revelation. The people of the Church had neglected the law of tithing, and

the Lord had told him that if Church members more faithfully paid a full tithing, blessings would be showered upon them.



3. "The prophet preached the importance of tithing to congregations throughout Utah. The Saints obeyed his counsel, and that year they paid twice as much tithing as the previous year. By 1907, the Church possessed sufficient funds to pay all its creditors and become debt-free.

4. "In 1898, at a reception for the general board of the Young Ladies Mutual Improvement Association, President George Q. Cannon announced that the First Presidency had made a decision to call 'some of our wise and prudent women into the missionary field' ["Biographical Sketches: Jennie Brimhall and Inez Knight," *Young Women's Journal*, June 1898, 245]. Before this time, a few sisters had accompanied their husbands on missions, but this was the first time that the Church had officially called and set apart sisters as missionary ambassadors of the Lord Jesus Christ. While sisters do not have the duty to serve missions, in the past decades thousands have exercised this privilege and served the Lord valiantly as full-time missionaries.

5. "President Lorenzo Snow led the Church into the twentieth century. When the new century dawned, the Church had 43 stakes, 20 missions, and 967 wards and branches. There were 283,765 members, most of whom resided in the Rocky Mountain area of the United States. Four temples were in operation, and the *Juvenile Instructor*, *Improvement Era*, and *Young Women's Journal* carried articles about the Church to its members. Rumors circulated that at least one new mission might be opened, and Latter-day Saints could scarcely imagine what the next hundred years would bring. Yet they were confident that prophecies concerning the destiny of the Church would be fulfilled" (*Our Heritage*, 103–4).

## Understanding the Reading



### President Lorenzo Snow and Tithing

- Debilitating** (par. 2)—Heavy, crushing
- Young Ladies Mutual Improvement Association** (par. 4)—The name for the first young women's organization in the Church
- Ambassadors** (par. 4)—Official representatives

## The Teachings and Testimony of Lorenzo Snow

6. President Lorenzo Snow wrote about “a circumstance which occurred a short time [before a mission to England in 1840]—one which has been riveted on my memory, never to be erased, so extraordinary was the manifestation. At the time, I was at the house of Elder H. G. Sherwood; he was endeavoring to explain the parable of our Savior, when speaking of the husbandman who hired servants and sent them forth at different hours of the day to labor in his vineyard.

7. “While attentively listening to his explanation, the Spirit of the Lord rested mightily upon me—the eyes of my understanding were opened, and I saw as clear as the sun at noonday, with wonder and astonishment, the pathway of God and man. I formed the following couplet which expresses the revelation, as it was shown me. . . .

8. As man now is, God once was:  
As God now is, man may be

9. “I felt this to be a sacred communication” (in Eliza R. Snow, *Biography and Family Record of Lorenzo Snow* [1884], 46).

10. “You sisters, I suppose, have read that poem which my sister, Eliza R. Snow Smith, composed, years ago, and which is sung quite frequently now in our meetings [see “O My Father,” *Hymns*, no. 292]. It tells us that we not only have a Father in ‘that high and glorious place,’ but that we have a Mother, too; and you sisters will become as great as your Mother, if you are faithful” (in LeRoi C. Snow, “Devotion to a Divine Inspiration,” *Improvement Era*, June 1919, 658).

11. Before Wilford Woodruff received the revelation that ended the practice of plural marriage (see Official Declaration 1), many members of the Church decided to stop paying tithing because of the laws that were passed that took money and property away from the Church. Because of these circumstances, the Church was deeply in debt. On May 8, 1899, soon after becoming President of the Church, President Lorenzo Snow was speaking at a stake conference in St. George, Utah. While he was speaking, he paused as he received a revelation from the Lord. He then said that he could see, as he had never realized before, how the law of tithing had been ignored. He said: “The word of the Lord to you is not anything new; it is simply this: THE TIME HAS NOW COME FOR EVERY LATTER-DAY SAINT, WHO CALCULATES TO BE PREPARED FOR THE FUTURE AND TO HOLD HIS FEET STRONG UPON A PROPER FOUNDATION, TO DO THE WILL OF THE LORD AND TO PAY HIS TITHING IN FULL. That is the word of the Lord to you, and it will be the word of the Lord to every settlement throughout the land of Zion” (“Discourse by President Lorenzo Snow,” *Millennial Star*, Aug. 24, 1899, 533).



12. About two weeks after he was baptized, Lorenzo Snow went to a grove of trees to pray for a greater testimony. He wrote: “I had no sooner opened my lips in an effort to pray, than I heard a sound, just above my head, like the rustling of silken robes, and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me, from the crown of my head to the soles of my feet, and O, the joy and happiness I felt! . . . I then received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the holy Priesthood, and the fulness of the Gospel” (in Snow, *Biography and Family Record of Lorenzo Snow*, 8).

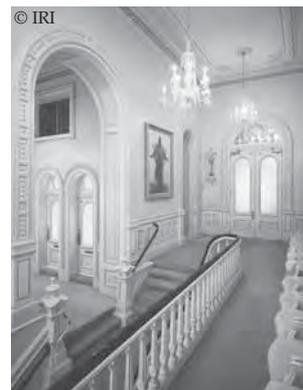
13. President Snow’s granddaughter, Allie Young Pond, shared the following story:

14. “One evening while I was visiting grandpa Snow in his room in the Salt Lake Temple, I remained until the door keepers had gone and the night-watchmen had not yet come in, so grand-pa said he would take me to the main front entrance and let me out that way. He got his bunch of keys from his dresser. After we left his room and while we were still in the large corridor leading into the celestial room, I was walking several steps ahead of grand-pa when he stopped me and said: ‘Wait a moment, Allie, I want to tell you something. It was right here that the Lord Jesus Christ appeared to me at the time of the death of President Woodruff. He instructed me to go right ahead and reorganize the First Presidency of the Church at once and not wait as had been done after the death of the previous presidents, and that I was to succeed President Woodruff.’

15. “Then grand-pa came a step nearer and held out his left hand and said: ‘He stood right here, about three feet above the floor. It looked as though He stood on a plate of solid gold.’

16. “Grand-pa told me what a glorious personage the Savior is and described His hands, feet, countenance and beautiful white robes, all of which were of such a glory of whiteness and brightness that he could hardly gaze upon Him.

17. “Then he came another step nearer and put his right hand on my head and said: ‘Now, grand-daughter, I want you to remember that this is the testimony of your grandfather, that he told you with his own lips that he actually saw the Savior, here in the Temple, and talked with Him face to face’ ” (in LeRoi C. Snow, “An Experience of My Father’s,” *Improvement Era*, Sept. 1933, 677).



Salt Lake Temple hallway

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## Understanding the Reading



### *The Teachings and Testimony of Lorenzo Snow*

**Couplet** (par. 7)—Two rhyming lines of verse

**Composed** (par. 10)—Wrote

**Rustling** (par. 12)—Soft clear sounds

**Enveloping** (par. 12)—Covering, surrounding

**Corridor** (par. 14)—Hallway

## Studying the Reading



Do activity A or B as you study "President Lorenzo Snow."

### A Preparing for Missionary Service

1. Read Doctrine and Covenants 4:1–7 and list five qualities mentioned there that you think are important to being a successful missionary.
2. Select five stories, events, or teachings from President Lorenzo Snow's life that you believe show he possessed those qualities.
3. Choose one of those qualities that you would like to develop more fully in your life and explain why it is important to you and what you can do to be better prepared in that area.



### B Give a Brief Explanation

Elder Dallin H. Oaks, a member of the Quorum of the Twelve Apostles, said: "Some people say, 'I can't afford to pay tithing.' Those who place their faith in the Lord's promises say, 'I can't afford not to pay tithing.'" (in Conference Report, Apr. 1994, 44; or *Ensign*, May 1994, 34).

1. Study Malachi 3:8–12 and list the blessings promised there to those who pay an honest tithing.
2. From your reading of "The Teachings and Testimony of Lorenzo Snow" (paragraphs 6–17), describe the blessings you see that have come to the Church because of faithful Saints who live the law of tithing.
3. What blessings have you received and will receive from paying an honest tithe?

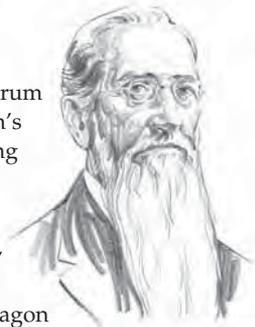
## President Joseph F. Smith

### A Teacher of Gospel Doctrine

*"President Joseph F. Smith served for 52 years as a General Authority of the Church—as a member of the Quorum of the Twelve, as a Counselor to four Church Presidents, and for 17 years as the President of the Church. He taught the restored gospel of Jesus Christ with eloquence, tenderness, and conviction, calling for the people to 'live in harmony with the designs of our Heavenly Father.' His ministry was marked by his powerful witness of Jesus Christ: 'I have received the witness of the Spirit in my own heart, and I testify before God, angels and men . . . that I know that my Redeemer lives'" (Teachings of Presidents of the Church: Joseph F. Smith [1998], v).*

### HIS LIFE (1838–1918)

- 1838** Born on November 13 in Far West, Missouri, to Hyrum (the Prophet Joseph Smith's brother) and Mary Fielding Smith
- 1844** Age 5, his father was martyred at Carthage Jail, Carthage, Illinois
- 1848** Age 9, drove ox-pulled wagon from Winter Quarters, Iowa, to the Salt Lake Valley (about 1,000 miles, or 1,600 kilometers)
- 1852** Age 13, baptized on May 21 in City Creek, Salt Lake City; his mother died on 21 September
- 1854–57** Age 15–19, served a mission to Hawaii
- 1860–63** Age 21–24, served a mission to England
- 1866** Age 27, married Julina Lambson on May 5. Ordained an Apostle and set apart as a counselor in the First Presidency on July 1 by President Brigham Young. Served as counselor to Presidents Brigham Young, John Taylor (1880), Wilford Woodruff (1889), and Lorenzo Snow (1898)
- 1874–75** Age 35–36, served as president of the European Mission
- 1877** Age 38, served again as president of the European Mission
- 1901** Age 62, sustained as President of the Church
- 1918** Age 80, died November 19 in Salt Lake City



### HIS PRESIDENCY (1901–18)

- 1902** Church published first Church magazine for children (*The Children's Friend*)
- 1907** Church became debt-free
- 1911** Church began to use Boy Scouts of America as part of young men's organization
- 1912** Seminary began
- 1914** First Church magazine for the women published
- 1915** Family home evening began
- 1918** Received the "Vision of the Redemption of the Dead" (see D&C 138)

## The Life of President Joseph F. Smith

1. "Joseph F. Smith was born in 1838 during the height of the Missouri persecutions in a small cabin near the temple site in Far West. At the time of Joseph's birth, his father, Hyrum Smith, was imprisoned at Richmond, Missouri, and his mother, Mary Fielding Smith, was left alone to care for her children.
2. "Young Joseph moved with his family from Missouri to Nauvoo, Illinois, where an event occurred that he remembered for the rest of his life—the murder of his father and uncle at Carthage Jail. Joseph never forgot seeing his father for the last time when, on the way to Carthage on horseback, he picked up his son, kissed him, and set him down. Nor could he forget the terror of hearing a neighbor rap on the window at night to tell his mother that Hyrum had been killed. The sight of his father and uncle

lying in their coffins in the Mansion House in Nauvoo never faded from his memory.



3. “The boy Joseph became a man almost overnight. When Mary Fielding Smith and her family joined the exodus from Nauvoo, 7-year-old Joseph was the teamster of one of her wagons. Joseph was 13 when his mother died, leaving him an orphan, and before he turned 16, he left on a mission to the Sandwich Islands (later called the Hawaiian Islands). Within three months after arriving in Honolulu, he spoke the native tongue fluently, a spiritual gift conferred upon him by Elders Parley P. Pratt and Orson Hyde of the Twelve, who set him apart. When he was 21, he left for another mission, this time for three years in the British Isles.



4. “Joseph was only 28 when President Brigham Young was impressed to ordain him an Apostle. In subsequent years he served as a Counselor to four Church Presidents. When Lorenzo Snow died in October 1901, Joseph F. Smith became the sixth President of the Church. He was well known for his ability to expound and defend gospel truths. His sermons and writings were compiled into a volume titled *Gospel Doctrine*, which has become one of the important doctrinal texts of the Church.



5. “In the opening decades of the twentieth century, the Church moved forward in several important ways. With the continued

emphasis on tithing and the Saints’ faithful response, the Church was able to pay off all its debts. A period of prosperity followed, enabling the Church to build temples, chapels, and visitors’ centers and to purchase Church historical sites. The Church also built the Administration Building in Salt Lake City that still serves as its headquarters.

6. “President Smith recognized the need for temples throughout the world. At a 1906 conference in Bern, Switzerland, he stretched out his hand and declared, ‘The time will come when this land will be dotted with temples, where you can go and redeem your dead’ [quoted in Serge F. Ballif, in Conference Report, Oct. 1920, 90]. The first latter-day temple in Europe, the Swiss Temple, was dedicated nearly half a century later in a suburb of the city where President Smith made his prophecy. President Smith dedicated land for a temple in Cardston, Alberta, Canada, in 1913 and for a temple in Hawaii in 1915.



7. “Beginning in the early 1900s, Church leaders encouraged Saints to remain in their own lands rather than gather to Utah. In 1911 Joseph F. Smith and his Counselors in the First Presidency issued this statement: ‘It is desirable that our people shall remain in their native lands and form congregations of a permanent character to aid in the work of proselyting’ [in Clark, comp., *Messages of the First Presidency*, 4:222].

8. “Six weeks before President Smith died, he received an important revelation about the redemption of the dead. He saw in vision the Savior’s ministry in the spirit world and learned that faithful Saints have the opportunity to continue teaching the gospel in the world of spirits. This revelation was added to the Pearl of Great Price in 1976 and in 1979 was transferred to the Doctrine and Covenants as section 138” (*Our Heritage*, 105–7).

## Understanding the Reading



### *The Life of President Joseph F. Smith*

<b>Rap</b> (par. 2)—Knock	• <b>Expound</b> (par. 4)—Teach
<b>Exodus</b> (par. 3)—Mass departure	• <b>Congregations of a permanent character</b> (par. 7)—Permanent branches and wards
<b>Teamster</b> (par. 3)—Driver of horses or oxen	• <b>Redemption</b> (par. 8)—Salvation
<b>Tongue</b> (par. 3)—Language	
<b>Fluently</b> (par. 3)—Very well, easily	

## The Teachings and Testimony of Joseph F. Smith

9. “While [President Joseph F. Smith] was President of the Church, he sought to clarify the identity and roles of the Father and the Son, especially since some scripture passages designate Jesus Christ as Father. In an effort to help the Saints better understand certain scriptures concerning the Father and the Son, the First Presidency and the Quorum of the Twelve issued a



doctrinal exposition on 30 June 1916 titled 'The Father and the Son.' This declaration affirmed the unity between God the Father and His Son, Jesus Christ, and clarified the distinct roles of each in the plan of salvation. It also explained the ways in which the term *Father* is applied in the scriptures to both our Father in Heaven and Jesus Christ" (*Teachings of Presidents of the Church:*

*Joseph F. Smith*, 353). This doctrinal exposition explained three ways in which the term *Father* is applied to Jesus Christ: He is the Father of heaven and earth, He is the Father of those who abide in His gospel, and He is the Father by divine investiture of authority.

10. "[One] scriptural meaning of 'Father' is that of Creator. . . .
11. ". . . Jesus Christ, whom we also know as Jehovah, was the executive of the Father, Elohim, in the work of creation. . . . Jesus Christ, being the Creator, is consistently called the Father of heaven and earth . . . ; and since His creations are of eternal quality He is very properly called the Eternal Father of heaven and earth. . . .
12. "[Another] sense in which Jesus Christ is regarded as the 'Father' has reference to the relationship between Him and those who accept His Gospel and thereby become heirs of eternal life. . . .
13. ". . . By obedience to the Gospel men may become sons of God, both as sons of Jesus Christ, and, through Him, as sons of His Father, is set forth in many revelations given in the current dispensation [see D&C 11:28–30; 34:1–3; 35:1–2; 39:1–4; 45:7–8]. . . .
14. "By the new birth—that of water and the Spirit—mankind may become children of Jesus Christ. . . .
15. "[Another] reason for applying the title 'Father' to Jesus Christ is found in the fact that in all His dealings with the human family Jesus the Son has represented and yet represents Elohim His Father in power and authority. This is true of Christ in His preexistent, antemortal, or unembodied state, in the which He was known as Jehovah; also during His embodiment in the flesh; and during His labors as a disembodied spirit in the realm of the dead; and since that period in His resurrected state [see John 5:43; 10:25, 30; 14:28; 17:11, 22; 3 Nephi 20:35; 28:10; D&C 50:43]. Thus the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father's name; and so far as power, authority and Godship are concerned His words and acts were and are those of the Father" ("The Father and the Son: A Doctrinal Exposition by the First Presidency and the Twelve," *Improvement Era*, Aug. 1916, 935–37, 939–40).

16. In 1909 President Joseph F. Smith and his counselors in the First Presidency issued a statement to answer inquiries "respecting the attitude of the Church of Jesus Christ of Latter-day Saints . . . in relation to the origin of man. . . .

17. ". . . Let us now inquire: What was the form of man, in the spirit and in the body, as originally created? In a general way the answer is given in the words chosen as the text of this treatise. 'God created man in his own image.' . . . If, therefore, we can ascertain the form of the 'Father of spirits,' 'The God of the spirits of all flesh,' we shall be able to discover the form of the original man.

18. "Jesus Christ, the Son of God, is 'the express image' of His Father's person (Hebrews 1:3). He walked the earth as a human being, as a perfect man, and said, in answer to a question put to Him: 'He that hath seen me hath seen the Father' (John 14:9). This alone ought to solve the problem to the satisfaction of every thoughtful, reverent mind. The conclusion is irresistible, that if the Son of God be the express image (that is, likeness) of His Father's person, then His Father is in the form of man; for that was the form of the Son of God, not only during His mortal life, but before His mortal birth, and after His resurrection. . . . Then if God made man—the first man—in His own image and likeness, He must have made him like unto Christ, and consequently like unto men of Christ's time and of the present day. . . .

19. "Adam, our great progenitor, 'the first man,' was, like Christ, a pre-existent spirit, and like Christ he took upon him an appropriate body, the body of a man, and so became a 'living soul.' The doctrine of the pre-existence,—revealed so plainly, particularly in latter days, pours a wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality. It teaches that all men existed in the spirit before any man existed in the flesh, and that all who have inhabited the earth since Adam have taken bodies and become souls in like manner.

20. "It is held by some that Adam was not the first man upon this earth, and that the original human being was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declares that Adam was 'the first man of all men' (Moses 1:34), and we are therefore in duty bound to regard him as the primal parent of our race. . . .

21. "The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, proclaims man to be the direct and lineal offspring of Deity. God Himself is an exalted man, perfected, enthroned, and supreme. . . . He made the tadpole and the ape, the lion and the elephant; but He did not make them in His own image, nor endow them with Godlike reason and intelligence" ("The Origin of Man," *Improvement Era*, Nov. 1909, 75, 77–78, 80–81).

22. “[The Prophet] Joseph Smith taught the doctrine that the infant child that was laid away in death would come up in the resurrection as a child; and, pointing to the mother of a lifeless child, he said to her: ‘You will have the joy, the pleasure and satisfaction of nurturing this child, after its resurrection, until it reaches the full stature of its spirit.’ There is restitution, there is growth, there is development after the resurrection from death. I love this truth. It speaks volumes of happiness, of joy and gratitude to my soul. Thank the Lord he has revealed these principles to us” (“Status of Children in the Resurrection,” *Improvement Era*, May 1918, 571).

23. In 1915 President Joseph F. Smith and his counselors in the First Presidency issued a letter “to the Presidents of Stakes, Bishops and Parents in Zion.”

24. “We advise and urge the inauguration of a ‘Home Evening’ throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home and teach them the word of the Lord. . . .

25. “If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them” (“Home Evening,” *Improvement Era*, June 1915, 733–34).

26. “There is always something lacking in the man who spends his youth in wickedness and sin, and then turns to righteousness in later years. Of course, the Lord honors his repentance, and it is better far that a man should late turn from evil, than to continue in sin all his days, but the fact is clear that the best part of his life and strength are wasted, and there remains only poor broken service to offer the Lord. There are regrets and heartburnings in repenting late in life from the follies and sins of youth, but there is consolation and rich reward in serving the Lord in the vigorous days of early manhood” (“A Lesson for the Boys,” *Improvement Era*, Feb. 1906, 338).

27. President Joseph F. Smith recorded a dream he had as a young man on a mission:

28. “I dreamed that I was on a journey, and I was impressed that I ought to hurry. . . . Finally I came to a wonderful mansion. . . . As I passed towards it, as fast as I could, I saw a notice, ‘Bath.’ I turned aside quickly and went into the bath and washed myself clean. I opened up this little bundle that I had, and there was a pair of white, clean garments. . . . I put them on. Then I rushed to what appeared to be a great opening, or door. I knocked and the door opened, and the man who stood there was the Prophet Joseph Smith. He looked at me a little reprovingly, and the first words he said: ‘Joseph, you are late.’ Yet I took confidence and said:

29. “ ‘Yes, but I am clean—I am clean!’

30. “He clasped my hand and drew me in, then closed the great door” (*Gospel Doctrine*, 542).

31. One day, when Joseph F. Smith was returning home from his first mission, “after the little company of wagons had traveled a short distance and made their camp, a company of drunken men rode into the camp on horseback, cursing and swearing and

threatening to kill any ‘Mormons’ that came within their path. It was the lot of Joseph F. Smith to meet these marauders first. . . . Joseph F. was a little distance from the camp gathering wood for the fire when these men rode up. When he saw them, he said, his first thought was to do what the other brethren had done, and seek shelter in the trees and in flight. Then the thought came to him, ‘Why should I run from these fellows?’ With that thought in mind he boldly marched up with his arms full of wood to the campfire. As he was about to deposit his wood, one of the ruffians, still with his pistols in his hands and pointing at the youthful Elder, and cursing as only a drunken rascal can, declaring that it was his duty to exterminate every ‘Mormon’ he should meet, demanded in a loud, angry voice, ‘Are you a “Mormon”?’



32. “Without a moment of hesitation and looking the ruffian in the eye, Joseph F. Smith boldly answered, ‘Yes, siree; dyed in the wool; true blue, through and through.’

33. “The answer was given boldly and without any sign of fear, which completely disarmed the belligerent man, and in his bewilderment, he grasped the missionary by the hand and said:

34. “ ‘Well, you are the . . . pleasantest man I ever met! Shake, young fellow, I am glad to see a man that stands up for his convictions.’

35. “Joseph F. said in later years that he fully expected to receive the charge from this man’s pistols, but he could take no other course even though it seemed that his death was to be the result. This man, evidently the leader of the band, then rode off, the others following him, and the Mormon company was not molested further” (Joseph Fielding Smith, comp., *Life of Joseph F. Smith*, 2nd ed. [1969], 188–89.)

36. “We believe in righteousness. We believe in all truth, no matter to what subject it may refer. No sect or religious denomination in the world possesses a single principle of truth that we do not accept or that we will reject. We are willing to receive all truth, from whatever source it may come; for truth will stand, truth will endure. No man’s faith, no man’s religion, no religious organization in all the world can ever rise above the truth. The truth must be at the foundation of religion, or it is in vain and it will fail of its purpose. I say that the truth is at the foundation, at the bottom and top of—and it entirely permeates this great work of the Lord that was established through the instrumentality of Joseph Smith, the prophet. God is with it; it is His work, not that of man; and it will succeed no matter what the opposition may be” (in *Conference Report*, Apr. 1909, 7).

37. “I know that my Redeemer lives. I feel it in every fiber of my being. I am just as satisfied of it as I am of my own existence. I cannot feel more sure of my own being than I do that my Redeemer lives, and that my God lives, the Father of my Savior. I feel it in my soul; I am converted to it in my whole being” (*Gospel Doctrine*, 69).

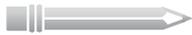
## Understanding the Reading



### *The Teachings and Testimony of Joseph F. Smith*

<b>Designate</b> (par. 9)—Name	<b>Nurturing</b> (par. 22)—Caring for and raising
<b>Exposition</b> (par. 9)—Explanation	<b>Stature</b> (par. 22)—Size
<b>Affirmed</b> (par. 9)—Taught clearly	<b>Inauguration</b> (par. 24)—Beginning
<b>Antemortal</b> (par. 15)—Before earth life	<b>Beset</b> (par. 25)—Torment, plague
<b>Ascertain</b> (par. 17)—Find out	<b>Follies</b> (par. 26)—Mistakes, foolishness
<b>Progenitor</b> (par. 19)—Ancestor	<b>Consolation</b> (par. 26)—Comfort
<b>Reared to maturity</b> (par. 19)—Raised to adulthood	<b>Garments</b> (par. 28)—Clothes
<b>Inhabited</b> (par. 19)—Lived on	<b>Reprovingly</b> (par. 28)—In a way to gently correct
<b>In like manner</b> (par. 19)—In the same way	<b>Permeates</b> (par. 36)—Fills
<b>Primal</b> (par. 20)—First	<b>Instrumentality</b> (par. 36)—Efforts and work
<b>Lineal offspring of Deity</b> (par. 21)—Direct descendant of God	<b>Fiber of my being</b> (par. 37)—Part of my soul
<b>Endow</b> (par. 21)—Bless, confer	

## Studying the Reading



Do two of the following activities (A–D) as you study “President Joseph F. Smith.”

### **A** Review President Smith’s Life

Study the life and presidency of Joseph F. Smith and list how old he was when the following events occurred:

1. His father, Hyrum Smith, was in Liberty Jail (see also D&C 121 heading).
2. His father and his uncle, the Prophet Joseph Smith, were killed (see also D&C 135:1).
3. He drove a wagon to the Salt Lake Valley.
4. He was baptized by President Heber C. Kimball.
5. His mother died.
6. He went on his first mission.
7. He was ordained an Apostle.
8. He married his first wife.
9. Official Declaration 1 was accepted by the Church.
10. He received the vision recorded in Doctrine and Covenants 138.
11. He died.

### **B** Find Examples

President Joseph F. Smith wrote: “To be a Latter-day Saint requires the sacrifice of worldly aims and pleasures; it requires fidelity, strength of character, love of truth, integrity to principle, and zealous desire to see the triumphant, forward march of truth” (“Principle, Not Popularity,” *Improvement Era*, July 1906, 733). Give three examples from his life that show he was a true Latter-day Saint.

### **C** Make a List

From the chart on the life and presidency of President Joseph F. Smith (p. 186), list when the seminaries were first organized, when the Church adopted the Boy Scouts, and when family home evenings were inaugurated. Write how each of these can help families and individuals resist or avoid temptations in the world today.

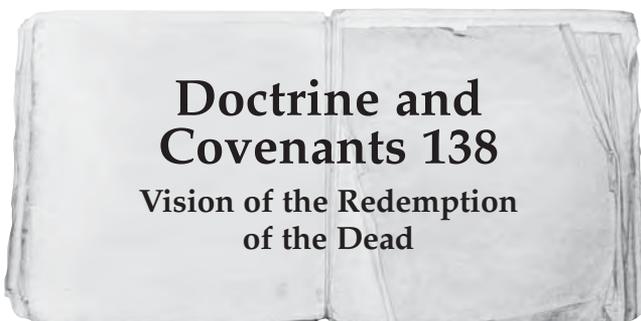


*The Church’s first released-time seminary classes were held in the Granite Seminary in Salt Lake City.*

### **D** Ponder His Teachings

Review President Joseph F. Smith’s teachings in paragraphs 9–37, and answer the following questions:

1. Who was speaking to Emma Smith in Doctrine and Covenants 25:1—Heavenly Father or Jesus Christ?
2. What are some God-given differences between man and all other forms of animal life?
3. Will little children who die be resurrected as little children or as adults?
4. What are some promised blessings for holding family home evening?
5. Why are the years of youth an important part of life, and how might they be wasted?



*“A glorious revelation was given to President Joseph F. Smith concerning the labors of the righteous in the world of spirits. On 3 October 1918, while President Smith was pondering the atonement of Jesus Christ, he opened his Bible and read in 1 Peter 3:18–20 and 4:6 about the Savior’s preaching to the spirits in prison. While he was meditating on these passages, the Spirit of the Lord rested upon him, and he saw in vision the ‘hosts of the dead’ who were gathered in the spirit world. He saw the Savior appear among them and preach the gospel to the righteous. He was shown that the Lord had*



*commissioned others to continue this work of preaching, and that the faithful elders in the present dispensation would also preach to the dead after leaving mortality. Thus all of the dead may be redeemed.*

*“This ‘Vision of the Redemption of the Dead’ was presented by President Smith to the First Presidency and the Twelve, who unanimously accepted it as*

*revelation. In 1976 this revelation was officially added to the standard works of the Church and soon afterward designated as section 138 in the Doctrine and Covenants” (Church History in the Fulness of Times, 493).*

## Understanding the Scriptures



### Doctrine and Covenants 138

<b>Reflecting</b> (v. 2)—Thinking, pondering	<b>Defiled themselves</b> (v. 20)—Chose sinful lives
<b>Redemption</b> (v. 2)—Salvation	<b>Radiance</b> (v. 24)—Glory, light
<b>Made manifest</b> (v. 3)—Shown	<b>Endeavoring</b> (v. 25)—Trying
<b>Reverted</b> (v. 5)—Returned	<b>Commissioned</b> (v. 30)—Authorized
<b>Primitive</b> (v. 5)—Ancient, original, earliest	<b>Vicarious baptism</b> (v. 33)—Baptisms done by the living in behalf of the dead
<b>Quickened</b> (v. 7)—Made alive	<b>Sojourn</b> (v. 36)—Journey
<b>Similitude</b> (v. 13)—Likeness or comparison	<b>Foreshadowing</b> (v. 48)—Suggesting beforehand
<b>Advent</b> (v. 16)—Coming	<b>Bear record</b> (v. 60)—Testify
<b>Sleeping dust</b> (v. 17)—Physically dead body	
<b>Conversed</b> (v. 18)—Talked	

## Studying the Scriptures



Do two of the following activities (A–C) as you study Doctrine and Covenants 138.

### A Write a Letter

Imagine it is October 1918 and you are writing to a friend, explaining the events surrounding President Joseph F. Smith’s vision. Include a paragraph about what President Smith was doing before and during the vision, a brief summary of the vision, and what Doctrine and Covenants 138:1–6, 11, 28–29 teaches about preparing for and receiving revelation from God.

### B What Did President Smith Learn?

From what you learn in Doctrine and Covenants 138, answer the following questions:

- Where do 1 Peter 3:18–20 and 4:6 (see D&C 138:7–10) teach Jesus Christ went between His death and Resurrection?

- What further insight does Doctrine and Covenants 138:11–22 give about those the Savior visited and those He did not?
- What question did President Smith have about Jesus’s visit to the spirit world? What answer did he receive? (See vv. 25–37.)
- What did President Smith learn about the importance of temples? (see vv. 50–60).

### C A Vast Congregation of the Righteous

- From Doctrine and Covenants 138:38–52, list the names of people who had died that President Smith saw in the spirit world. Explain what happened to them.



- From verses 53–56, list the names of people from Church history that President Smith saw in the spirit world and write what President Smith “observed” about them.
- List the names of five additional people you think might have been in the “vast congregation” (see vv. 39, 49).
- List words and phrases that describe the people mentioned in verses 38–56, and list ways you could be more like them.

## President Heber J. Grant Determined to Serve the Lord

*President James E. Faust, a counselor in the First Presidency, said: “Heber J. Grant was the first President of the Church I had the privilege of meeting. He was truly a great man. We admired him because part of his strength was his great determination for self-mastery.” President Faust went on to*

explain how, as a young man, Heber J. Grant could not throw a baseball, had poor handwriting, and could not carry a tune when singing. "By practicing all of his life, he made some improvement in singing but perhaps not as much as in baseball and penmanship, which he mastered. President Grant had a favorite quotation from Ralph Waldo Emerson which he lived by: 'That which we persist in doing becomes easier for us to do; not that the nature of the thing itself is changed, but that our power to do is increased' " (in Conference Report, Apr. 2000, 56–57; or Ensign, May 2000, 44–45). His determination to improve blessed President Grant throughout his life.

Elder John Longden, who was an Assistant to the Quorum of the Twelve Apostles, shared an experience told him by Elder Clifford E. Young, also an Assistant to the Quorum of the Twelve: "Three or four weeks before [President Grant] passed away, Brother Young was in his home visiting him. President Grant uttered this prayer: 'O God, bless me that I shall not lose my testimony and [that I may] keep faithful to the end!'" (in Conference Report, Oct. 1958, 70).

### HIS LIFE (1856–1945)

- 1856 Born in Salt Lake City on November 22 to Jedediah Morgan Grant and Rachel Ridgeway Ivins Grant. His father, a counselor to President Brigham Young, died nine days later.
- 1872 Age 16, completed high school and began a career in banking and business
- 1877 Age 20, married Lucy Stringham on November 1; she died in 1893
- 1880 Age 23, called to be a stake president
- 1882 Age 25, ordained an Apostle by President George Q. Cannon, a counselor in the First Presidency
- 1883–84 Age 26–27, served a mission to the American Indians
- 1901–6 Age 43–48, served as president of the first mission in Japan, then as president of the British and European missions
- 1916 Age 60, became President of the Quorum of the Twelve Apostles
- 1918 Age 62, sustained as President of the Church after the death of President Joseph F. Smith
- 1945 Age 88, died May 14 in Salt Lake City



### HIS PRESIDENCY (1918–45)

- 1919, 1923, 1927 Dedicated the temples in Hawaii, Alberta, and Arizona
- 1924 The first radio broadcast of general conference
- 1925 The first mission in South America organized
- 1926 The first institute of religion began (in Moscow, Idaho)

- 1930 The Church celebrated its 100th anniversary (there were about 670,000 members)
- 1936 Organized Church welfare
- 1941–44 Began programs to help Church members serving in the military during World War II

## The Life of President Heber J. Grant

1. "Shortly before his death in November 1918, President Joseph F. Smith took Heber J. Grant, then President of the Twelve, by the hand and said: 'The Lord bless you, my boy, the Lord bless you, you have got a great responsibility. Always remember that this is the Lord's work, and not man's. The Lord is greater than any man. He knows whom He wants to lead His Church, and never makes any mistake' ["Editorial," *Improvement Era*, Nov. 1936, 692]. Heber J. Grant became the seventh President of the Church at age 62, having served as an Apostle since 1882.

2. "As a young man and throughout his life, Heber showed an unusual determination in achieving his goals. As an only child reared by a widowed mother, he was somewhat sheltered from the activities of other boys his age. When he tried out for the baseball team, he was teased for his awkwardness and lack of skill and was not accepted as a team member. Instead of becoming discouraged, he spent many hours of persistent practice in throwing a ball and eventually became a member of another team that won several local championships.



3. "As a boy he wanted to become a bookkeeper when he learned that it would pay much more than his job of shining shoes. In those days, being a bookkeeper required good penmanship skills, but his writing was so bad that two of his friends said it looked like hen tracks. Once again, he was not discouraged but spent many hours practicing his penmanship. He became well known for his ability to write beautifully, eventually taught penmanship at a university, and was often called on to write important documents. He was a great example to many people who saw his determination to do the best he could in serving the Lord and his fellowmen.

4. "President Grant was a wise and successful businessman whose skills helped him lead the Church through a worldwide financial depression and the personal problems that resulted from it. He firmly believed in being self-reliant and in depending on the Lord and his own hard work, not on the government. He blessed many needy people with the money he earned.

5. "In the 1930s the Saints, like many other people in the world, were struggling with unemployment and poverty during the Great

Depression. In 1936, as a result of revelation from the Lord, President Grant established the welfare program of the Church to assist those in need and help all members become self-reliant. The First Presidency said of this program: ‘Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership’ [First Presidency, in Conference Report, Oct. 1936, 3].



6. “[Elder Albert E. Bowen, who was a member of the Quorum of the Twelve Apostles,] emphasized, ‘The real long term objective of the Welfare Plan is the building of character in the members of the Church, givers and receivers, rescuing all that is finest down deep inside of them, and bringing to flower and fruitage the latent richness of the spirit’ [The Church Welfare Plan (Gospel Doctrine course of study, 1946), 44].

7. “A General Welfare Committee was established in 1936 to oversee welfare efforts in the Church. Harold B. Lee, president of the Pioneer Stake, was made the committee’s managing director. Later, Deseret Industries stores were developed to help the unemployed and handicapped, and farms and production projects were established to help the needy. The welfare program continues to bless thousands of people today, both needy Church members and others in destitute circumstances throughout the world. [For further information, see Glen L. Rudd, *Pure Religion: The Story of Church Welfare Since 1930* (1995).]



8. “While missionary work continued at an expanded pace, President Grant was instrumental in a most unusual conversion. Vincenzo di Francesca, an Italian minister of religion, was walking down a New York City street toward his church when he saw a book without a cover in a barrel full of ashes. He picked up the book, turned the pages, and saw for the first time the names Nephi, Mosiah, Alma, and Moroni. He felt impressed to read the book even though he did not know its name or origin, and to pray about its truthfulness. As he did, he said that ‘a feeling of

gladness, as of finding something precious and extraordinary, bore consolation to my soul and left me with a joy that human language cannot find words to describe.’ He began teaching the principles in the book to the members of his church. His church leaders disciplined him for doing so and even directed him to burn the book, something he refused to do.

9. “He later returned to Italy, where in 1930 he learned that the book was published by The Church of Jesus Christ of Latter-day Saints. He wrote a letter to the Church in Utah that was forwarded to President Grant. President Grant sent him a copy of the Book of Mormon in Italian and gave his name to the president of the European mission. The difficulties of wartime prevented Vincenzo from being baptized for many years, but he was finally able to become a member of the Church on 18 January 1951, the first person baptized on the island of Sicily. Five years later he was endowed in the Swiss Temple. [See Vincenzo di Francesca, “I Will Not Burn the Book!” *Ensign*, Jan. 1988, 18.]



10. “On 6 May 1922 President Grant dedicated the Church’s first radio station. Two years later the station began broadcasting sessions of general conference, allowing many more Church members to hear the messages of the General Authorities. Not long thereafter, in July of 1929, the Tabernacle Choir aired the first program of *Music and the Spoken Word*, a weekly broadcast of inspirational music and spoken message. This program has continued to be broadcast each week to the present time.

11. “President Grant died on 14 May 1945. His 27 years of service as President of the Church are exceeded in length only by Brigham Young’s years of service” (*Our Heritage*, 107–10).

## Understanding the Reading



### The Life of President Heber J. Grant

<b>Reared</b> (par. 2)—Raised	• <b>Abolished</b> (par. 5)—Ended, done away with
<b>The Great Depression</b> (par. 5)—A time of extreme poverty throughout the world	• <b>Re-enthroned</b> (par. 5)—Returned to power
<b>Self-reliant</b> (par. 5)—Able to care for themselves	• <b>Latent</b> (par. 6)—Potential
<b>Idleness</b> (par. 5)—Laziness	• <b>Destitute</b> (par. 7)—Poor, impoverished
<b>Dole</b> (par. 5)—Free money and services from the government	• <b>Bore consolation</b> (par. 8)—Brought comfort

## The Teachings and Testimony of Heber J. Grant

12. In 1925 President Heber J. Grant and his counselors in the First Presidency issued the following statement concerning gambling: “The Church has been and now is unalterably opposed to gambling in any form whatever. It is opposed to any game of chance, occupation, or so-called business, which takes money from the person who may be possessed of it without giving value received in return. It is opposed to all practices the tendency of



which is to encourage the spirit of reckless speculation, and particularly to that which tends to degrade or weaken the high moral standard which the members of the Church, and our community at large, have always maintained" (in "Gambling," *Improvement Era*, Sept. 1926, 1100).

13. During World War II many Church members from different nations were required to go to war, sometimes even fighting against each other. In a statement read during the April 1942 general conference, President Heber J. Grant and his counselors in the First Presidency said:

14. "The gospel of Christ is a gospel of love and peace, of patience and long suffering, of forbearance and forgiveness, of kindness and good deeds, of charity and brotherly love. . . .

15. "Hate can have no place in the souls of the righteous. . . .

16. ". . . Hate is born of Satan; love is the offspring of God. We must drive out hate from our hearts, every one of us, and permit it not again to enter. . . .

17. "For one hundred years, the Church has been guided by the following principles: [They quote Doctrine and Covenants 134:1–6, 8.]

18. "Obedient to these principles, the members of the Church have always felt under obligation to come to the defense of their country when a call to arms was made. . . .

19. ". . . In the present war, righteous men of the Church in both camps have died, some with great heroism, for their own country's sake. In all this our people have but served loyally the country of which they were citizens or subjects under the principles we have already stated. . . .

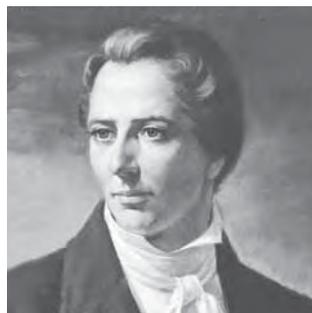
20. ". . . When . . . constitutional law, obedient to . . . principles [taught in Doctrine and Covenants 98:4–7], calls the manhood of the Church into the armed service of any country to which they owe allegiance, their highest civic duty requires that they meet that call. If, harkening to that call and obeying those in command over them, they shall take the lives of those who fight against them, that will not make of them murderers. . . .

21. "The whole world is in the midst of a war that seems the worst of all time. This Church is a worldwide Church. Its devoted members are in both camps. They are the innocent war instrumentalities of their warring sovereignties. On each side they believe they are fighting for home, and country, and freedom. On each side, our brethren pray to the same God, in the same name, for victory. Both sides cannot be wholly right; perhaps neither is without wrong. God will work out in His own due time and in His own sovereign way the justice and right of the conflict. . . .

22. "To our young men who go into service, no matter whom they serve or where, we say live clean, keep the commandments of the Lord, pray to Him constantly to preserve you in truth and righteousness, live as you pray, and then whatever betides you the Lord will be with you and nothing will happen to you that will not be to the honor and glory of God and to your salvation and exaltation" (in Conference Report, Apr. 1942, 90–91, 93–96).

23. "I leave with you my testimony that God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of God. . . .

How do I know it? I know it as well as I know that I stand before you tonight. I know heat, I know cold; I know joy, and I know sorrow; and I say to you that in the hour of sorrow, in the hour of affliction, in the hour of death, God has heard and answered my prayers, and I know that he lives. I leave my testimony with you" ("Farewell Address of Apostle Heber J. Grant," *Improvement Era*, July 1901, 691).



## Understanding the Reading



### *The Teachings and Testimony of Heber J. Grant*

**Unalterably opposed to** (par. 12)—Unchangeably against

**Forebearance** (par. 14)—Patience

**Wholly** (par. 21)—Completely

**Sovereignties** (par. 21)—

Countries

**Sovereign** (par. 21)—Supreme

**Betides you** (par. 22)—

Happens to or comes upon you

## Studying the Reading



Do activities A and B as you study "President Heber J. Grant."

### **A** Set Two Goals

1. Study paragraphs 1–11 and list five of President Heber J. Grant's accomplishments that you think are important.
2. Write a short paragraph about how you think he was able to accomplish those tasks and the difficult challenges he had to overcome in order to do so.
3. Write down two goals you would like to achieve and describe the difficulties you think might lie in the way of your achieving them. Explain what you plan to do to reach your goals and how long you think it will take to achieve them.

### **B** Guidance for Making Important Decisions

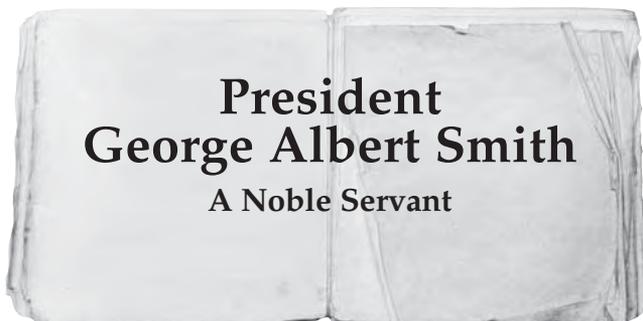
Read the following situations, and then identify which teaching or testimony of President Heber J. Grant would best apply to each situation. Also, briefly explain what you think the person in each situation should do, and why.

1. Olivia's closest friend was recently killed in an automobile accident. She is upset and wondering whether there really is a God.
2. James is thinking of buying a lottery ticket for the million-dollar jackpot. He could really use the money.

3. Stephen is a soldier in the army during wartime. He worries that he may need to kill enemy soldiers.
4. Maria is having a hard time finding a job. She decides it would be easier to apply for a check each month from the government so she won't have to work.

## President George Albert Smith

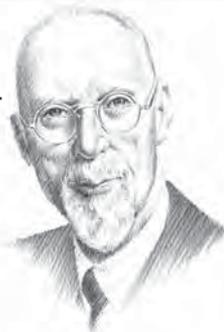
### A Noble Servant



*President Thomas S. Monson, a counselor in the First Presidency, shared the following story about President George Albert Smith: "Junius Burt of Salt Lake City, a longtime worker in the Streets Department, related a touching and inspirational experience. He declared that on a cold winter morning, the street cleaning crew of which he was a member was removing large chunks of ice from the street gutters. The regular crew was assisted by temporary laborers who desperately needed the work. One such wore only a lightweight sweater and was suffering from the cold. A slender man with a well-groomed beard stopped by the crew and asked the worker, 'You need more than that sweater on a morning like this. Where is your coat?' The man replied that he had no coat to wear. The visitor then removed his own overcoat, handed it to the man and said, 'This coat is yours. It is heavy wool and will keep you warm. I just work across the street.' The street was South Temple. The good Samaritan who walked into the Church Administration Building to his daily work and without his coat was President George Albert Smith of The Church of Jesus Christ of Latter-day Saints. His selfless act of generosity revealed his tender heart. Surely he was his brother's keeper" (in Conference Report, Mar.–Apr. 1990, 62; or Ensign, May 1990, 47).*

#### HIS LIFE (1870–1951)

- 1870** Born on April 4 to John Henry Smith and Sarah Farr Smith in Salt Lake City
- 1891** Age 21, served a mission in southern Utah
- 1892** Age 22, married Lucy Emily Woodruff; she died in 1937
- 1892–94** Age 22–24, served a mission in the southeastern United States; his wife Lucy joined him in the work



- 1903** Age 33, ordained an Apostle by President Joseph F. Smith
- 1919–21** Age 49–51, served as president of the European Mission
- 1921** Age 51, became leader of the young men's organization of the Church
- 1943** Age 73, became President of the Quorum of the Twelve Apostles
- 1945** Age 75, sustained as President of the Church after the death of President Heber J. Grant
- 1951** Age 81, died on his birthday, April 4, in Salt Lake City

#### HIS PRESIDENCY (1945–51)

- 1945** Sent missionaries to many parts of the world where they had not been able to go because of World War II; dedicated the temple in Idaho Falls, Idaho
- 1946** Began sending food and other supplies to the Saints in Europe who suffered after World War II
- 1950** Early-morning seminaries began

### The Life of President George Albert Smith

1. "George Albert Smith succeeded Heber J. Grant as Church President. President Smith, whose life was an example of the happiness found in gospel living, testified: 'Every happiness and every joy that has been worthy of the name has been the result of keeping the commandments of God and observing his advice and counsel' [in Conference Report, Apr. 1948, 162].
2. "Obeying the commandments of God and the counsel of Church leaders had been a pattern of righteousness in President Smith's family for generations. He was named for his paternal grandfather, George A. Smith, who was a cousin to the Prophet Joseph and a Counselor to President Brigham Young. George Albert's father, John Henry Smith, served in the First Presidency under Joseph F. Smith. At the age of 33, George Albert Smith was called to the Quorum of the Twelve. From 1903 to 1910, John Henry and George Albert served together in the Quorum of the Twelve, the only time in this dispensation that a father and son have served together in that Quorum.



3. "George Albert Smith's 42 years in the Quorum of the Twelve were filled with noble service, despite episodes of poor health. His eyes were damaged by the sun while surveying for the railroad in southern Utah, and surgery failed to correct his near blindness. Increased pressures and demands on his time weakened his frail body, and in 1909 he collapsed from exhaustion. The doctor's order of complete rest eroded his self-confidence, created feelings of worthlessness, and aggravated his tension.

4. "During this difficult time, George had a dream in which he saw a beautiful forest near a large lake. After he had walked some distance through the forest, he recognized his beloved grandfather, George A. Smith, coming toward him. George hurried forward, but as his grandfather drew near, he stopped and said, 'I would like to know what you have done with my name.' A panorama of his life passed through George's mind and he humbly replied, 'I have never done anything with your name of which you need be ashamed.' This dream renewed George's spirit and physical stamina and he was soon able to return to work. Later he often described the experience as a major turning point in his life [George Albert Smith, *Sharing the Gospel with Others*, sel. Preston Nibley (1948), 110-12].

5. "During President George Albert Smith's administration, which lasted from 1945 to 1951, the number of members in the Church reached one million; the temple in Idaho Falls, Idaho, was dedicated; and missionary work was resumed after World War II.

6. "Also, efforts were organized for relief of the European Saints who had become destitute as a result of the war. Church members in the United States were encouraged to contribute clothing and other commodities. President Smith met with Harry S. Truman, president of the United States, to receive approval to send the collected food, clothing, and bedding to Europe. President Smith described the meeting in this way:



President George Albert Smith, U.S. President Harry S. Truman, and Herbert Maw, governor of Utah

7. "President Truman said: "What do you want to ship it over there for? Their money isn't any good."

8. "I said, "We don't want their money." He looked at me and asked: "You don't mean you are going to give it to them?"

9. "I said: "Of course, we would give it to them. They are our brothers and sisters and are in distress. God has blessed us with a surplus, and we will be glad to send it if we can have the cooperation of the government."

10. "He said: "You are on the right track," and added, "we will be glad to help you in any way we can" ' [in Conference Report, Oct. 1947, 5-6].



11. "While the donations were being sorted and packaged in Utah to ship overseas, President Smith came to observe the preparations. Tears ran down his face when he saw the great volume of commodities that had been so generously contributed. After a few minutes he removed his new overcoat and said, 'Please ship this.' Although several people standing nearby told him that he needed his coat on the cold wintry day, he insisted that it be sent. [See Rudd, *Pure Religion*, 248.]

12. "Elder Ezra Taft Benson of the Quorum of the Twelve was assigned to reopen the missions in Europe, see to the distribution of relief supplies, and administer to the spiritual needs of the Saints. One of Elder Benson's early visits was to a conference of the Saints in Karlsruhe, a German city on the Rhine River. Elder Benson said of the experience:

13. "We finally found our way to the meeting place, a partially bombed-out building located in the interior of a block. The Saints had been in session for some two hours waiting for us, hoping that we would come because the word had reached them that we might be there for the conference. And then for the first time in my life I saw almost an entire audience in tears as we walked up onto the platform, and they realized that at last, after six or seven long years, representatives from Zion, as they put it, had finally come back to them. . . . As I looked into their upturned faces, pale, thin, many of these Saints dressed in rags, some of them barefooted, I could see the light of faith in their eyes as they bore testimony to the divinity of this great latter-day work, and expressed their gratitude for the blessings of the Lord' [in Conference Report, Apr. 1947, 154].

14. "Among his many responsibilities, Elder Benson supervised the distribution of 127 railroad carloads of food, clothing, bedding, and medicine throughout Europe. Years later when President Thomas S. Monson was dedicating a new chapel in Zwickau, Germany, an older brother came forward with tears in his eyes and asked to be remembered to President Ezra Taft Benson. He said to 'tell him he saved my life, and those of scores of my brothers and sisters in my native land because of the food and clothing he brought to us from members of the Church in America' [in Gerry Avant, "War Divides, but the Gospel Unites," *Church News*, Aug. 19, 1995, 5].

15. "The Dutch Saints had the opportunity to give true Christian service to the starving Saints in Germany. The Dutch members had suffered much during the war and then had received welfare assistance from Church members in the United States. In the spring of 1947, they were asked to begin welfare projects of their own, which they enthusiastically did. They primarily planted potatoes and were expecting a large harvest.

16. "During this time, President Walter Stover of the East German Mission came to Holland and, with tears in his eyes, told of the hunger and desolation of the Church members in Germany. President Cornelius Zappey, the president of the Netherlands Mission, asked his members whether they would supply their growing potatoes to the Germans, who had been their enemies during the war. The members willingly agreed and began to watch their potato crops with increased interest. The harvest was



far greater than anyone had expected, and the Dutch Saints were able to send 75 tons of potatoes to their brothers and sisters in Germany. One year later, the Dutch Saints sent 90 tons of potatoes and 9 tons of herring to the Saints in Germany. [For further information, see Rudd, *Pure Religion*, 254–61.]

17. “The outpouring of Christlike love shown by these Saints was typical of President George Albert Smith, who radiated the love of Christ to an extraordinary extent. He said, ‘I can say to you, my brethren and sisters, the happiest people in this world are those who love their neighbors as themselves and manifest their appreciation of God’s blessings by their conduct in life’ [in Conference Report, Apr. 1949, 10]” (*Our Heritage*, 110–14).

## Understanding the Reading



### *The Life of President George Albert Smith*

<b>Succeeded</b> (par. 1)—Followed	<b>Panorama</b> (par. 4)—A complete view
<b>Paternal grandfather</b> (par. 2)—His father’s father	<b>Stamina</b> (par. 4)—Strength
<b>Episodes</b> (par. 3)—Times, occasions	<b>A surplus</b> (par. 9)—Extra
<b>Eroded</b> (par. 3)—Wore away	<b>Commodities</b> (par. 11)—Food and clothing
<b>Aggravated his tension</b> (par. 3)—Increased his frustrations	<b>Desolation</b> (par. 16)—Suffering, sorrow, grief
	<b>Herring</b> (par. 16)—Small fish

## The Teachings and Testimony of George Albert Smith

18. “When I was a child I recognized, or thought I did, that the commandments of the Lord were His laws and regulations for my guidance. I thought I recognized in the disobedience to those laws that punishment would follow, and as a child I presume I may have felt that the Lord had so arranged affairs and so ordained matters in this life that I must obey certain laws or swift retribution would follow. But as I grew older I have learned the lesson from another viewpoint, and now to me the laws of the Lord . . . are but the sweet music of the voice of our Father in heaven in His mercy to us. They are but the advice and counsel of a loving parent, . . . and consequently that which at one time

seemed to bear the harsh name of law to me is now the loving and tender advice of an all-wise heavenly Father” (in Conference Report, Oct. 1911, 43–44; see also Mosiah 2:41).

19. “One of the beautiful things to me in the Gospel of Jesus Christ is that it brings us all to a common level. It is not necessary for a man to be a president of a stake, or a member of the Quorum of the Twelve, in order to attain a high place in the celestial kingdom. The humblest member of the Church, if he keeps the commandments of God, will obtain an exaltation just as much as any other man in the celestial kingdom. The beauty of the Gospel of Jesus Christ is that it makes us all equal in as far as we keep the commandments of the Lord. In as far as we observe to keep the laws of the Church we have equal opportunities for exaltation” (in Conference Report, Oct. 1933, 25).



20. “My grandfather [Apostle George A. Smith] used to say to his family, ‘There is a line of demarcation, well defined, between the Lord’s territory and the devil’s. If you will stay on the Lord’s side of the line you will be under his influence and will have no desire to do wrong; but if you cross to the devil’s side of the line one inch, you are in the tempter’s power, and if he is successful, you will not be able to think or even reason properly, because you will have lost the spirit of the Lord.’

21. “When I have been tempted sometimes to do a certain thing, I have asked myself, ‘Which side of the line am I on?’ If I determined to be on the safe side, the Lord’s side, I would do the right thing every time. So when temptation comes, think prayerfully about your problem, and the influence of the spirit of the Lord will enable you to decide wisely. There is safety for us only on the Lord’s side of the line.

22. “If you want to be happy, remember, that all happiness worthy of the name is on the Lord’s side of the line and all sorrow and disappointment is on the devil’s side of the line” (*Sharing the Gospel with Others*, comp. Preston Nibley (1948), 42–43).

23. “We cannot force people into doing things, but we may love them into doing what is right, and into righteousness” (cited by Elder Arwell L. Pierce, a former president of the Mexican Mission, in Conference Report, Apr. 1951, 114).



24. “I remember upon one occasion a man said to me, after we had talked for some time, ‘Well, from all I can learn your church is just as good as any other church.’ I presume he thought he was paying us a great compliment, but I said to him: ‘If the church I represent here is not of more importance to the children of men than any other church, then I am mistaken in my duty here. We have come not to take away from you the truth and virtue you possess. We have come not to find fault with you nor to criticize you. We have not come here to berate you because of things you have not done; but we have come here as your brethren. We are giving our time and our means voluntarily, and have come to your land with love in our hearts, with the desire to do you good, to encourage you to repent of your sins, wherein you are

sinful, and encourage you to retain your virtues wherein you are virtuous, and to say to you: 'Keep all the good that you have, and let us bring to you more good, in order that you may be happier and in order that you may be prepared to enter into the presence of our Heavenly Father' " (*Sharing the Gospel with Others*, 12–13).

25. "This very day upon which we meet here to worship, . . . the Sabbath, has become the play-day of this great nation—the day set apart by thousands to violate the commandment that God gave long, long ago, and I am persuaded that much of the sorrow and distress that is afflicting and will continue to afflict mankind is traceable to the fact that they have ignored his admonition to keep the Sabbath day holy" (in Conference Report, Oct. 1935, 120).



26. "After eighty years in mortality, traveling in many parts of the world, associating with many great and good men and women I witness to you, that I know today better than I ever knew before that God lives; that Jesus is the Christ; that Joseph Smith was a prophet of the Living God; and that the Church that he organized

under the direction of our Heavenly Father, the Church of Jesus Christ of Latter-day Saints—the Church that was driven into the wilderness—is operating under the power and authority of the same priesthood that was conferred by Peter, James, and John upon Joseph Smith and Oliver Cowdery. I know this, as I know that I live, and I realize that to bear this testimony to you is a very serious matter and that I shall be held accountable by my Heavenly Father for this and all other things that I have taught in his name. Realizing this and knowing that if I were to mislead you that I would be held accountable for it, with love and kindness in my heart for all, I bear this witness in the name of Jesus Christ our Lord" ("After Eighty Years," *Improvement Era*, Apr 1950, 263–64).

## Understanding the Reading



### *The Teachings and Testimony of George Albert Smith*

**Retribution** (par. 18)—  
Punishment

**Berate** (par. 24)—Scold

**Demarcation** (par. 20)—  
Separation or boundary

## Studying the Reading



Do activities A and B as you study "President George Albert Smith."

### **A** How Might He Answer?

Imagine that you have the opportunity to interview President George Albert Smith. After studying paragraphs 1–17, write down how you think he might answer the following questions:

1. What do you feel is your greatest accomplishment?
2. What member of your family has had a great impact on you? Why?
3. What service have you given your fellowmen that you most remember?
4. Why do you think it is important to radiate love and show charity to others?

### **B** Apply the Teachings

From your reading of "The Teachings and Testimony of George Albert Smith," choose five of his teachings that were significant and meaningful to you. For each teaching, describe a present-day situation that could be helped or answered by what President Smith taught. After each situation, explain how the truths President Smith taught could help a person to do what is right.

# The Worldwide Church

Over the last 50 years of the 20th century, the Church experienced unprecedented growth. Under the able and inspired leadership of Church presidents from David O. McKay to Gordon B. Hinckley, missionary work has expanded and Church membership has surpassed 11,000,000. Temples now begin to dot the earth, making available the highest ordinances of the gospel to more Saints and their ancestors in many lands. Truly, in fulfillment of the Lord's plan, the Church is being brought forth "out of obscurity and out of darkness" (D&C 1:30). Speaking of our day, President Gordon B. Hinckley said:

"The latter-day work of the Almighty, that of which the ancients spoke, that of which the prophets and apostles prophesied, is come. It is here. For some reason unknown to us, but in the

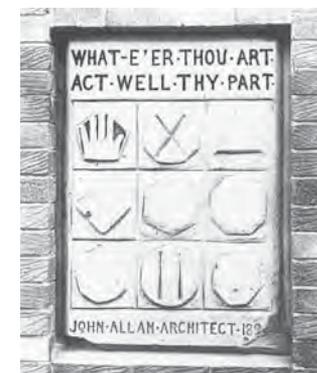
wisdom of God, we have been privileged to come to earth in this glorious age. There has been a great flowering of science. There has been a veritable explosion of learning. This is the greatest of all ages of human endeavor and human accomplishment. . . .

"We stand on the summit of the ages, awed by a great and solemn sense of history. This is the last and final dispensation toward which all in the past has pointed. . . .

"At some stage in all of this onward rolling, Jesus Christ will appear to reign in splendor upon the earth. No one knows when that will be. Not even the angels in heaven will know of the time of His return. But it will be a welcome day" (in Conference Report, Oct. 1999, 94–95; or *Ensign*, Nov. 1999, 74).

# President David O. McKay

**“No Other Success Can Compensate for Failure in the Home”**



While David O. McKay was a missionary in Scotland in 1898, he was once feeling homesick. He said that while walking around a town, “I saw an unfinished building standing back from the sidewalk several yards. Over the front door was a stone arch, something unusual in a residence, and what was still more unusual, I could see

from the sidewalk that there was an inscription chiseled in that arch.

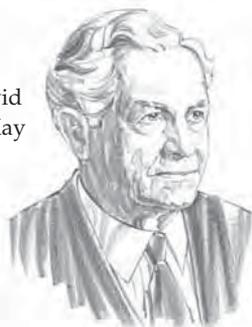
“I said to my companion: ‘That’s unusual! I am going to see what the inscription is.’ When I approached near enough, this message came to me, not only in stone, but as if it came from One in whose service we were engaged: ‘Whate’er Thou Art, Act Well Thy Part.’

“I turned and walked thoughtfully away, and when I reached my companion I repeated the message to him.

“That was a message to me that morning to act my part well as a missionary of the Church of Jesus Christ of Latter-day Saints” (Cherished Experiences from the Writings of President David O. McKay, comp. Clare Middlemiss [1955], 174–75).

## HIS LIFE (1873–1970)

- 1873** Born on September 8 in Huntsville, Utah, to David and Jennette Evans McKay
- 1881** Age 8, baptized on his birthday; his father was serving a mission in Great Britain
- 1897–99** Age 24–26, served a mission in Scotland
- 1901** Age 27, married Emma Ray Riggs, his college sweetheart, on January 2; she died in 1970
- 1906** Age 32, ordained an Apostle by President Joseph F. Smith
- 1918–34** Age 45–61, president of the Sunday School



- 1920–21** Age 47–48, worldwide tour of Church missions; January 9, 1921, dedicated China for the preaching of the gospel
- 1922–24** Age 49–51, president of the European mission
- 1934–51** Age 61–77, counselor to Presidents Heber J. Grant and George Albert Smith
- 1950** Age 77, became President of the Quorum of the Twelve Apostles
- 1951** Age 77, sustained as President of the Church after the death of President George Albert Smith
- 1970** Age 96, died January 18 in Salt Lake City

## HIS PRESIDENCY (1951–70)

- 1955–56** Dedicated temples in Switzerland and Los Angeles, California
- 1958** Opened Church colleges in New Zealand and Hawaii; dedicated temples in New Zealand and London, England; the first stake outside of North America was organized (in New Zealand)
- 1961** Church correlation inaugurated
- 1964** Dedicated the temple in Oakland, California
- 1966** The first stake in South America was organized (in Brazil)

## The Life of President David O. McKay

1. “David O. McKay was a Counselor to President George Albert Smith in the First Presidency. In the spring of 1951, when it appeared that President Smith’s health had become somewhat better, President McKay and his wife, Emma Rae, decided to leave Salt Lake City for their postponed California vacation. They stopped in St. George, Utah, to spend the night. When President McKay awoke early the next morning, he had the distinct impression that he should return to Church headquarters. Within days after he arrived in Salt Lake City, President Smith suffered a stroke that led to his death on 4 April 1951. David O. McKay then became the Church’s ninth President.

2. “President McKay had been well prepared to lead the Church. As a child of eight years, he assumed the responsibilities of man of the house when his father was called on a mission to the British Isles. Two of his older sisters had just recently died, his mother was expecting another baby, and his father felt that the responsibilities of the farm were too great to be left to David’s mother. Under these circumstances Brother McKay told his wife, ‘Of course it is impossible for me to go.’ Sister McKay looked at him and said, ‘Of course you must accept; you need not worry about me. David O. and I will manage things nicely!’ [in Llewelyn R. McKay, *Home Memories of President David O. McKay* (1956), 5–6]. The faith and dedication of his parents implanted in young David a desire to serve the Lord throughout his life. He was called to the Council of the Twelve in 1906 at the age of 32, and he served in that Council and in the First Presidency (as Counselor to President Heber J. Grant and President George Albert Smith) for 45 years before becoming President of the Church.



3. "President McKay began an extensive travel schedule that took him to visit members of a Church that had become worldwide. He visited Saints in Great Britain and Europe, South Africa, Latin America, the South Pacific, and other places. While he was in Europe, he made preliminary arrangements for the construction of temples in London and Switzerland. Before his Presidency ended, he had visited almost the entire world, blessing and inspiring members of the Church.

4. "President McKay gave renewed emphasis to missionary work by urging every member to make a commitment to bring at least one new member into the Church each year. He became well known for his repeated admonition: 'Every member a missionary.'

5. "In 1952, in an effort to increase the effectiveness of full-time missionaries, the first official proselyting plan was sent to missionaries throughout the world. It was titled *A Systematic Program for Teaching the Gospel*. It included seven missionary discussions that emphasized teaching by the Spirit and taught clearly the nature of the Godhead, the plan of salvation, the Apostasy and Restoration, and the importance of the Book of Mormon. The number of people converted to the Church throughout the world increased dramatically. In 1961 Church leaders convened the first seminar for all mission presidents, who were taught to encourage families to fellowship their friends and neighbors and then have these people taught by missionaries in their homes. A language training program for newly called missionaries was established in 1961, and later a missionary training center was constructed.

6. "During President McKay's administration, the seeds for the growth of the Church in Asia were planted by Church members serving in the armed forces. A young private from American Fork, Utah, serving in South Korea, noticed that United States soldiers who met Korean civilians made the Koreans jump aside off the path while the soldiers passed by. The young Church member, in contrast, moved aside and let the Koreans use the paths. He also made an effort to learn their names and greeted them pleasantly as he passed by. One day he entered the mess hall with five of his friends. The line to get the food was very long, so he waited at a table for a time. Soon a Korean worker appeared with a tray of food. Pointing to the one stripe on his arm, the soldier said, 'You can't serve me. I'm only a private.' The Korean replied, 'I serve you. You Number One Christian' [George Durrant, "No. 1 Christian," *Improvement Era*, Nov. 1968, 82–84].

7. "By 1967 missionaries and servicemen had been so effective in teaching the gospel in Korea that the Book of Mormon was translated into the Korean language and stakes and wards soon dotted that land.



8. "Missionaries also had great success in Japan. After World War II, Church members in Japan had infrequent contact with Church representatives for several years. But Latter-day Saint servicemen stationed in Japan after the war helped the Church to grow stronger. In 1945, Tatsui Sato was

impressed by Latter-day Saint servicemen who declined to drink tea, and he asked them questions that led to his baptism and the baptisms of several of his family members the following year. Elliot Richards baptized Tatsui, and Boyd K. Packer, a serviceman who would later become a member of the Quorum of the Twelve, baptized Sister Sato. The Sato home served as the place where many Japanese people first heard the message of the restored gospel. Soon Latter-day Saint missionaries who had fought against the Japanese during World War II were opening Japanese cities to missionary work.

9. "While the Church presence in the Philippines can also be traced to the efforts of American servicemen and others after World War II, the strong growth of the Church began there in 1961. A young Filipino woman who was not a member of the Church heard about the Book of Mormon and met several Latter-day Saints. As a result, she felt impressed to approach government officials with whom she was acquainted to ask that approval be given for Latter-day Saint missionaries to come to the Philippines. The approval was given and just months later, Elder Gordon B. Hinckley of the Quorum of the Twelve rededicated the country for missionary work.

10. "As a result of the Church's dramatic growth during the 1950s, President McKay announced the priesthood correlation program. A committee, chaired by Elder Harold B. Lee of the Quorum of the Twelve, was assigned to conduct a thorough, prayerful study of all Church programs to see how well they met the Church's most important objectives. In 1961, with First Presidency approval, Elder Lee announced that policies would be developed to govern the planning, writing, and implementation of all Church curriculum materials. Many of these materials had previously been developed by the Church's auxiliary organizations. This new direction would avoid unnecessary duplication of programs and lesson materials so that the gospel could be more effectively taught to members of all ages and languages in a worldwide Church.



11. "The Church also made other changes in order to more effectively correlate all programs and activities—including welfare, missionary, and family history work—to better accomplish the Church's mission. Home teaching, which had been part of the Church since the time of Joseph Smith, was reemphasized in the 1960s as a way to help care for the spiritual and temporal needs of all Church members. Meetinghouse libraries were established to enhance teaching, and a teacher development program was also put in place. In 1971 the Church began publishing three English-language magazines under General Authority supervision: the *Friend* for children, the *New Era* for young people, and the *Ensign* for adults. At about this same time, the Church unified its foreign

language magazines that had previously been published independently by various missions. One magazine is now translated into many languages and sent to Church members throughout the world.



12. “President David O. McKay had long emphasized the importance of home and family life as the source of happiness and the surest defense against the trials and temptations of modern life. He often spoke about the love he felt for his family and the unflinching support he received from his wife, Emma Rae. During President McKay’s administration, the practice of holding weekly family home evenings was strongly reemphasized as a way for parents to draw their children closer to them and teach them the principles of the gospel.

13. “The Relief Society supported the prophet in emphasizing the importance of strengthening homes and families. From its beginnings in Nauvoo, the Relief Society had grown to include hundreds of thousands of women throughout the world, who were blessed personally and in their families by the teaching and associations they received through Relief Society. From 1945 to 1974, the general president of the Relief Society was President Belle S. Spafford, a capable leader who also received national recognition when she served as the president of the United States National Council of Women from 1968 to 1970.

14. “President McKay died in January 1970 at age 96. He had presided over the Church for almost 20 years, during which time the membership of the Church increased almost threefold and great strides were made in taking the message of the gospel to the entire world” (*Our Heritage*, 114–19).

12. “President David O. McKay had long emphasized the importance of home and family life as the source of happiness and the surest defense against the trials and temptations of modern life. He often spoke about the love he felt for his family and the unflinching support he received from his wife, Emma Rae. During President McKay’s administration, the practice of holding weekly family home evenings was strongly reemphasized as a way for parents to draw their children closer to them and teach them the principles of the gospel.

## Understanding the Reading



### *The Life of President David O. McKay*

<p><b>Preliminary</b> (par. 3)—Beginning</p> <p><b>Urging</b> (par. 4)—Encouraging</p> <p><b>Admonition</b> (par. 4)—Reminder, counsel</p> <p><b>Convened</b> (par. 5)—Held</p>	<p>••• <b>Private</b> (par. 6)—Lowest ranking soldier in the United States Army</p> <p>••• <b>One stripe on his arm</b> (par. 6)—Uniform decoration for a private in the army</p> <p>••• <b>Implementation</b> (par. 10)—Use</p>
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## The Teachings and Testimony of David O. McKay

15. “One of our most precious possessions is our families. . . . Home is the chief school of human virtues. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solitudes form the chief interests of human life. . . . No other success can compensate for failure in the home” (in Conference Report, Apr. 1964, 5; also quoting J. E. McCulloch, *Home: The Savior of Civilization* [1924], 42; paraphrasing altered).

16. “The seeds of a happy married life are sown [planted] in youth. Happiness does not begin at the [marriage] altar; it begins during the period of youth and courtship” (*Pathways to Happiness*, comp. Llewelyn R. McKay [1957], 49).

17. “The highest of all ideals are the teachings and particularly the life of Jesus of Nazareth, and that man is most truly great who is most Christlike.

18. “What you sincerely in your heart think of Christ will determine what you are, will largely determine what your acts will be” (in Conference Report, Apr. 1951, 93).

19. “A true Mormon home is one in which if Christ should chance to enter, he would be pleased to linger and to rest” (*Gospel Ideals* [1953], 169).

20. “When one puts businesses or pleasure, or the earning of additional income, above his home, he that moment starts on the downgrade to soul weakness. When the club becomes more attractive to any man than his home, it is time for him to confess in bitter shame that he has failed to measure up to the supreme opportunity of his life, and flunked in the final test of true manhood.

21. “The poorest shack in which love prevails over a united family is of far greater value to God and future humanity than any other riches. In such a home God can work miracles, and will work miracles. Pure hearts in a pure home are always in whispering distance of Heaven” (in “A Prophet’s Counsel,” *Church News*, Sept. 7, 1968, 4).

22. “It is possible to make home a bit of heaven; indeed, I picture heaven to be a continuation of the ideal home” (*Gospel Ideals*, 490).

23. Elder Gordon B. Hinckley, then a member of the Quorum of the Twelve Apostles, quoted the following counsel of President McKay: “A father can do no greater thing for his children than to let them feel that he loves their mother” (in Conference Report, Apr. 1971, 82; or *Ensign*, June 1971, 72).



24. “No parent can consistently teach faith in Christ who profanes the name of Deity. Profanity is never heard in the well-ordered home. Swearing is a vice that bespeaks a low standard of breeding. Blasphemous exclamations drive out all spirit of reverence” (*Gospel Ideals*, 420).

25. “God help us to be true to our responsibility, to our callings and especially to the responsibility we have of bringing the glad tidings of the Gospel to our friends and neighbours. It will change men’s lives and make women and children better than they have ever been before. That is the mission of the Gospel of Jesus Christ, to make evil-minded men good and to make good men better” (“Every Member a Missionary,” *Millennial Star*, Oct. 1961, 469).

26. Elder Robert L. Simpson, then an Assistant to the Quorum of the Twelve Apostles, speaking about avoiding idleness, gave the following quotation from President McKay: “The true measure of a man is how he spends his time when he doesn’t have to do anything” (in Conference Report, Oct. 1972, 146; or *Ensign*, Jan. 1973, 113).

27. President Marion G. Romney, who was a counselor in the First Presidency, spoke about hesitating to follow the Spirit while a youth in the mission field and losing the opportunity it would have brought: "The only thing that ever made me feel the Lord had forgiven me was when I heard President McKay say, 'I was inspired one time to do a certain thing when I was in the mission field, and I didn't do it.' He said, 'I have always been sorry since.' He said, 'Never fail to respond to the whisperings of the Spirit. Live so you can receive it, and then have the courage to do as it instructs'" (in Conference Report, Apr. 1975, 110; or *Ensign*, May 1975, 74).

28. "My testimony of the risen Lord is just as real as [Jesus's disciple] Thomas', who said to the resurrected Christ when he appeared to his disciples: 'My Lord and my God.'" (John 20:28.) I know that he lives. . . .

29. "I know that he will confer with his servants who seek him in humility and in righteousness. I know because I have heard his voice, and I have received his guidance in matters pertaining to his kingdom here on earth.

30. "I know that his Father, our Creator, lives. I know that they appeared to the Prophet Joseph Smith. . . . This knowledge is as real to me as that which occurs in our daily lives. When we lay our bodies down at night, we know—we have an assurance—that the sun will rise in the morning and shed its glory over all the earth. So near to me is the knowledge of Christ's existence and divinity of this restored Church" (in Conference Report, Apr. 1968, 9–10).



## Understanding the Reading



### *The Teachings and Testimony of David O. McKay*

**Compensate** (par. 15)—Make up for, take the place of

**Linger** (par. 19)—Stay

**Club** (par. 20)—Place to socialize

**Profanes** (par. 24)—Uses improperly, without respect

**Bespeaks** (par. 24)—Shows, demonstrates

**Breeding** (par. 24)—Parenting, upbringing

**Blasphemous exclamations** (par. 24)—Unholy words

**Confer with** (par. 29)—Speaks to

## Studying the Reading



Do two of the following activities (A–C) as you study "President David O. McKay."

### A Write an Essay

Study paragraphs 1–14. Write a brief essay about what you admire in President McKay's life and how his example can help you come unto Jesus Christ.

### B Draw a Map

1. Draw a simple world map, using the maps in your scriptures as a guide.
2. Color the areas of the world where President McKay visited and where the Church showed dramatic growth during his administration.
3. Put a star on the areas of the world where he organized stakes.
4. Put an X on the areas of the world where Church schools began during his presidency.
5. Put a T on the areas where temples were dedicated during his presidency.

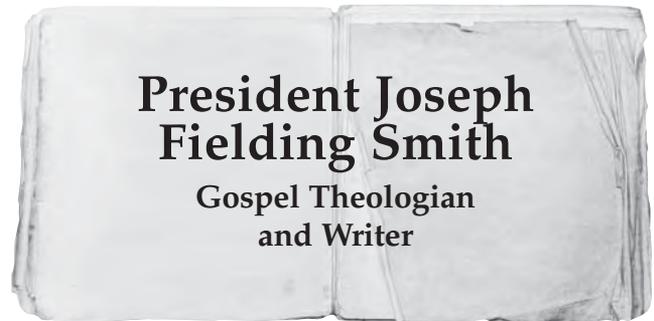
### C Decorate Your Home

Imagine being recently married in the temple and discussing with your spouse how you want to decorate your home.

1. In your notebook, draw a diagram of the floor plan of your home, showing the different rooms.
2. From your reading of "The Teachings and Testimony of David O. McKay," write the paragraph numbers of each of those statements in the room you think it would be most appropriate to display them. (Some statements are longer than one paragraph. You can put more than one statement in each room.)
3. Below your drawing, explain your choices. For example, President McKay's teaching in paragraph 19 could be hung by the front door to remind you that your home should be a place that Christ would be pleased to enter.

## President Joseph Fielding Smith

Gospel Theologian  
and Writer



*President Joseph Fielding Smith "was ordained to the apostleship April 7, 1910, by his father, President Joseph F. Smith, then the sixth President of the Church. . . ."*

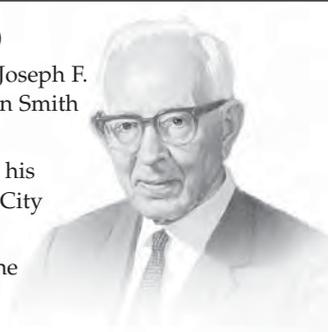
*"President Smith, a grandson of Hyrum Smith, . . . [was] the third person with the name Joseph Smith to be President of the Church. . . ."*

*"[He] made consistent contributions to the body of Church literature by his many writings on Church doctrine and Church history."*

*“He [was] a much beloved leader who, through a lifetime of devotion to the principles of the gospel, has been described by members of the Council of the Twelve as truly a just and righteous man” (“President Joseph Fielding Smith Becomes Tenth President of the Church,” Improvement Era, Feb. 1970, 3). As you read about the life and teachings of President Smith, look for evidence from his early life that might help explain why and how he became the kind of man he was.*

### HIS LIFE (1876–1972)

- |           |  |
|-----------|--|
| 1876      | Born on July 19 to Joseph F. and Julina Lambson Smith in Salt Lake City                  |
| 1884      | Age 8, baptized by his father in Salt Lake City on his birthday                          |
| 1893      | Age 16, attended the dedication of the Salt Lake Temple                                  |
| 1898      | Age 21, married Louie Emily Shurtliff  |
| 1899–1901 | Age 22–24, served a mission in England   |
| 1901      | Age 24, began working in the Church Historian’s office                                   |
| 1908      | Age 32, married Ethel Reynolds, after death of his first wife                            |
| 1910      | Age 33, ordained an Apostle by President Joseph F. Smith                                 |
| 1921–70   | Age 44–93, served as Church Historian  |
| 1938      | Age 61, married Jesse Evans, after death of his second wife                              |
| 1945–49   | Age 68–72, President of the Salt Lake Temple   |
| 1951      | Age 74, President of the Quorum of the Twelve Apostles                                   |
| 1970      | Age 93, sustained as President of the Church after the death of President David O. McKay |
| 1971      | Age 94, his third wife died  |
| 1972      | Age 95, died July 2 in Salt Lake City  |



### HIS PRESIDENCY (1970–72)

- |      |   |
|------|---|
| 1970 | First stake in Asia organized (in Japan)          |
| 1970 | First stake in Africa organized (in South Africa) |
| 1971 | First Church area conference held (in England)    |
| 1972 | Temples were dedicated in Ogden and Provo, Utah   |
| 1972 | Church membership was 3,218,908                   |

## The Life of President Joseph Fielding Smith

1. “When David O. McKay died, President Joseph Fielding Smith, then nearly 93 years of age, became President of the Church. He was the son of former Church President Joseph F. Smith.
2. “As a boy, Joseph Fielding Smith desired to learn the will of the Lord, which prompted him to read the Book of Mormon

twice before he was ten years old and to carry the scriptures with him when he walked. When the ball team missed him, they usually found him in the hayloft reading the scriptures. He later said, ‘From my earliest recollection, from the time I first could read, I have received more pleasure and greater satisfaction out of the study of the scriptures, and reading of the Lord Jesus Christ, and of the Prophet Joseph Smith, and the work that has been accomplished for the salvation of men, than from anything else in all the world’ [in Conference Report, Apr. 1930, 91].



3. “This early study laid the foundation for an extensive knowledge of the scriptures and Church history, which he drew upon in sermons and in the writing of almost two dozen books and scores of important articles on doctrinal subjects.

4. “During his administration, the first stakes were organized in Asia (Tokyo, Japan) and in Africa (Johannesburg, South Africa). With the growth in Church membership, President Smith and his Counselors began the practice of holding area conferences throughout the world to train local leaders and allow members to meet General Authorities. The first such conference was held in Manchester, England. In order to better serve people throughout the world, health care missionaries were called to teach basic health principles and sanitation. Soon more than 200 health missionaries were serving in many countries.

5. “Since 1912, the Church had sponsored seminary classes in buildings adjacent to high schools in the western United States. In the 1920s, institutes of religion were begun at colleges and universities attended by large numbers of Latter-day Saints. In the early 1950s, early morning seminary classes were started in the Los Angeles, California, area, and soon more than 1,800 students were attending. Nonmember observers were surprised that 15- to 18-year-old Latter-day Saint youth would arise at 5:30 A.M. five days a week to attend religious study classes. In the early 1970s, the home study seminary program was introduced so that Latter-day Saint students throughout the world could receive religious instruction. During President Smith’s administration, seminary and institute enrollment grew dramatically.

6. “In President Smith’s last public address, given at the April 1972 general conference, he said: ‘There is no cure for the ills of the world except the gospel of the Lord Jesus Christ. Our hope for peace, for temporal and spiritual prosperity, and for an eventual inheritance in the kingdom of God is found only in and through the restored gospel. There is no work that any of us can engage in that is as important as preaching the gospel and building up the Church and kingdom of God on earth’ [in Conference Report, Apr. 1972, 13; or *Ensign*, July 1972, 27].

7. “After serving as Church President for two and one-half years, Joseph Fielding Smith passed quietly away in the home of his daughter. He had reached the age of 95 and had served the Lord valiantly throughout his life” (*Our Heritage*, 121–23).



The first area conference of the Church was held in England in August 1971 under the direction of President Joseph Fielding Smith. Elder Howard W. Hunter is at the podium.

## Understanding the Reading



### The Life of President Joseph Fielding Smith

<b>Recollection</b> (par. 2)—Memory	<b>Adjacent</b> (par. 5)—Next
<b>An extensive</b> (par. 3)—A wide-ranging, a broad	<b>Inheritance</b> (par. 6)—Dwelling place, reward
<b>Administration</b> (par. 4)—Presidency	<b>Engage in</b> (par. 6)—Be involved with
<b>Sanitation</b> (par. 4)—Cleanliness	

## The Teachings and Testimony of Joseph Fielding Smith



8. "Procrastination, as it may be applied to gospel principles, is the thief of eternal life, which is life in the presence of the Father and the Son. There are many among us, even members of the Church, who feel that there is no need for haste in the observance of gospel principles and the keeping of the commandments" (in Conference Report, April 1969, 121).

9. "If you want salvation in the fullest, that is exaltation in the kingdom of God, so that you may become his sons and his daughters, you have got to go into the temple of the Lord and receive these holy ordinances which belong to that house, which cannot be had elsewhere. No man shall receive the fulness of eternity, of exaltation, alone; no woman shall receive that blessing alone; but man and wife, when they receive the sealing power in the temple of the Lord, if they thereafter keep all the commandments, shall pass on to exaltation, and shall continue and become like the Lord. And that is the destiny of men; that is what the Lord desires for his children" (*Doctrines of Salvation*, 2:44).

10. "It makes no difference what is written or what anyone has said, if what has been said is in conflict with what the Lord has revealed, we can set it aside. My words, and the teachings of any other member of the Church, high or low, if they do not square with the revelations, we need not accept them. Let us have this

matter clear. We have accepted the four standard works as the measuring yardsticks, or balances, by which we measure every man's doctrine" (*Doctrines of Salvation*, 3:203).

11. "It seems to me that any member of this Church would never be satisfied until he or she had read the Book of Mormon time and time again, and thoroughly considered it so that he or she could bear witness that it is in very deed a record with the inspiration of the Almighty upon it, and that its history is true. . . .

12. ". . . No member of this Church can stand approved in the presence of God who has not seriously and carefully read the Book of Mormon" (in Conference Report, Oct. 1961, 18).



13. "I wish to bear testimony to the restoration of the gospel, to the mission of our Redeemer, to the call of the Prophet Joseph Smith and the establishment of this work in the dispensation in which we live, known as the Dispensation of the Fulness of Times. I know absolutely that Jesus Christ is the only Begotten Son of

God, the Redeemer of the world, the Savior of men insofar as they will repent of their sins and accept the gospel. Through his death he redeemed all men and took upon him that sacrifice which would relieve us of our sins that we may not answer for them if we will accept him and be true and faithful to his teachings" (in Conference Report, Apr. 1956, 58).

## Understanding the Reading



### The Teachings and Testimony of Joseph Fielding Smith

<b>Procrastination</b> (par. 8)—Intentionally waiting to do something that should be done	<b>Exaltation</b> (par. 9)—Godhood
<b>Haste</b> (par. 8)—Hurry, urgency	<b>Square</b> (par. 10)—Agree

### Paragraph 13—What Is the "Dispensation of the Fulness of Times"?

President Spencer W. Kimball taught: "During the span of ages there have been periods of time when the Lord has gathered his people together and established the gospel and certain of the ordinances of salvation among them. These we call gospel dispensations" ("*The Things of Eternity—Stand We in Jeopardy?*" *Ensign*, Jan. 1977, 3). We live in the "dispensation of the fulness of times" (Ephesians 1:10), or the last dispensation before the Second Coming of Jesus Christ.

## Studying the Reading



Do activity A and activity B or C as you study "President Joseph Fielding Smith."

### A Find the Cure

1. If you were a doctor, what is a disease you think would be the most difficult to treat? Why?

2. Review paragraphs 2–3 and 5–6 and do the following:
  - a. List some of the spiritual “diseases” of the world.
  - b. What “prescriptions” did President Joseph Fielding Smith offer to help cure these ills?
  - c. How did President Smith avoid spiritual ills when he was young?
  - d. How has seminary provided opportunities to have this “cure” in your life?

### **B Stop the Thief**

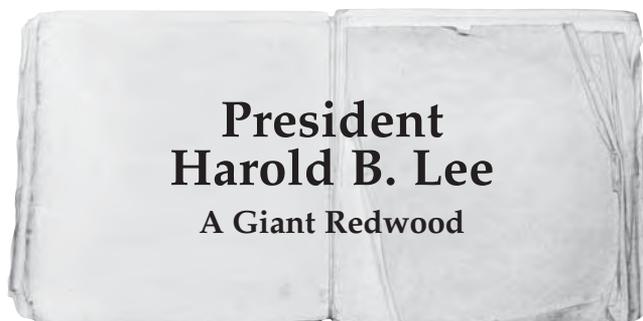
Have you ever had something valuable stolen? How did you feel about it?

1. Review paragraph 8 and answer the following questions:
  - a. What valuable possession can be stolen from us?
  - b. How is it stolen?
  - c. Who is the thief?
2. Review paragraphs 11–12 and do the following:
  - a. Find a scripture in the Book of Mormon that warns against procrastination and one that talks about eternal life.
  - b. Write what you can do to “stand approved in the presence of God.”

### **C Write a Journal Entry**

Review paragraph 9 and write a journal entry as if you were recently married in the temple. For your entry, think about and include answers to the following questions:

1. What temple would you like to be sealed in?
2. Based on President Smith’s teachings, why is being sealed in the temple important to you?
3. Who do you want to be there? Why?
4. How might consistently worshiping in the temple help you become more like the Lord?



*In an address at the funeral of President Harold B. Lee, President Spencer W. Kimball described President Lee as “one of God’s most noble, powerful, committed, and foreordained giant redwoods” (in L. Brent Goates, Harold B. Lee: Prophet and Seer [1985], 595). On another occasion, President Kimball described President Lee as “tried and true, educated in the program [of the Church], spiritual, and above all, called of the Lord. . . . We have seen this man, already trained and spiritual, grow and magnify his calling. As we see him make*

*pronouncements and decisions, we recognize in them all the voice of the shepherd, the leader of men, a prophet of the Lord, the mantle bearer” (Teachings of Spencer W. Kimball, 467). As you study the life and teachings of President Lee, notice the simple personal belief that characterized his life and that he believed would bless the world.*

### **HIS LIFE (1899–1973)**

- |                |   |   |
|----------------|---|---|
| <b>1899</b>    | Born on March 28 to Samuel and Louisa Bingham Lee in Clifton, Idaho   |  |
| <b>1907</b>    | Age 8, baptized on Sunday, June 9, in Bybee Pond  |   |
| <b>1916</b>    | Age 17, began working as a schoolteacher in Idaho   |   |
| <b>1920–22</b> | Age 21–23, served a mission in the western United States  |   |
| <b>1923</b>    | Age 24, married Fern Tanner   |   |
| <b>1932</b>    | Age 33, became a leader in the Salt Lake City government  |   |
| <b>1935</b>    | Age 36, called to organize the Church welfare program   |   |
| <b>1941</b>    | Age 42, ordained an Apostle by President Heber J. Grant   |   |
| <b>1961</b>    | Age 62, named chairman of Church Correlation, which was organized by the First Presidency and the Quorum of the Twelve Apostles |   |
| <b>1963</b>    | Age 64, married Freda Jensen, after the death of his first wife   |   |
| <b>1970</b>    | Age 70, sustained as President of the Quorum of the Twelve Apostles   |   |
| <b>1970–72</b> | Age 71–73, First Counselor to President Joseph Fielding Smith   |   |
| <b>1972</b>    | Age 73, sustained as President of the Church  |   |
| <b>1973</b>    | Age 74, died December 26 in Salt Lake City  |   |

### **HIS PRESIDENCY (1972–73)**

- |             |   |
|-------------|---|
| <b>1972</b> | New young adult organization for single adults  |
| <b>1973</b> | Church health services, social services, and welfare organized together; agricultural missionaries sent to different parts of the world to help people improve their farming methods; Church membership was 3,306,658 |

### **The Life of President Harold B. Lee**

1. “On the day after President Joseph Fielding Smith died, the family of President Harold B. Lee, the senior member of the Quorum of the Twelve, gathered for a home evening. One family member asked what they could do that would help President Lee the most. ‘Be true to the faith; just live the gospel as I have taught you,’ he answered. That message applies to all Church members. In his first press conference as Church President, Harold B. Lee declared: ‘Keep the commandments of God. Therein will be the salvation of individuals and nations during these troublesome times’ [in Francis M. Gibbons, *Harold B. Lee: Man of Vision, Prophet of God* [1993], 459].

2. “When Harold B. Lee became Church President on 7 July 1972, he was 73 years old, the youngest Apostle to become President since Heber J. Grant. He had played a major role in Church administration since 1935, when he was called to direct the Church welfare program. He had also played a major role in the review of the Church’s programs and curriculum materials that led to the simplification and correlation of Church programs. He was a man of deep spirituality who was quick to respond to the impressions he received from heaven.

3. “President Lee and his Counselors presided over the second area conference, held in Mexico City. Church members assembled at this conference were the first Latter-day Saints to sustain the new First Presidency. President Lee explained that the meetings were held in Mexico City to ‘give recognition and to commend the wonderful labors of the many who . . . have been instrumental in bringing about the tremendous growth of the Church.’



4. “When the Saints in Mexico and Central America learned that an area conference would be held in Mexico City, many began making plans to attend. One sister went door-to-door asking for laundry. For five months she saved the pesos earned from scrubbing her neighbors’ clothes and was able to travel to the conference and attend all the sessions. Many Saints willingly fasted during the days of the conference because they did not have money to buy food after working and saving to attend the meetings. Those who made sacrifices were rewarded with great spiritual strength. One member declared that the conference was ‘the most beautiful experience of my life!’ Another told a reporter, ‘It will take many years for us to forget the love that we have felt here these days.’ [See Jay M. Todd, “The Remarkable Mexico City Area Conference,” *Ensign*, Nov. 1972, 89, 93, 95.]

5. “During his administration, President Lee visited the Holy Land, the first Church President in this dispensation to do so. He also announced that smaller temples would now be constructed and would eventually dot the world.

6. “On the day after Christmas in 1973, after having served as Church President for only 18 months, President Lee died. A spiritual giant had returned to his eternal home” (*Our Heritage*, 123–24).

**Instrumental** (par. 3)—Very helpful

**Pesos** (par. 4)—In Mexico the peso is a unit of money equal to 100 centavos, the basic unit of money in Mexico

**This dispensation** (par. 5)—Last period of time before the Second Coming of Jesus Christ

## The Teachings and Testimony of Harold B. Lee



7. When Harold B. Lee was a small boy, he saw through a fence into a neighbor’s yard some broken-down buildings and imagined exploring them. As he climbed through the fence, a voice said to him, “Harold, don’t go over there.” He later explained: “I looked in every direction to see where the speaker was. I wondered if it was my father, but he couldn’t see me. There was no

one in sight. I realized that someone was warning me of an unseen danger. . . . From that time on, I accepted without question the fact that there were processes not known to man by which we can hear voices from the unseen world, by which we can have brought to us the visions of eternity” (“The Way to Eternal Life,” *Ensign*, Nov. 1971, 17).

8. “I have learned something of what the Spirit has taught, and I know now that the place of safety in this world is not in any given place; it doesn’t make so much difference where we live; but the all-important thing is how we live, and I have found that security can come to Israel [Church members] only when they keep the commandments, when they live so that they can enjoy the companionship, the direction, the comfort, and the guidance of the Holy Spirit of the Lord, when they are willing to listen to these men whom God has set here to preside as His mouthpieces, and when we obey the counsels of the Church” (in Conference Report, Apr. 1943, 129).

9. “The heaviest burden that one has to bear in this life is the burden of sin” (in Conference Report, Apr. 1973, 177; or *Ensign*, July 1973, 122).

10. “The more I see of life, the more I am convinced that we must impress you young people with the awfulness of sin rather than to content ourselves with merely teaching the way of repentance. I wish that someone could warn you of the night of hell that follows the committing of a moral sin” (*Youth and the Church* [1945], 90).

11. Elder Henry D. Taylor, who was a member of the Seventy, quoted President Lee on the importance of scripture study: “If we’re not reading the scriptures daily, our testimonies are growing thinner, our spirituality isn’t increasing in depth” (in Conference Report, Oct. 1976, 89; or *Ensign*, Nov. 1976, 62).

12. “Testimony isn’t something you have today, and you are going to have always. A testimony is fragile. It is as hard to hold as a moonbeam. It is something you have to recapture every day of your life” (in “President Harold B. Lee Directs Church; Led by the Spirit,” *Church News*, July 15, 1972, 4).

## Understanding the Reading



### The Life of President Harold B. Lee

**Curriculum** (par. 2)—Teaching, courses of instruction

**Correlation** (par. 2)—A unifying relationship

13. "All that we teach in this Church ought to be couched in the scriptures. It ought to be found in the scriptures. We ought to choose our texts from the scriptures. If we want to measure truth, we should measure it by the four standard works, regardless of who writes it. If it is not in the standard works, we may well assume that it is speculation, man's own personal opinion; and if it contradicts what is in the scriptures, it is not true. This is the standard by which we measure all truth" ("Using the Scriptures in Our Church Assignments," *Improvement Era*, Jan. 1969, 13).

14. "In addition to what the scriptures have told us, we have what the prophets today are telling us here and now" (*Teachings of Harold B. Lee*, 471).

15. "If you want to know what the Lord would have the Saints know and to have his guidance and direction for the next six months, get a copy of the proceedings of [general] conference, and you will have the latest word of the Lord as far as the Saints are concerned. And [also] all others who are not of us, but who believe what has been said has been 'the mind of the Lord, the will of the Lord, and the voice of the Lord, and the power of God unto salvation.' (See D&C 68:4.)" (in Conference Report, Oct. 1973, 168; or *Ensign*, Jan. 1974, 128).



16. "I want to bear my sacred witness that because I know of the divinity of this work, I know that it will prevail; and that though there may be enemies within and without the Church who would seek to undermine and would seek to find fault and try to undermine the influence of the Church in the world, this church will be borne off triumphantly and will stand

through the test of time when all the man-made efforts and weapons forged against the Lord's word will fall by the wayside. I know that our Lord and Master Jesus Christ is the head of this church; that he has daily communion through agencies known to him, not only to the leaders of the Church in high positions, but also to individual members as they keep the commandments of God" (in Conference Report, Apr. 1973, 10; or *Ensign*, July 1973, 6).

## Understanding the Reading



### *The Teachings and Testimony of Harold B. Lee*

**Processes** (par. 7)—Ways, methods

**Mouthpieces** (par. 8)—Spokespersons

**Content ourselves** (par. 10)—Be satisfied

**Fragile** (par. 12)—Delicate, easily damaged or lost

**Couched in** (par. 13)—Taught by using, contained in

**Contradicts** (par. 13)—

Opposes, is contrary to

**Undermine** (par. 16)—Weaken, destroy

**Be borne off** (par. 16)—Achieve the victory

**Forged** (par. 16)—Made

**Communion** (par. 16)—Communication

**Agencies** (par. 16)—Ways

## Studying the Reading



Do activity A and activity B or C as you study "President Harold B. Lee."

### A Look for Evidence

- Review paragraph 1 and look for the counsel President Harold B. Lee gave his family and Church members that would help them through troubled times.
- Review paragraph 4 and list evidence that the Saints in Mexico and Central America lived according to each of the following teachings of President Lee:
  - "Be true to the faith."
  - "Keep the commandments of God."
- Imagine you are an attorney. Write a brief paragraph showing what you would say to defend the faithfulness of the Saints in Mexico and Central America.

### B Help a Friend

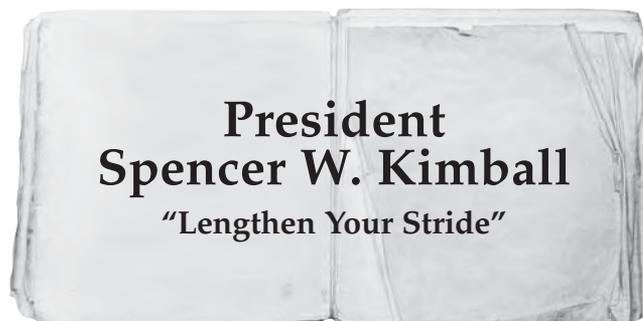
Suppose you are worried about a friend whose recent decisions seem to be leading him or her toward unseen dangers. Review paragraphs 7–10 and list what you could say to help your friend. Include answers to the following questions:

- What unseen dangers exist that could bring us a heavy burden? (see par. 9–10).
- What helped young Harold B. Lee stay away from an unseen danger? (see par. 7).
- What can we do to have the safety and security that the Holy Spirit provides? (see par. 8).

### C Make a Poster

Imagine you are on a committee planning a stake or district youth conference. Your assignment is to advertise the conference theme. Review paragraphs 11–15 and design a poster that includes the following:

- A theme based on what President Lee taught in those paragraphs.
- One sentence or phrase President Lee said that summarizes the theme.
- One or two pictures that represent what President Lee taught and help illustrate the theme.
- Ways this theme can help young people find strength in their lives.



*Speaking of President Spencer W. Kimball, President Gordon B. Hinckley, then a counselor in the First Presidency, said: "What a magnificent example he has been for all of us. He has given impetus [encouragement to progress] to this work in a remarkable way. The whole Church has quickened*

its pace and lengthened its stride in response to his clarion [clear] call. He has been a prophet to us, a prophet whose vision and revelation have reached out to the people of the entire earth, regardless of nation, or color, or station in life, freely offering the matchless blessings of the gospel of Jesus Christ to all who will accept" (in Conference Report, Apr. 1983, 3–4; or *Ensign*, May 1983, 5). As you consider President Kimball's life, look for evidence of his "vision and revelation" that still influence the Church today.

### HIS LIFE (1895–1985)

- |         |   |
|---------|---|
| 1895    | Born March 28 in Salt Lake City to Andrew and Olive Woolley Kimball                     |
| 1903    | Age 8, baptized on his birthday by his father   |
| 1916    | Age 11, his mother died   |
| 1914–16 | Age 19–21, served a mission in the central United States                                |
| 1917    | Age 22, married Camilla Eyring on November 16   |
| 1943    | Age 48, ordained an Apostle by President Heber J. Grant                                 |
| 1946    | Age 51, assigned to work with the American Indians                                      |
| 1964–67 | Age 69–72, supervised missionary work in South America                                  |
| 1972    | Age 77, sustained as President of the Quorum of the Twelve Apostles                     |
| 1973    | Age 78, sustained as President of the Church after the death of President Harold B. Lee |
| 1985    | Age 90, died November 5 in Salt Lake City   |



### HIS PRESIDENCY (1973–85)

- |         |  |
|---------|--|
| 1974–85 | Twenty-one temples were dedicated throughout the world   |
| 1976    | Revelations given to the Prophet Joseph Smith and President Joseph F. Smith were added to the scriptures (see D&C 137–38); the First Quorum of the Seventy was reorganized                               |
| 1978    | Received revelation on the priesthood (see Official Declaration 2)   |
| 1979    | Dedicated the Orson Hyde Memorial Gardens, built in Jerusalem, Israel; the 1,000th stake of the Church was organized; publication of the King James Version of the Bible with additional scripture helps |
| 1981    | Publication of the new edition of the triple combination with additional study helps   |
| 1982    | "Another Testament of Jesus Christ" was added as a subtitle to the Book of Mormon  |
| 1984    | Area Presidencies were first called; 5,641,054 members of the Church   |

President of the Church after President Lee died. Most of his vocal cords had been removed because of cancer, and he spoke in a quiet, husky voice that Latter-day Saints came to love. Known for his humility, his commitment, his ability to work, and his personal slogan, 'Do It,' President Kimball thrust in his sickle with all his might. . . .



2. "President Kimball showed the leaders 'how the Church was not fully living in the faithfulness that the Lord expects of His people, and that, to a certain degree, we had settled into a spirit of complacency and satisfaction with things as they were. It was at that moment that he sounded the now famous slogan, "We must lengthen our stride." ' He admonished his audience to increase their commitment to proclaiming the gospel to the nations of the earth. He also called for a large increase in the number of missionaries

who could serve in their own countries. At the conclusion of the sermon, President Ezra Taft Benson declared, 'Truly, there is a prophet in Israel.' [See W. Grant Bangerter, in Conference Report, Oct. 1977, 38–39; or *Ensign*, Nov. 1977, 26–27.]

3. "Under President Kimball's dynamic leadership, many more members served full-time missions, and the Church moved forward throughout the world. In August 1977, President Kimball traveled to Warsaw, where he dedicated the land of Poland and blessed its people that the work of the Lord might go forward. Missionary training centers were established in Brazil, Chile, Mexico, New Zealand, and Japan. In June 1978 he announced a revelation from God that was to have a tremendous effect on missionary work worldwide. For many years the priesthood had been denied to persons of African descent, but now priesthood and temple blessings would be granted to all worthy male members. . . .

4. "For many months before the June 1978 revelation, President Kimball discussed with his Counselors and the Twelve Apostles the denial of priesthood authority to persons of African descent. Church leaders were reluctant to open missions in areas of the world where the full blessings of the gospel could not be conferred upon worthy Church members. In an area conference in South Africa, President Kimball declared: 'I prayed with much fervency. I knew that something was before us that was extremely important to many of the children of God. I knew that we could receive the revelations of the Lord only by being worthy and ready for them and ready to accept them and put them into place. Day after day I went alone and with great solemnity and seriousness in the upper rooms of the temple, and there I offered my soul and offered my efforts to go forward with the program. I wanted to do what he wanted. I talked about it to him and said, "Lord, I want only what is right" ' [*Teachings of Spencer W. Kimball*, 451].

5. "In a special meeting in the temple with his Counselors and the Quorum of the Twelve Apostles, President Kimball asked that they all freely express their views about giving the priesthood to black males. Then they prayed around the altar with President Kimball as voice. Elder Bruce R. McConkie, who was there, later said, 'On this occasion, because of the importuning and the faith, and because the hour and the time had arrived, the Lord in his providences poured out the Holy Ghost upon the First Presidency and the Twelve in a miraculous and marvelous manner, beyond anything that any then present had ever experienced' ["All Are Alike unto God," *Charge to Religious Educators*, 2nd ed. (1981), 153]. It was made clear to the

## The Life of President Spencer W. Kimball

1. "A man who knew much about pain and suffering, Spencer W. Kimball, the senior member of the Twelve, was sustained as

leaders of the Church that the time had come for all worthy men to receive the full blessings of the priesthood.

6. "The First Presidency sent a letter dated 8 June 1978 to priesthood leaders, explaining that the Lord had revealed that 'all worthy male members of the Church may be ordained to the priesthood without regard for race or color.' On 30 September 1978, the Saints in general conference voted unanimously to support the action of their leaders. This letter is now found in the Doctrine and Covenants as Official Declaration 2. . . .

7. "During President Kimball's administration, the First Quorum of the Seventy was reorganized, the three-hour consolidated Sunday meeting schedule was put into place, and temples were built at a rapid pace. In 1982, 22 temples throughout the world were either in the planning stages or under construction, by far the most in the Church's history to that time. Also, President Kimball established a demanding travel schedule that took him to many countries to hold area conferences. At these meetings, he ignored his own needs and scheduled every possible opportunity to meet with and strengthen and bless the local Saints.

8. "In many countries, Church members yearned to receive the sacred ordinances of salvation offered in temples. Among these was a Latter-day Saint from Sweden who served many missions and labored in the mission presidency. When he died, he left a substantial part of his property to the Swedish temple fund, long before the Church announced that a temple would be constructed in that country. When President Kimball announced the temple, this man's contribution had accrued interest and become a large sum. Soon after the temple's dedication, this faithful brother, who was endowed while he lived, was sealed to his parents in the very temple his money had helped to build.



During President Kimball's administration, temples were built in increasing numbers throughout the world. The Frankfurt Germany Temple is one of the many temples that now bless the lives of Church members and their ancestors.

9. "A father and mother in Singapore determined to take their family to the temple to be sealed and receive their temple

blessings. They sacrificed many things to raise the necessary funds and were finally able to make the trip and attend the temple. They stayed in the home of the missionary who had taught them years earlier. While visiting a grocery store, this sister became separated from her husband and the missionary. When they found her, she was holding a bottle of shampoo and weeping. She explained that one of the sacrifices she had made in order to attend the temple was to go without shampoo, which she had not used for seven years. Her sacrifices, while difficult to make, now seemed small, for she knew that her family was eternally bound together by the ordinances of the house of the Lord.

10. "Another major development during President Kimball's administration occurred in 1979 when the Church published a new English-language edition of the King James Bible. The text was unchanged, but footnotes were added that cross-referenced the Bible with the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. A large Topical Guide and Bible Dictionary provided insights unique to modern-day scriptures. This edition had new headings for all chapters and also included excerpts from Joseph Smith's inspired revisions of the King James Bible.

11. "In 1981 new editions of the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price were also published. These included the new system of footnotes, new chapter and section headings, maps, and an index. At about this time, the Church also began to place increased emphasis on translating the latter-day scriptures into many other languages. . . .



12. "An incident that was typical of his concern for all people occurred in a crowded airport where a young mother, stranded by bad weather, stood in line after line with her two-year-old daughter, trying to get a flight to her destination. She was two months pregnant and under doctor's orders not to carry her young child, who was exhausted and hungry. No one offered to help, although several

people made critical comments about her crying child. Then, the woman later reported:

13. "Someone came towards us and with a kindly smile said, 'Is there something I could do to help you?' With a grateful sigh I accepted his offer. He lifted my sobbing little daughter from the cold floor and lovingly held her to him while he patted her gently on the back. He asked if she could chew a piece of gum. When she was settled down, he carried her with him and said something kindly to the others in the line ahead of me, about how I needed their help. They seemed to agree and then he went up to the ticket counter [at the front of the line] and made arrangements with the clerk for me to be put on a flight leaving shortly. He walked with us to a bench, where we chatted a moment, until he was assured that I would be fine. He went on his way. About a week later I saw a picture of Apostle Spencer W. Kimball and recognized him as the stranger in the airport' [in *Spencer W. Kimball*, ed. Edward L. Kimball and Andrew Kimball Jr. (1977), 334].

14. "For some months before his death, President Kimball suffered with severe health problems, but he was always an example of patience, long-suffering, and diligence in the face of trial. He died

on 5 November 1985, after serving as President of the Church for 12 years" (*Our Heritage*, 124–29, 131).

## Understanding the Reading



### *The Life of President Spencer W. Kimball*

<b>Thrust in his sickle</b> (par. 1)— Did the Lord's work, worked hard	<b>Importuning</b> (par. 5)— Pleading
<b>Complacency</b> (par. 2)— Contentment, feeling secure	<b>Providences</b> (par. 5)—Great goodness
<b>Dynamic</b> (par. 3)—Energetic	<b>Administration</b> (par. 7)— Presidency
<b>Conferred upon</b> (par. 4)— Given to	<b>Consolidated</b> (par. 7)—Unified
<b>Fervency</b> (par. 4)—Energy and desire	<b>Yearned</b> (par. 8)—Longed, greatly desired
<b>Solemnity</b> (par. 4)—Soberness	<b>Accrued</b> (par. 8)—Increased because of

## The Teachings and Testimony of Spencer W. Kimball

15. "The question is asked: Should every young man fill a mission? And the answer of the Church is yes, and the answer of the Lord is yes. Enlarging this answer we say: Certainly every male member of the Church *should* fill a mission, like he *should* pay his tithing, like he *should* attend his meetings, like he *should* keep his life clean and free from the ugliness of the world and plan a celestial marriage in the temple of the Lord" (in Conference Report, Apr. 1974, 125; or *Ensign*, May 1974, 87).



16. "I am convinced that each of us, at some time in our lives, must discover the scriptures for ourselves—and not just discover them once, but rediscover them again and again" ("How Rare a Possession—the Scriptures!" *Ensign*, Sept. 1976, 4).

17. "I find that when I get casual in my relationships with divinity and when it seems that no divine ear is listening and no divine voice is speaking, that I am far, far away. If I immerse myself in the scriptures the distance narrows and the spirituality returns" (*Teachings of Spencer W. Kimball*, 135).

18. "Being human, we would expel from our lives physical pain and mental anguish and assure ourselves of continual ease and comfort, but if we were to close the doors upon sorrow and distress, we might be excluding our greatest friends and benefactors. Suffering can make saints of people as they learn patience, long-suffering, and self-mastery" (*Faith Precedes the Miracle*, 98).

19. "God does notice us, and he watches over us. But it is usually through another person that he meets our needs. Therefore, it is vital that we serve each other in the kingdom" ("Small Acts of Service," *Ensign*, Dec. 1974, 5).

20. Elder Gordon B. Hinckley, then a member of the Quorum of the Twelve Apostles, spoke of an occasion when he tried to slow down President Kimball. President Kimball told him: "My life is

like my shoes—to be worn out in service" ("He Is at Peace," *Ensign*, Dec. 1985, 41).

21. "The Sabbath is a holy day in which to do worthy and holy things. Abstinence from work and recreation is important but insufficient. The Sabbath calls for constructive thoughts and acts, and if one merely lounges about doing nothing on the Sabbath, he is breaking it. To observe it, one will be on his knees in prayer, preparing lessons, studying the gospel, meditating, visiting the ill and distressed, sleeping, reading wholesome material, and attending all the meetings of that day to which he is expected. To fail to do these proper things is a transgression" (*Miracle of Forgiveness*, 96–97).

22. "To the testimonies of these mighty men and apostles of old—our brethren in the ministry of the same Master—I add my own testimony. I know that Jesus Christ is the Son of the living God and that he was crucified for the sins of the world.



23. "He is my friend, my Savior, my Lord, my God.

24. "With all my heart I pray that the Saints may keep his commandments, have his Spirit, and gain an eternal inheritance with him in celestial glory" (in Conference Report, Oct. 1978, 110; or *Ensign*, Nov. 1978, 73).



25. "I know that God lives. I know that Jesus Christ lives," said John Taylor, my predecessor, 'for I have seen him.' I bear this testimony to you brethren in the name of Jesus Christ. Amen" (in Conference Report, Apr. 1978, 72; or *Ensign*, May 1978, 48).

## Understanding the Reading



### *The Teachings and Testimony of Spencer W. Kimball*

<b>Divinity</b> (par. 17)—God	<b>Abstinence from</b> (par. 21)— Not doing, avoiding
<b>Expel</b> (par. 18)—Throw out	<b>Insufficient</b> (par. 21)—Not enough
<b>Anguish</b> (par. 18)—Torment, suffering	<b>Inheritance</b> (par. 24)— Dwelling place, reward
<b>Benefactors</b> (par. 18)—Those who help us	

## Studying the Reading

Do activity A and two of the other activities (B–D) as you study “President Spencer W. Kimball.”

### **A** Make a List

1. Read paragraphs 1–2 and identify two slogans that President Kimball used.
2. Review paragraphs 7–9 and list examples of how President Kimball and other Saints fulfilled these slogans.
3. Read paragraphs 15 and 21 and list ways President Kimball taught the Saints to fulfill these slogans.
4. List what you can do to make these slogans part of your life.

### **B** Write a Newspaper Article

Imagine you are a reporter for your local newspaper. Review paragraphs 10–11, 16–17 as if you were interviewing President Kimball and write an article about the new LDS edition of the scriptures. Answer the following questions as part of the interview:



1. “Why are the scriptures so important to you?”
2. “What unique features will the LDS edition of the scriptures provide for your members?”
3. “In what ways might the LDS scriptures help and bless Latter-day Saints?”

### **C** Draw a Picture

1. Read paragraph 20. What did President Kimball compare his life to?
2. Draw a picture that represents President Kimball’s statement about his life of service.
3. Review paragraphs 12–14 and write a brief paragraph that describes President Kimball’s teachings on service.

### **D** Give an Explanation

1. Review paragraphs 22–24 and write in your notebook the sentence that describes what Jesus Christ meant to President Kimball.
2. Give an example from your life and list a scripture reference that explains how Jesus Christ is each of the following to you:
  - a. Friend
  - b. Savior
  - c. Lord
  - d. God

## Official Declaration 2

### Every Worthy Man Can Hold the Priesthood



*One principle that sets Latter-day Saints apart from every other religion is that we believe in modern revelation. Without it: What would we know about the Godhead? How would we know who was to be the President of the Church or the bishop of a ward? As the Book of Mormon prophet Jacob taught, “No man knoweth of [God’s] ways save it be revealed unto him; wherefore, . . . despise not the revelations of God” (Jacob 4:8). As you study Official Declaration 2, ponder the great blessing that this important revelation is to Church members throughout the world.*

## Understanding the Scriptures

### Official Declaration 2

<b>Advise</b> (par. 2)—Tell, inform	<b>Supplicating</b> (par. 5)—Pleading with
<b>Extended meditation</b> (par. 2)—A long period of serious pondering	<b>Regard for</b> (par. 6)—Attention to, considering
<b>Unanimously</b> (par. 2)—All in agreement	<b>Insure</b> (par. 6)—Make certain
<b>Subsequently</b> (par. 2)—Later	<b>Hearken</b> (par. 7)—Listen to and obey
<b>Expansion</b> (par. 4)—Growth and spread	<b>Constituent assembly</b> (par. 8)—Gathering of Saints at a general conference of the Church
<b>Affords</b> (par. 4)—Provides	<b>Signify</b> (par. 8)—Show
<b>Preceded</b> (par. 5)—Served before	

### Official Declaration 2 (par. 8)—“The Word and Will of the Lord”



The Lord revealed through the Prophet Joseph Smith that the words spoken by those sustained as prophets, seers, and revelators, “when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord” (D&C 68:4). On another occasion, the Lord promised Church members that as they obey the inspired

counsel of the prophets that “the gates of hell shall not prevail against [them]; yea, and the Lord God will disperse the powers of darkness from before [them]” (D&C 21:6).

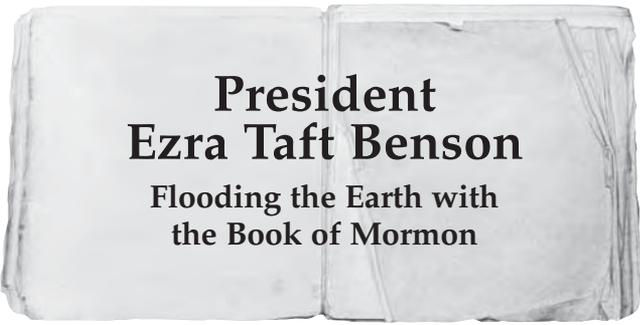
## Studying the Scriptures

Do activity A as you study Official Declaration 2.

### A Write a Letter to the Editor

Elder David B. Haight, a member of the Quorum of the Twelve Apostles, said that soon after the announcement on the priesthood was made to the press, he was in an airport in Chicago, Illinois: “I noticed an edition of the *Chicago Tribune* on the newsstand. The headline in the paper said, ‘Mormons Give Blacks Priesthood.’ And the subheading said, ‘President Kimball Claims to Have Received a Revelation.’ I bought a copy of the newspaper. I stared at one word in that subheading—*claims*. It stood out to me just like it was in red neon. As I walked along the hallway to make my plane connection, I thought, *Here I am now in Chicago walking through this busy airport, yet I was a witness to this revelation. I was there. I witnessed it. I felt that heavenly influence. I was part of it.* . . . Little did the editor of that newspaper realize the truth of that revelation. . . . Little did he know, or the printer, or the man who put the ink on the press, or the one who delivered the newspaper—little did any of them know that it was truly a revelation from God. Little did they know what I knew because I was a witness to it” (in Conference Report, Apr. 1996, 31; or *Ensign*, May 1996, 23).

Imagine you lived in Chicago, Illinois, in June 1978, and read the newspaper headline Elder Haight referred to. Review paragraphs 3–6 in “The Life of President Spencer W. Kimball” (pp. 208–9) and paragraphs 3–8 of Official Declaration 2. Then write a letter to the editor of the *Chicago Tribune*, giving evidence and reasons why you believe the revelation was more than just a “claim.”



## President Ezra Taft Benson Flooding the Earth with the Book of Mormon

*Before writing his biography, Sheri L. Dew researched the life of President Ezra Taft Benson. After finishing that project she concluded: “It is a humbling experience to carefully examine, to even probe, a prophet’s life. A biographer sees so much—the good and the bad; the trials and the triumphs; the joys and the pains. To the biographer goes the fragile responsibility of analysis, of putting into perspective a person’s life, of drawing conclusions about a man’s contributions, his dreams and aspirations, his motives, and so forth. From the outset I respected President Benson as a man with a divine calling. But the more I researched and read and reflected, the more I*

*came to realize how truly remarkable Ezra Taft Benson is.” Sister Dew also testified that one of the many things the project taught her was “that Ezra Taft Benson, like his predecessors, is indeed a prophet of God” (Ezra Taft Benson: A Biography [1987], xi).*

### HIS LIFE (1899–1994)

- 
- 1899** Born August 4 in Whitney, Idaho, to George T. and Sarah Dunkley Benson
  - 1907** Age 8, baptized on his birthday in the Logan River Canal in Whitney, Idaho
  - 1921–23** Age 21–24, mission to Great Britain
  - 1926** Age 27, married Flora Smith Amussen on September 10; she died in 1992
  - 1943** Age 44, ordained an Apostle by President Heber J. Grant
  - 1946** Age 46, began service as president of the European Mission. After World War II he helped with the needs of Church members in war-torn Europe.
  - 1952–60** Age 53–61, Secretary of Agriculture of the United States
  - 1964–65** Age 64–66, president of the European Mission
  - 1973** Age 74, sustained as President of the Quorum of the Twelve Apostles
  - 1985** Age 86, sustained as President of the Church, after the death of President Spencer W. Kimball
  - 1994** Age 94, died May 30 in Salt Lake City

### HIS PRESIDENCY (1985–94)

- 1985–93** Nine temples were dedicated throughout the world
- 1990–92** Missions were created in Czechoslovakia, Hungary, Poland, Bulgaria, Russia, Ukraine, and East Berlin, Germany (all areas whose governments previously had not allowed missionary work); the countries of Armenia, Uganda, Kenya, Zimbabwe, Ukraine, Zambia, Botswana, Namibia, and Congo were dedicated for the preaching of the gospel
- 1992** 1,900th stake of the Church organized
- 1994** Church membership was 9,024,368

## The Life of President Ezra Taft Benson

1. “Ezra Taft Benson became President of the Church after the death of Spencer W. Kimball. Early in his administration, he emphasized the great importance of reading and studying the Book of Mormon. He testified that ‘the Book of Mormon brings men to Christ,’ and reaffirmed Joseph Smith’s statement that this book constitutes the ‘keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book’ [A Witness and a Warning (1988), 3, 21; see also *History of the Church*, 4:461].

2. "In the April 1986 general conference, President Benson declared: 'The Lord inspired His servant Lorenzo Snow to reemphasize the principle of tithing to redeem the Church from financial bondage. . . . Now, in our day, the Lord has revealed the need to reemphasize the Book of Mormon. . . . I promise you that from this moment forward, if we will daily sup from its pages and abide by its precepts, God will pour out upon each child of Zion and the Church a blessing hitherto unknown' [in Conference Report, Apr. 1986, 100; or *Ensign*, May 1986, 78]. Millions around the world accepted the challenge and received the promised blessing.



3. "Another major theme was the importance of avoiding pride. In the April 1989 general conference, he called for the members of the Church to 'cleans[e] the inner vessel by conquering pride,' which he warned was the cause of the destruction of the Nephite nation. He counseled that 'the antidote for pride is humility—meekness, submissiveness' [in Conference Report, Apr. 1989, 6–7; or *Ensign*, May 1989, 6–7].



4. "While he was serving as a member of the Quorum of the Twelve, Ezra Taft Benson had an unusual opportunity to be an example of gospel living. In 1952, with the encouragement of President David O.

McKay, he accepted an appointment as the Secretary of Agriculture under Dwight D. Eisenhower, president of the United States. This was the only time in the history of the Church that a member of the Quorum of the Twelve served in a United States president's cabinet. During his eight years of service, he gained widespread respect at home and abroad for his integrity and for his expertise in guiding and carrying out the agricultural policies of the United States government. He came into contact with leaders of nations and opened doors to representatives of the Church throughout the world.

5. "Under President Benson's leadership, the Church made important advances worldwide. On 28 August 1987, he dedicated the Frankfurt Germany Temple in the Federal Republic of Germany, a meaningful privilege for him because he had been headquartered in Frankfurt while serving as president of the European mission from 1964 to 1965.

6. "The Freiberg Germany Temple in the German Democratic Republic was dedicated on 29 June 1985. This dedication followed a number of miracles that occurred to make possible its construction. On his first visit to the German Democratic Republic in 1968, Elder Thomas S. Monson of the Quorum of the Twelve promised the Saints: 'If you will remain true and faithful to the commandments of God, every blessing any member of the

Church enjoys in any other country will be yours.' In 1975, while on assignment in the same country, Elder Monson was impressed by the Spirit to dedicate that land to the Lord, saying, 'Father, let this be the beginning of a new day for the members of Thy church in this land.' He asked that the heartfelt desire of the Saints 'to obtain temple blessings' might be fulfilled. His inspired promise and prophetic prayer of dedication were realized [in Conference Report, Apr. 1989, 66; or *Ensign*, May 1989, 51; see also Conference Report, Oct. 1985, 44; or *Ensign*, Nov. 1985, 34].

7. "On the last day of March 1989, Latter-day Saint missionaries were allowed to enter the German Democratic Republic. On 9 November 1989, the faith and prayers of many Saints were answered when the barriers between eastern and western Europe began to come down, leading to increased convert baptisms and construction of Church buildings. One convert first learned of the Church when he visited an open house in the newly completed chapel in Dresden, Germany, on 1 May 1990. Less than a week later he was baptized after he had received the missionary lessons, read the Book of Mormon twice from cover to cover, and acquired a strong testimony of the gospel's truthfulness. [See Garold and Norma Davis, "The Wall Comes Down," *Ensign*, June 1991, 33.]

8. "On 24 June 1991, at a banquet following the Mormon Tabernacle Choir's concert in Moscow, the vice president of the Russian Soviet Federal Socialist Republic announced that the Church was officially recognized in his country. This allowed the Church to establish congregations throughout this large republic. During the 1990s, a number of former Soviet republics and middle and eastern European countries were dedicated for the preaching of the gospel, including Albania, Armenia, Belarus, Bulgaria, Estonia, Hungary, Latvia, Lithuania, Romania, Russia, and Ukraine. Church facilities are being leased and built in each of these countries, and many people are gaining testimonies of the truthfulness of the gospel. At the dedication of the first Latter-day Saint meetinghouse in Poland since before World War II, Elder Russell M. Nelson of the Quorum of the Twelve prayed that the meetinghouse might serve as 'a refuge of peace for troubled souls and a haven of hope for those who hunger and thirst after righteousness' [*Church News*, June 29, 1991, 12]. This blessing is being fulfilled in the lives of Saints in many countries who have found the peace and joy of the gospel.



During President Benson's administration, Church leaders dedicated several countries for the preaching of the gospel.

9. "As a result of tremendous growth in Church membership and President Benson's emphasis on missionary work, at the conclusion of his administration almost 48,000 missionaries were serving in 295 missions of the Church.

10. "Also during his administration, the Church welfare program began offering increased humanitarian assistance to members of other faiths worldwide. This assistance is provided to relieve suffering and to foster long-term self-reliance. Large amounts of food, clothing, medical supplies, blankets, cash, and other items are distributed to the needy, and long-term projects provide health care, literacy training, and other services. This compassionate service is reaching thousands of people today in many parts of the world.

11. "Afflicted by the infirmities of old age and the loss of his beloved wife, Flora, President Benson died on 30 May 1994 at the age of 94, having valiantly completed his mission as prophet of the Lord. He was succeeded by Howard W. Hunter, who was then serving as President of the Quorum of the Twelve" (*Our Heritage*, 133–36).

## Understanding the Reading



### The Life of President Ezra Taft Benson

**Reaffirmed** (par. 1)—Added his testimony to

**Precepts** (par. 1)—Teachings, commandments

**Financial bondage** (par. 2)—Debt

**Sup** (par. 2)—Partake (a figurative expression directing us to study the Book of Mormon daily)

**The inner vessel** (par. 3)—Their lives; their thoughts, intents, and desires

**Antidote** (par. 3)—Remedy, cure

**Barriers** (par. 7)—Walls, restrictions

**Leased** (par. 8)—Rented

**Haven** (par. 8)—Resting place of safety

**Foster** (par. 10)—Promote, aid

**Literacy training** (par. 10)—Instruction in reading and writing

## The Teachings and Testimony of Ezra Taft Benson



remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written' (D&C 84:57).

13. "Now we not only need to *say* more about the Book of Mormon, but we need to *do* more with it. Why? The Lord answers: 'That they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion' (D&C 84:58). We have felt that scourge and judgment!" (in Conference Report Apr. 1986, 4; or *Ensign*, May 1986, 5).

12. "Unless we read the Book of Mormon and give heed to its teachings, the Lord has stated in section 84 of the Doctrine and Covenants that the whole Church is under condemnation: 'And this condemnation resteth upon the children of Zion, even all' (D&C 84:56). The Lord continues: 'And they shall remain under this condemnation until they repent and

14. "It is not just that the Book of Mormon teaches us truth, though it indeed does that. It is not just that the Book of Mormon bears testimony of Christ, though it indeed does that, too. But there is something more. There is a power in the book which will begin to flow into your lives the moment you begin a serious study of the book. You will find greater power to resist temptation. You will find the power to avoid deception. You will find the power to stay on the strait and narrow path. The scriptures are called 'the words of life' (see D&C 84:85), and nowhere is that more true than it is of the Book of Mormon. When you begin to hunger and thirst after those words, you will find life in greater and greater abundance. . . .

15. "Brethren and sisters, I implore you with all my heart that you consider with great solemnity the importance of the Book of Mormon to you personally and to the Church collectively" (in Conference Report, Oct. 1986, 6; or *Ensign*, Nov. 1986, 7).

16. "The Book of Mormon is the keystone in our witness of Jesus Christ, who is Himself the cornerstone of everything we do. It bears witness of His reality with power and clarity. Unlike the Bible, which passed through generations of copyists, translators, and corrupt religionists who tampered with the text, the Book of Mormon came from writer to reader in just one inspired step of translation. Therefore, its testimony of the Master is clear, undiluted, and full of power. But it does even more. Much of the Christian world today rejects the divinity of the Savior. They question His miraculous birth, His perfect life, and the reality of His glorious resurrection. The Book of Mormon teaches in plain and unmistakable terms about the truth of all of those. It also provides the most complete explanation of the doctrine of the Atonement. Truly, this divinely inspired book is a keystone in bearing witness to the world that Jesus is the Christ (see title page of the Book of Mormon)" (in Conference Report, Oct. 1986, 4; or *Ensign*, Nov. 1986, 5).

17. "Often we spend great effort in trying to increase the activity level in our stakes. We work diligently to raise the percentages of those attending Sacrament meeting. We labor to get a higher percentage of our young men on missions. We strive to improve the numbers of those marrying in the temple. All of these are commendable efforts and important to the growth of the kingdom. But when individual members and families immerse themselves in the scriptures regularly and consistently, these other areas of activity will automatically come. Testimonies will increase. Commitment will be strengthened. Families will be fortified. Personal revelation will flow" ("The Power of the Word," *Ensign*, May 1986, 81).

18. "You cannot do wrong and feel right. It is impossible!" ("To the Rising Generation," *New Era*, June 1986, 5).



19. "No more sacred word exists in secular or holy writ than that of *mother*. There is no more noble work than that of a good and God-fearing mother. . . .

20. "In the eternal family, God established that fathers are to preside in the home. Fathers are to provide, to love, to teach, and to direct.

21. "But a mother's role is also God-ordained. Mothers are to conceive, to bear, to nourish, to love, and to train. So declare the revelations" (*To the Mothers in Zion* [pamphlet, 1987], 1–3).



22. "Pride is the universal sin, the great vice. . . .

23. "The antidote for pride is humility—meekness, submissiveness (see Alma 7:23). . . .

24. "God will have a humble people. Either we can choose to be humble or we can be compelled to be humble. Alma

said, 'Blessed are they who humble themselves without being compelled to be humble' (Alma 32:16).

25. "Let us choose to be humble.

26. "We can choose to humble ourselves by conquering enmity toward our brothers and sisters, esteeming them as ourselves, and lifting them as high or higher than we are (see D&C 38:24; 81:5; 84:106).

27. "We can choose to humble ourselves by receiving counsel and chastisement (see Jacob 4:10; Helaman 15:3; D&C 63:55; 101:4–5; 108:1; 124:61, 84; 136:31; Proverbs 9:8).

28. "We can choose to humble ourselves by forgiving those who have offended us (see 3 Nephi 13:11, 14; D&C 64:10).

29. "We can choose to humble ourselves by rendering selfless service (see Mosiah 2:16–17).

30. "We can choose to humble ourselves by going on missions and preaching the word that can humble others (see Alma 4:19; 31:5; 48:20).

31. "We can choose to humble ourselves by getting to the temple more frequently.

32. "We can choose to humble ourselves by confessing and forsaking our sins and being born of God (see D&C 58:43; Mosiah 27:25–26; Alma 5:7–14, 49).

33. "We can choose to humble ourselves by loving God, submitting our will to His, and putting Him first in our lives (see 3 Nephi 11:11; 13:33; Moroni 10:32).

34. "Let us choose to be humble. We can do it. I know we can" (in Conference Report, Apr. 1989, 6; or *Ensign*, May 1989, 6–7).

35. "In this work it is the Spirit that counts—wherever we serve. I know I must rely on the Spirit. Let us obtain that Spirit and be faithful members of the Church" (in Conference Report, Apr. 1986, 98; or *Ensign*, May 1986, 77).

36. "There is nothing more important in this work than the Spirit" (in Conference Report, Oct. 1986, 60; or *Ensign*, Nov. 1986, 46).

37. "I testify that not many years hence the earth will be cleansed (see D&C 76:41). Jesus the Christ will come again, this time in power and great glory to vanquish His foes and to rule and reign on the earth (see D&C 43:26–33). In due time all men will gain a resurrection and then will face the Master in a final judgment (see 2 Nephi 9:15, 41). God will give rewards to each according to the deeds done in the flesh (see Alma 5:15)" (in Conference Report, Oct. 1988, 104; or *Ensign*, Nov. 1988, 87).



## Understanding the Reading



### *The Teachings and Testimony of Ezra Taft Benson*

**Condemnation** (par. 12)—  
Blame, disapproval

**Implore** (par. 15)—Ask, plead  
with

**Preside** (par. 20)—Lead

**Enmity** (par. 26)—Hatred

**Vanquish His foes** (par. 37)—  
Conquer His enemies

## Studying the Reading



Do activity A or B as you study "President Ezra Taft Benson."

### **A** Make a Collage

From your reading of paragraphs 1–10, draw or find pictures in magazines or newspapers that you think represent the kinds of events that occurred during President Benson's life. Label each picture and paste them together as a collage in your notebook or on a separate piece of posterboard.

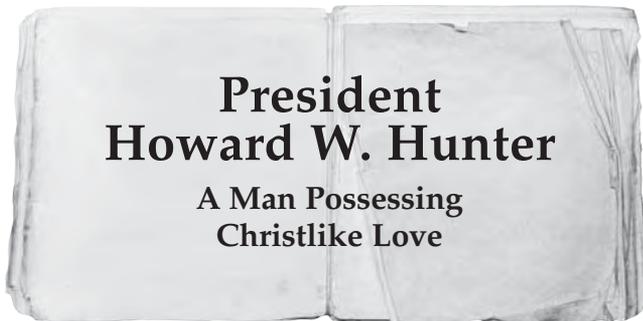


### **B** Matching Exercise

1. Write the following scripture references in a column in your notebook:

- Alma 31:5
- Alma 41:10
- Doctrine and Covenants 42:13–14
- Doctrine and Covenants 84:54–57
- 3 Nephi 27:5–8
- Isaiah 64:1–3
- Alma 5:22–23
- Alma 56:47–48

- Next to each reference, write the paragraph numbers, from paragraphs 12–37, that you think best match each scripture. More than one paragraph could apply.
- Select one of the teachings of President Benson that impressed you and explain what it means to you.

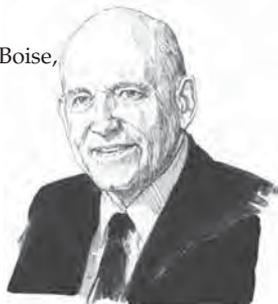


President Howard W. Hunter taught: “Please remember this one thing. If our lives and our faith are centered upon Jesus Christ and his restored gospel, nothing can ever go permanently wrong” (“‘Fear Not, Little Flock,’” Brigham Young University 1988–89 Devotional and Fireside Speeches [1989], 112). President Hunter not only taught this important principle, but he also lived it. Elder James E. Faust, then a member of the Quorum of the Twelve Apostles, said: “Perhaps the most remarkable occurrence during his short time as President of the Church has been that the members of the Church all over the world have become bonded to him in a special way as their prophet, seer, and revelator. They have seen in him the personification of the attributes of the Savior himself. They have responded in a remarkable way to his prophetic messages of making our lives more Christlike and of making our temples the center of our worship” (“Howard W. Hunter: Man of God,” *Ensign*, Apr. 1995, 26).

One example of his Christlike nature was illustrated by Elder Neal A. Maxwell, a member of the Quorum of the Twelve Apostles. He said that President Hunter “is a meek man. He once refused a job he needed as a young man because it would have meant another individual would have lost his job. This is the same lowly man, when I awakened after a weary and dusty day together with him on assignment in Egypt, who was quietly shining my shoes, a task he had hoped to complete unseen” (“‘Meek and Lowly,’” Brigham Young University 1986–87 Devotional and Fireside Speeches [1987], 61).

### HIS LIFE (1907–95)

- |             |  |
|-------------|--|
| <b>1907</b> | Born November 14, in Boise, Idaho, to John William and Nellie Marie Rasmussen Hunter                         |
| <b>1919</b> | Age 12, baptized on April 4 (waited for his father’s permission); ordained a deacon by his bishop on June 21 |
| <b>1931</b> | Age 23, married Clara (Claire) May Jeffs on June 10  |



- |                |   |
|----------------|---|
| <b>1950</b>    | Age 42, chairman of the committee introducing early-morning seminary in California        |
| <b>1959</b>    | Age 51, ordained an Apostle by President David O. McKay                                   |
| <b>1964–72</b> | Age 56–64, president of the Church’s Genealogical Society                                 |
| <b>1970–72</b> | Age 62–64, Church Historian   |
| <b>1975–93</b> | Age 67–85, traveled many times to Israel; dedicated the BYU Jerusalem Center              |
| <b>1983</b>    | Age 75, first wife died   |
| <b>1988</b>    | Age 80, sustained as President of the Quorum of the Twelve Apostles                       |
| <b>1990</b>    | Age 82, married Inis Bernice Egan on April 12   |
| <b>1994</b>    | Age 86, sustained as President of the Church  |
| <b>1995</b>    | Age 87, died March 3 in Salt Lake City; served for nine months as President of the Church |

### HIS PRESIDENCY (1994–95)

- |             |   |
|-------------|---|
| <b>1994</b> | Dedicated the Orlando Florida Temple and organized the Church’s 2,000th stake |
| <b>1995</b> | Dedicated the Bountiful Utah Temple; Church membership was 9,338,859          |

## The Life of President Howard W. Hunter

1. “In his first news conference on 6 June 1994, President Howard W. Hunter established some of the important themes of his administration. He said: ‘I would invite all members of the Church to live with ever-more attention to the life and example of the Lord Jesus Christ, especially the love and hope and compassion He displayed.’

2. “‘I pray that we might treat each other with more kindness, more courtesy, more humility and patience and forgiveness.’



3. “He also asked members of the Church to ‘establish the temple of the Lord as the great symbol of their membership and the supernal setting for their most sacred covenants. It would be the deepest desire of my heart to have every member of the Church temple worthy’ [*Church News*, June 11, 1994, 14]. Many thousands of Church members took these messages into their lives and were blessed with a greater depth of spirituality.

4. “President Hunter had a keenly developed mind that was of great value to the Church. In the late 1970s he received an assignment that required all his skills. He played an important role in negotiating the acquisition of land and in overseeing the construction of the Church’s major building in the Holy Land—Brigham Young University’s Jerusalem Center for Near Eastern Studies. This center is located on Mount Scopus, an extension of the Mount of Olives. It houses the residences and study activities of students studying in depth about this choice land, its people (Jews and Arabs alike), and the places where Jesus and his ancient prophets walked. This center has been a blessing to those who have studied within it, and its beauty has inspired many who have visited there. . . .



BYU Jerusalem Center

5. "During his lifetime, President Hunter faced many adversities. With faith and fortitude, he dealt with serious and painful health problems, the long-term debilitating illness and death of his first wife, and other difficulties. In spite of these obstacles, he actively served the Lord, traveling much and working hard in administering the affairs of the Church. His example was consistent with his message: 'If you have troubles at home with children who stray, if you suffer financial reverses and emotional strain that threaten your homes and your happiness, if you must face the loss of life or health, may peace be unto your soul. We will not be tempted beyond our ability to withstand. Our detours and disappointments are the straight and narrow path to Him' [in Conference Report, Oct 1987, 71; or *Ensign*, Nov. 1987, 60].

6. "President Hunter presided in Mexico City, Mexico, on 11 December 1994 as the Church's 2,000th stake was created, an important milestone in Church history. To those assembled he said: 'The Lord, through His servants, has brought this miracle to pass. This work will continue to go forward in strength and vitality. The promises made to Father Lehi and his children about their posterity have been and are continuing to be fulfilled in Mexico' [*Church News*, Dec. 17, 1994, 3]. During the time President Hunter served as a General Authority, the Church in Latin America grew dramatically. At the time he became President of the Church, there were over 1.5 million Latter-day Saints in just the countries of Mexico, Brazil, and Chile, more Church members than lived in Utah at that time.

7. "Although President Hunter served as President of the Church for only nine months, he had a powerful effect upon the Saints, who remember him for his compassion, long-suffering, and profound example of Christlike living" (*Our Heritage*, 136, 138–39).

8. Elder James E. Faust, then a member of the Quorum of the Twelve Apostles, shared the following story about President Hunter as a youth: "His sister, Dorothy Hunter Rasmussen, . . . remembered this tender incident when they were children together. 'Howard always wanted to do good and to be good. A wonderful brother, he looked out for me. He was kind to our mother and father. Howard loved animals and regularly brought home strays.' There was an irrigation ditch by their house, and one day several boys in the neighborhood . . . were throwing a kitten in the ditch. It would get out, then they would throw it in again. They did this over and over until they got tired of their game. 'Howard came by and picked [the kitten] up; it was lying there almost dead, and he brought it home. Mother was afraid it was dead, but they wrapped it in a blanket and put it near the warm oven and nursed it.' It lived, and they had the cat for years.

'He was also so kind,' Dorothy said. 'I have never known my brother to do a wrong thing in my life' " ("The Way of an Eagle," *Ensign*, Aug. 1994, 4, 6).



9. Elder Rulon G. Craven, who was a member of the Seventy, shared the following story: "Many will remember a number of years ago President Hunter was informed that he would not walk again. However, his faith and determination were greater than that message. Daily, without fanfare and the knowledge of others, he

went through some very strenuous physical therapy exercises with determination, faith, and the vision that he would walk again. During those difficult months, his Brethren of the Twelve were praying for him daily in their quorum meetings and in their private prayers.

10. "Months later, on a Thursday morning, I went to President Hunter's office. . . . I found he left early and was informed that he was walking to the temple. I questioned that information and then hurried to catch up with him. When I caught up with him, he was walking with the help of a walker. . . . When their president walked into [the meeting] room, the Twelve stood and began to clap their hands. . . . President Hunter thanked them and said, 'I was not supposed to walk again, but with the Lord's help and my determination and, most important, the faith of my Brethren of the Twelve, I am walking again' " (in Conference Report, Apr 1991, 35–36; or *Ensign*, May 1991, 28–29).

## Understanding the Reading



### *The Life of President Howard W. Hunter*

<b>Supernal</b> (par. 3)—Heavenly	• <b>Fortitude</b> (par. 5)—
<b>Keenly</b> (par. 4)—Sharply, precisely	• Determination, bravery
<b>Acquisition</b> (par. 4)—Purchase	• <b>Debilitating</b> (par. 5)—
	• Crippling, weakening
	• <b>Fanfare</b> (par. 9)—Public display

## The Teachings and Testimony of Howard W. Hunter

11. "Never did the Savior give in expectation of receiving. He gave freely and lovingly, and His gifts were of inestimable value. He gave eyes to the blind, ears to the deaf and legs to the lame; cleanliness to the unclean, wholeness to the infirm and breath to the lifeless.

12. "His gifts were opportunity to the downtrodden, freedom to the oppressed, forgiveness to the repentant, hope to the despairing and light in the darkness. He gave us His love, His service and His life. And most important, He gave us and all mortals resurrection, salvation and eternal life.

13. "We should strive to give as He gave. . . . To give of oneself is a holy gift. We give as a remembrance of all the Savior has given. . . .

14. ". . . This Christmas, mend a quarrel. Seek out a forgotten friend. Dismiss suspicion and replace it with trust. Write a letter. Give a soft answer. Encourage youth. Manifest your loyalty in word and deed. Keep a promise. Forgo a grudge. Forgive an enemy. Apologize. Try to understand. Examine your demands on others. Think first of someone else. Be kind. Be gentle. Laugh a little more. Express your gratitude. Welcome a stranger. Gladden the heart of a child. Take pleasure in the beauty and wonder of the earth. Speak your love and then speak it again. [Adapted from an unknown author.]" (in " 'To Give of Oneself Is a Holy Gift,' Prophet Tells Christmas Gathering," *Church News*, Dec. 10, 1994, 4).



15. "It is my firm belief that if as individual people, as families, communities, and nations, we could, like Peter, fix our eyes on Jesus, we too might walk triumphantly over the swelling waves of disbelief and remain unterrified amid the rising winds of doubt. But if we turn away our eyes from him in whom we must believe, as it is so easy to do and the world is so much tempted to do, if we look to the power and fury of those terrible and destructive elements around us rather than to him who can help and save us, then we shall inevitably sink in a sea of conflict and sorrow and despair.

16. "At such times when we feel the floods are threatening to drown us and the deep is going to swallow up the tossed vessel of our faith, I pray we may always hear amid the storm and the darkness that sweet utterance of the Savior of the world: 'Be of good cheer; it is I; be not afraid' (Matthew 14:27)" (in Conference Report, Oct. 1992, 24; or *Ensign*, Nov. 1992, 19; adapted from Frederic W. Farrar, *The Life of Christ* [1964], 313).

17. "Every generation since time began has had things to overcome and problems to work out. Furthermore, every individual person has a set of challenges which sometimes seem to be earmarked for him individually. We understood that in our premortal existence.

18. "When these experiences humble, refine, and teach us, they make us better people, more grateful, loving, and considerate of other people in their own times of difficulty.

19. "Even in the most severe of times, problems and prophecies were never intended to do anything but bless the righteous and help those who are less righteous move toward repentance" ("Why Try?" *New Era*, Jan. 1994, 6).

20. "Whatever Jesus lays his hands upon lives. If Jesus lays his hands upon a marriage, it lives. If he is allowed to lay his hands on the family, it lives" (in Conference Report, Oct. 1979, 93; or *Ensign*, Nov. 1979, 65).

21. "I testify that Jesus is the only true source of lasting joy, that our only lasting peace is in him. I do wish him to be 'our glory now,' the glory each of us yearns for individually and the only prize men and nations can permanently hold dear. He is our prize in time and in eternity. Every other prize is finally fruitless. Every other grandeur fades with time and dissolves with the elements. In the end, . . . we will know no true joy save it be in Christ" (in Conference Report, Apr. 1993, 80–81; or *Ensign*, May 1993, 65).

22. "As one called and ordained to bear witness of the name of Jesus Christ to all the world, I testify at this Easter season that he lives. He has a glorified, immortal body of flesh and bones. He is the Only Begotten Son of the Father in the flesh. He is the Savior, the Light and Life of the world. Following his crucifixion and death, he appeared as a resurrected being to Mary, to Peter, to Paul, and to many others. He showed himself to the Nephites. He has shown himself to Joseph Smith, the boy prophet, and to many others in our dispensation. This is his church" (in Conference Report, Apr. 1988, 19; or *Ensign*, May 1988, 17).



## Understanding the Reading



### *The Teachings and Testimony of Howard W. Hunter*

**Inestimable** (par. 11)—  
Unmeasurable

**Downtrodden** (par. 12)—  
Discouraged

**Forgo a grudge** (par. 14)—  
Forgive a hurt feeling

**Yearns** (par. 21)—Intensely  
desires

**Grandeur** (par. 21)—Beauty,  
glory

## Studying the Reading



Do activity A or B and activity C or D as you study "President Howard W. Hunter."

### **A** Getting to Know President Hunter

Study the chart on the life and presidency of President Howard W. Hunter (p. 216), along with paragraphs 1–10 of the reading, and find answers to the following questions:

1. How old was President Hunter when he was baptized a member of the Church?
2. How old was he when ordained an Apostle?
3. How old was he when he married for a second time?
4. Which temples did he dedicate?
5. What are at least two types of adversity he faced?
6. In what country was the 2,000th stake located?
7. In 1994, which three Latin American countries had more Church members than Utah?
8. How long did President Hunter serve as President of the Church?



### **B A Search for Achievements**

1. List five achievements that impressed you from President Hunter's life. Following each achievement, write a different character trait you think a person would especially need in order to accomplish that task.
2. Briefly explain which character trait on your list you would like to develop more fully and how you plan on accomplishing it.

### **C Make Corrections**

1. Each of the following statements is an incorrect version of one of President Hunter's teachings. Rewrite the statement so that it is correct.
  - a. "I would invite all people everywhere to live with ever-more attention to the life and example of their friends" (see par. 1).
  - b. "I pray that we might treat each other with more kindness, more courtesy, more joy and patience and forgiveness" (see par. 2).
  - c. "It would be the deepest desire of my heart to have every member of the Church be a missionary" (see par. 3).
  - d. "Our detours and disappointments are but bumps along the road to our Savior" (see par. 5).
  - e. "Rarely did the Savior give in expectation of receiving. He gave freely and without judgment, and His gifts were of little worldly value" (see par. 11).
2. Choose one of those statements and explain why the correct version is better than the incorrect version.

### **D A Survey about the Savior**

1. How many of the statements in "The Teachings and Testimony of Howard W. Hunter" (see par. 11–22) speak of the Savior?
2. List what President Hunter taught about Jesus Christ. Circle those ideas on your list that most impressed you.
3. Briefly explain what you think President Hunter wanted us to know and feel about the Savior.

## President Gordon B. Hinckley

**"I Am an Optimist.  
I Think the Future Looks Good."**

*During his first five years as President of the Church, President Gordon B. Hinckley visited Church members on every continent of the world except Antarctica. "I do not enjoy travel, . . ." [he] said during the October 1996 general conference. "But I do enjoy looking into the faces and shaking the hands of faithful Latter-day Saints." . . .*

*" . . . [Several years later, he said:] 'I'm determined to continue this for as long as I have the strength to do so. I'm getting old. I'll be 90 in June. That's getting up there. I can feel it in my feet sometimes. [But] that's my desire [to be among the members]. I think the people of the Church are entitled the opportunity to meet the president of the Church'" ("Looking into the Faces of Faithful Latter-day Saints," Church News, Mar. 4, 2000, 8, 13).*

### **HIS LIFE (1910–)**

<b>1910</b>	Born June 23 in Salt Lake City to Bryant S. and Ada Bitner Hinckley	
<b>1919</b>	Age 8, baptized by his father on April 28 in Salt Lake City	
<b>1930</b>	Age 20, his mother died	
<b>1933–35</b>	Age 23–25, served a mission in Great Britain	
<b>1935–58</b>	Age 25–47, worked full-time for the Church's missionary committee, followed by other positions in Church departments	
<b>1937</b>	Age 26, married Marjorie Pay on April 29; called to serve on the Sunday School General Board	
<b>1958</b>	Age 47, ordained an Assistant to the Quorum of the Twelve Apostles	
<b>1961</b>	Age 51, ordained an Apostle	
<b>1981–95</b>	Age 71–84, counselor in the First Presidency to Presidents Spencer W. Kimball (1981), Ezra Taft Benson (1985), and Howard W. Hunter (1994)	
<b>1995</b>	Age 84, sustained as President of the Church	

### **HIS PRESIDENCY (1995–)**

<b>1995</b>	Announced the release of all regional representatives of the Twelve and the new calling of Area Authority; "The Family: A Proclamation to the World" presented
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- 1996 Began the building of smaller temples around the world so that all members might have the blessings of regular temple attendance
- 1997 Organized additional quorums of Seventy from the leaders called as Area Authorities; worldwide Quorums of Seventy reached a total of five
- 1998 Traveled throughout the world meeting with the Saints in Africa, Europe, Asia, North and South America, Australia, and the South Pacific
- 1999 Represented the Church on several television programs; announced the rebuilding of the Nauvoo Temple
- 2000 Dedicated the new Conference Center in Salt Lake City; Church membership was 10,752,986 at the beginning of the year—passed 11 million during the summer

During his first five years as President of the Church, he traveled almost 250,000 miles, visited 58 countries, spoke to 2.2 million Church members and others, and dedicated 24 temples.



## The Life of President Gordon B. Hinckley

1. "When Gordon B. Hinckley became President of the Church following the death of President Hunter, he was asked what would be the focus of his Presidency. He replied: 'Carry on. Yes, our theme will be to carry on the great work which has been furthered by our predecessors who have served so admirably, so faithfully and so well. Building family values, yes. Fostering education, yes. Building a spirit of tolerance and forbearance among people everywhere, yes. And proclaiming the gospel of Jesus Christ' [*Church News*, Mar. 18, 1995, 10].
2. "President Hinckley's extensive experience with Church leadership prepared him well for the Presidency. He was sustained to the Quorum of the Twelve Apostles in 1961. Beginning in 1981, he served as a Counselor in the First Presidency to three Church Presidents—Spencer W. Kimball, Ezra Taft Benson, and Howard W. Hunter. During some of these years, he carried extraordinarily heavy responsibilities when these Church Presidents suffered from the infirmities of age.
3. "While young Gordon B. Hinckley was on his mission in England, he received some counsel that has served him well throughout his years of challenging responsibilities. Being



somewhat discouraged, he wrote a letter to his father, saying, 'I am wasting my time and your money. I don't see any point in my staying here.' After some time, he received a short letter from his father that said: 'Dear Gordon. I have your letter. . . . I have

only one suggestion. Forget yourself and go to work. With love, Your Father.'

4. "President Hinckley said of that moment: 'I pondered that, and the next morning in our scripture class we read that great statement of the Lord: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35). It touched me. That statement, that promise, in conjunction with my father's letter, prompted me to go upstairs, . . . get on my knees, and make a covenant with the Lord that I would try to forget myself and go to work. I count that as the day of decision in my life. Everything good that has happened to me since then I can trace back to the decision I made at that time' [*Gordon B. Hinckley: Man of Integrity, 15th President of the Church*, videocassette (1994)].



5. "President Hinckley is well known as a person of irrepressible optimism, always filled with faith in God and in the future. "Things will work out" may well be President Hinckley's most repeated assurance to family, friends, and associates. "Keep trying," he will say. "Be believing. Be happy. Don't get discouraged. Things will work out" ' [in Jeffrey R. Holland, "President Gordon B. Hinckley," *Ensign*, June 1995, 5].

6. "When asked by a reporter to identify the greatest challenge facing the Church, he responded, 'The most serious challenge we face and the most wonderful challenge is the challenge that comes of growth.' He explained that increased growth presents the need for more buildings, including more temples: 'This is the greatest era in the history of the Church for temple building. Never has the construction of temples gone forward with the momentum that is now being carried forward. We have 47 operating temples. We have 13 other temples in some course of construction reaching back to the drawing board. We will continue to build temples' [in *Church News*, Mar. 18, 1995, 10]. Increased Church growth has also made necessary the translation of the Book of Mormon into many languages.



7. "President Hinckley has had personal experience with the dramatic growth of the Church. While attending a conference in Osaka, Japan, in 1967, he looked out at the audience, which included many young people, and said: 'In you I see the future of the Church in Japan. And I see a great future. We have scarcely scratched the surface. But I feel impressed to say what I have felt for a long time, and that is that the day is not far distant when there will be stakes of Zion in this great land' ["Addresses," AV 1801; in LDS Church Archives]. Within a generation, there

were 100,000 Latter-day Saints in Japan, many stakes, missions, and districts, and a temple.



8. "President Hinckley is also very interested in the growth of the Church in the Philippines, where the first stake was organized in Manila in 1973. Two decades later, at the time he became President of the Church, over 300,000 Philippine members were receiving the blessings of the gospel, including a temple in their country. President Hinckley has shown great concern for the growth of the Church in other parts of Asia as well, including Korea, China, and Southeast Asia.

9. "The spirituality of many members in Asia is evidenced by the experience of a General Authority who was assigned to call a new stake president in a Philippines stake. After interviewing a number of priesthood brethren, he was impressed to call a man in his mid-twenties to be the stake president. He asked the young brother to go into an adjoining room and take some time to select his counselors. The brother came back in about 30 seconds. The General Authority thought he had misunderstood, but the new stake president said, 'No. I knew through the Spirit of the Lord that I was going to be the stake president a month ago. I've already selected my counselors.'

10. "It is fitting that President Hinckley, who has done so much to assist in the establishment of the Church throughout the world, was able to announce during his administration: 'Our statisticians tell me that if the present trend continues, then some time in February of 1996, just a few months from now, there will be more members of the Church outside the United States than in the United States. The crossover of that line is a wonderfully significant thing. It represents the fruit of a tremendous outreach' [in Conference Report, Oct 1995, 92-93; or *Ensign*, Nov. 1995, 70]. . . .

11. "One General Authority explained how each Saint can best sustain President Hinckley: 'As he assumes the holy office to which he has been called—prophet, seer, revelator, Presiding High Priest and President of The Church of Jesus Christ of Latter-day Saints, . . . the best thing we can do to sustain him in his office is to "carry on, carry on, carry on!" ' [Jeffrey R. Holland, "President Gordon B. Hinckley," 13]" (*Our Heritage*, 139-43).

## Understanding the Reading



### *The Life of President Gordon B. Hinckley*

**Our predecessors** (par. 1)— : **Infirmities** (par. 2)—  
Those who have gone before us : Weaknesses, illnesses  
**Forbearance** (par. 1)—Patience :

**In conjunction with** (par. 4)— : **Optimism** (par. 5)—Hopeful  
Along with : attitude  
**Irrepressible** (par. 5)— : **Adjoining** (par. 9)—Attached  
Unstoppable :

## The Teachings and Testimony of Gordon B. Hinckley

12. "When asked about the coming years, President Hinckley said, 'I see our young people in the Church. I see a lot of them. I see them all over. I'm absolutely enthusiastic about the quality of their lives, their strength, their goodness, their faithfulness. I haven't the slightest concern about the future of this Church, as I see our young people. They study the scriptures. They go to seminary and institute. They pray about their decisions. They socialize among themselves, in a wonderful atmosphere of faithfulness. They're on their way to becoming strong, faithful and able Latter-day Saints who will deliver when they are called upon to do so' " (" 'We Must Look After the Individual,' " *Church News*, Mar. 4, 2000, 13).



13. "The lives of our people must become the only meaningful expression of our faith. . . .

14. ". . . Because our Savior lives, we do not use the symbol of His death [the crucifix] as the symbol of our faith. But what shall we use? No sign, no work of art, no representation of form is adequate to express the glory and the wonder of the living Christ. He told us what that symbol should be when He said: 'If ye love me, keep my commandments' (John 14:15).

15. "As His followers, we cannot do a mean or shoddy or ungracious thing without tarnishing His image. Nor can we do a good and gracious and generous act without burnishing more brightly the symbol of Him whose name we have taken upon ourselves.

16. "Our lives must become a symbol of meaningful expression, the symbol of our declaration of our testimony of the living Christ, the Eternal Son of the living God" ("Our One Bright Hope," *Ensign*, Apr. 1994, 2, 5).

17. "Every one of you was endowed by your Father in Heaven with a tremendous capacity to do good in the world. Train your minds and your hands that you may be equipped to serve well in the society of which you are a part. Cultivate the art of being

kind, of being thoughtful, of being helpful. Refine within you the quality of mercy which comes as a part of the divine attributes you have inherited. . . .

18. "You need never feel inferior. You need never feel that you were born without talents or without opportunities to give them expression. Cultivate whatever talents you have, and they will grow and refine and become an expression of your true self appreciated by others" ("The Light within You," *Ensign*, May 1995, 99; an address during a General Young Women Meeting).

19. "I am suggesting that the time has come to get our houses in order.

20. "So many of our people are living on the very edge of their incomes. In fact, some are living on borrowings. . . .

21. "We are carrying a message of self-reliance throughout the Church. Self-reliance cannot [be obtained] when there is serious debt hanging over a household. One has neither independence nor freedom from bondage when he is obligated to others" (in Conference Report, Oct. 1998, 70–71; or *Ensign*, Nov. 1998, 53).



22. "It is not an easy thing to become a member of this Church. In most cases it involves setting aside old habits, leaving old friends and associations, and stepping into a new society which is different and somewhat demanding.

23. "With the ever increasing number of converts, we must make an increasingly substantial effort to assist them as they find their way. Every one of them needs three things: a friend, a responsibility, and nurturing with 'the good word of God' (Moroni 6:4). It is our duty and opportunity to provide these things. . . .

24. "The challenge now is greater than it has ever been because the number of converts is greater than we have ever before known. . . . Every convert is a son or daughter of God. Every convert is a great and serious responsibility" (in Conference Report, Apr. 1997, 66–67; or *Ensign*, May 1997, 47–48).

25. "Having looked over all of this [created earth], [God] declared it to be good. He then created man in His own likeness and image. Then as His final creation, the crowning of His glorious work, He created woman. I like to regard Eve as His masterpiece after all that had gone before, the final work before He rested from His labors" ("Daughters of God," *Ensign*, Nov. 1991, 99).



26. "I thank the Lord for the knowledge He has given me that Joseph Smith was a prophet of God. I have spoken before of the experience I had as a twelve-year-old boy, a newly ordained deacon. With my father I went to our stake priesthood meeting. He sat on the stand as a member of the stake presidency, and I sat on the back row of the chapel. The men of that large congregation stood and sang ["Praise to the Man."]

27. "As I heard them sing that hymn with power and conviction, there came into my heart a witness of the divine calling of the boy Joseph, and I am grateful that the Lord has sustained that witness

through more than seventy years since then" (in Conference Report, Oct. 1993, 70; or *Ensign*, Nov. 1993, 51).

28. "Of all the things for which I feel grateful this morning, one stands out preeminently. That is a living testimony of Jesus Christ, the Son of the Almighty God, the Prince of Peace, the Holy One. . . .

29. ". . . I have become His Apostle, appointed to do His will and teach His word. I have become His witness to the world. I repeat that witness of faith to you and to all who hear my voice. . . .

30. "*Jesus is my friend.* None other has given me so much. . . .

31. "*He is my exemplar.* . . .

32. "*He is my teacher.* . . .

33. "*He is my healer.* . . .

34. "*He is my leader.* . . .

35. "*He is my Savior and my Redeemer.* Through giving His life in pain and unspeakable suffering, He has reached down to lift me and each of us and all the sons and daughters of God from the abyss of eternal darkness following death. . . .

36. "*He is my God and my King.* . . . To His glory there will be no night. . . .

37. ". . . He is the Lamb of God, to whom I bow and through whom I approach my Father in Heaven" (in Conference Report, Apr. 2000, 86–88; or *Ensign*, May 2000, 69–71).



## Understanding the Reading



### *The Teachings and Testimony of Gordon B. Hinckley*

**Cultivate** (par. 17–18)—  
Develop

**Abyss** (par. 35)—Pit

**Preeminently** (par. 28)—  
Above all

## Studying the Reading



Do activities A and B and either activity C or D as you study "President Gordon B. Hinckley."

### **A** Getting Acquainted with President Hinckley

Answer the following questions from the information about President Gordon B. Hinckley's life and presidency:

1. Where did he serve a full-time mission?
2. What scripture helped him make a covenant with the Lord on his mission?
3. How many Presidents of the Church has he been associated with since he became a full-time employee of the Church and a General Authority?
4. How long did he serve as a counselor in the First Presidency?
5. What did Elder Holland say is the best way we can sustain the prophet?

## B Being an Optimist

1. What are three reasons people let themselves become upset over existing conditions or circumstances in their nation or the world?
2. President Hinckley described himself as an optimist. Briefly explain what an optimist is. Review paragraph 5, and explain why you think President Hinckley is an optimist.
3. Study paragraphs 6–11 and list three reasons why a member of the Church should feel optimistic.
4. Would you describe yourself as an optimist? Why, or why not?

## C Create Eight Titles

Write a title for each of the eight statements in “The Teachings and Testimony of Gordon B. Hinckley” (par. 12, 13–16, 17–18, 19–21, 22–24, 25, 26–27, 28–37). For each title, use a phrase from what President Hinckley said that expresses the major theme of the statement. For example, a title for paragraphs 13–16 could be “The Symbol of Our Faith.”

## D Choosing to Do Better

President Hinckley has often challenged Church members to do better. From paragraphs 12–37, list 10 ways he counseled us to improve. From your list, choose one way in which you want to improve during the next week. Briefly explain what you will do to follow his counsel.

# The Family: A Proclamation to the World

Before President Gordon B. Hinckley read “The Family: A Proclamation to the World” at a general meeting of the Relief Society in September 1995, he said: “With so much of sophistry that is passed off as truth, with so much of deception concerning standards and values, with so much of allurements and enticement to take on the slow stain of the world, we have felt to warn and forewarn. In furtherance of this we of the First Presidency and the Council of the Twelve Apostles now issue a proclamation to the Church and to the world as a declaration and reaffirmation of standards, doctrines, and practices relative to the family which the prophets, seers, and revelators of this church have repeatedly stated throughout its history” (“Stand Strong against the Wiles of the World,” *Ensign*, Nov. 1995, 100).



## The Family: A Proclamation to the World

1. “We, the First Presidency and the Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, solemnly proclaim that marriage between a man and a woman is ordained of God and that the family is central to the Creator’s plan for the eternal destiny of His children.
2. “All human beings—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose.
3. “In the premortal realm, spirit sons and daughters knew and worshiped God as their Eternal Father and accepted His plan by which His children could obtain a physical body and gain earthly experience to progress toward perfection and ultimately realize his or her divine destiny as an heir of eternal life. The divine plan of happiness enables family relationships to be perpetuated beyond the grave. Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally.
4. “The first commandment that God gave to Adam and Eve pertained to their potential for parenthood as husband and wife. We declare that God’s commandment for His children to multiply and replenish the earth remains in force. We further declare that God has commanded that the sacred powers of procreation are to be employed only between man and woman, lawfully wedded as husband and wife.

5. “We declare the means by which mortal life is created to be divinely appointed. We affirm the sanctity of life and of its importance in God’s eternal plan.



6. “Husband and wife have a solemn responsibility to love and care for each other and for their children. ‘Children are an heritage of the Lord’ (Psalms 127:3). Parents have a sacred duty to rear their children in love and righteousness, to provide for their physical and spiritual needs, to teach them to love and serve one another, to observe the commandments of

God and to be law-abiding citizens wherever they live. Husbands and wives—mothers and father—will be held accountable before God for the discharge of these obligations.

7. “The family is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ. Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities. By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation. Extended families should lend support when needed.



8. “We warn that individuals who violate covenants of chastity, who abuse spouse or offspring, or who fail to fulfill family responsibilities will one day stand accountable before God. Further, we warn that the disintegration of the family will bring upon individuals, communities, and nations the calamities foretold by ancient and modern prophets.

9. “We call upon responsible citizens and officers of government everywhere to promote those measures designed to maintain and strengthen the family as the fundamental unit of society” (*Ensign*, Nov. 1995, 102).

**Be perpetuated** (par. 3)—Continue

**Multiply and replenish the earth** (par. 4)—Have children, fill the earth

**Procreation** (par. 4)—The ability to have children

**Sanctity** (par. 5)—Holiness

**Discharge** (par. 6)—Accomplishment

**Necessitate** (par. 7)—Require

**Adaptation** (par. 7)—Changes to meet specific circumstances.

## Studying the Reading

Do two of the following activities (A–C) as you study “The Family: A Proclamation to the World.”

### A Memorize a Paragraph

Choose any of the nine paragraphs in the proclamation and memorize it. You could do this by writing it three times, looking at a copy of the proclamation for help as needed. Then write it from memory under the supervision of a member of your family. Or you could repeat it out loud several times, looking at the proclamation for help as needed. Then repeat it from memory to a member of your family.

### B Matching Exercise

List the numbers 1–9 down a column in your notebook and match each of the following subjects with one of the nine paragraphs in “The Family: A Proclamation to the World.” Some paragraphs contain teachings about more than one subject.

- |                             |                             |
|-----------------------------|-----------------------------|
| a. Abortion                 | k. The judgments of God     |
| b. Family home evening      | l. Temple work for the dead |
| c. Disciplining children    | m. God-given sexual urges   |
| d. The extended family      | n. Mercy killing            |
| e. Fatherhood               | o. Birth control            |
| f. Same-sex marriage        | p. The plan of salvation    |
| g. Temple marriage          | q. Suicide                  |
| h. Gender roles in marriage | r. Governmental laws        |
| i. Making family decisions  | s. Child abuse              |
| j. Adultery                 | t. Divorce                  |

### C List Ideas to Build a Strong Marriage

- From paragraph 7 of the proclamation on the family, list 10 ideas that you think are important to a successful marriage and family.
- Briefly describe what you are now doing or hope to do to follow each of those ideas. For example: Prayer—I pray personally and with my family.

## Understanding the Reading

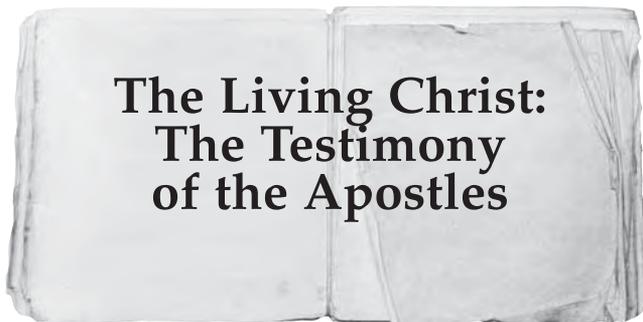


### The Family: A Proclamation to the World

**Solemnly** (par. 1)—Seriously and reverently

**An heir of** (par. 3)—One who inherits or receives

# The Living Christ: The Testimony of the Apostles



Elder Russell M. Nelson, a member of the Quorum of the Twelve Apostles and a renowned heart surgeon, wrote:

*“My lifelong interest in the human heart took an unexpected turn in April 1984, when I was called to leave the operating room of the hospital and enter the upper room of the temple. There I became an ordained Apostle of the Lord Jesus Christ. I did not seek such a call but have humbly tried to be worthy of that trust and privilege of being His representative, now hoping to mend hearts spiritually as I previously did surgically.*

*“As one who has been called, sustained, and ordained—one of 15 special witnesses of our Lord and Master—I follow this vital theme from the Book of Mormon: ‘We talk of Christ, we rejoice in Christ, we preach of Christ, [and] we prophesy of Christ’ (2 Ne. 25:26)” (“Jesus the Christ: Our Master and More,” Ensign, Apr. 2000, 4).*



## The Living Christ: The Testimony of the Apostles

The following testimony was dated January 1, 2000, and signed by the members of the First Presidency and the Quorum of the Twelve Apostles:

1. “As we commemorate the birth of Jesus Christ two millennia ago, we offer our testimony of the reality of His matchless life and the infinite virtue of His great atoning sacrifice. None other has had so profound an influence upon all who have lived and will yet live upon the earth.
2. “He was the Great Jehovah of the Old Testament, the Messiah of the New. Under the direction of His Father, He was the creator of the earth. ‘All things were made by him; and without him was not any thing made that was made’ (John 1:3). Though sinless, He was baptized to fulfill all righteousness. He ‘went about doing good’ (Acts 10:38), yet was despised for it. His gospel was a message of peace and goodwill. He entreated all to follow His

example. He walked the roads of Palestine, healing the sick, causing the blind to see, and raising the dead. He taught the truths of eternity, the reality of our premortal existence, the purpose of our life on earth, and the potential for the sons and daughters of God in the life to come.

3. “He instituted the sacrament as a reminder of His great atoning sacrifice. He was arrested and condemned on spurious charges, convicted to satisfy a mob, and sentenced to die on Calvary’s cross. He gave His life to atone for the sins of all mankind. His was a great vicarious gift in behalf of all who would ever live upon the earth.

4. “We solemnly testify that His life, which is central to all human history, neither began in Bethlehem nor concluded on Calvary. He was the Firstborn of the Father, the Only Begotten Son in the flesh, the Redeemer of the world.

5. “He rose from the grave to ‘become the firstfruits of them that slept’ (1 Corinthians 15:20). As Risen Lord, He visited among those He had loved in life. He also ministered among his ‘other sheep’ (John 10:16) in ancient America. In the modern world, He and His Father appeared to the boy Joseph Smith, ushering in the long-promised ‘dispensation of the fulness of times’ (Ephesians 1:10).

6. “Of the Living Christ, the Prophet Joseph wrote: ‘His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

7. “ ‘I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father’ (D&C 110:3–4).

8. “Of Him the Prophet also declared: ‘And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

9. “ ‘For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

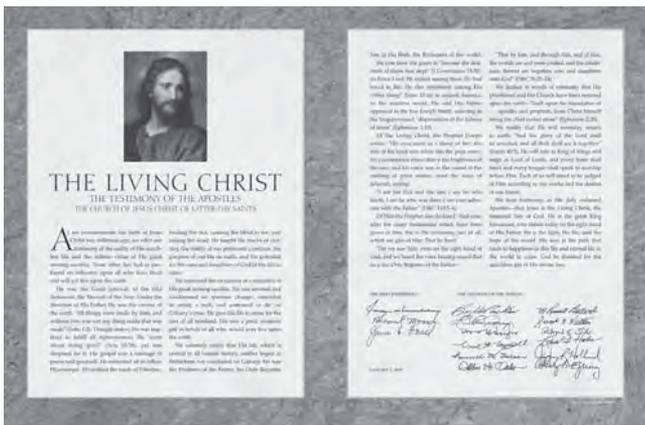
10. “ ‘That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God’ (D&C 76:22–24).

11. “We declare in words of solemnity that His priesthood and His Church have been restored upon the earth—‘built upon the foundation of . . . apostles and prophets, Jesus Christ himself being the chief corner stone’ (Ephesians 2:20).

12. “We testify that He will someday return to earth. ‘And the glory of the Lord shall be revealed, and all flesh shall see it together’ (Isaiah 40:5). He will rule as King of Kings and reign as Lord of Lords, and every knee shall bend and every tongue shall speak in worship before Him. Each of us will stand to be judged of Him according to our works and the desires of our hearts.



13. “We bear testimony, as His duly ordained Apostles—that Jesus is the Living Christ, the immortal Son of God. He is the great King Immanuel, who stands today on the right hand of His Father. He is the light, the life, and the hope of the world. His way is the path that leads to happiness in this life and eternal life in the world to come. God be thanked for the matchless gift of His divine Son” (Ensign, Apr. 2000, 2–3).



## Studying the Reading

Do two of the following activities (A–C) as you study “The Living Christ: The Testimony of the Apostles.”

### A Names and Titles

1. Review “The Living Christ: The Testimony of the Apostles” and list at least 10 names or titles the Apostles used for Jesus Christ.
2. After each name and title in your list, write a brief explanation of what each one teaches you about the Savior.
3. Choose one title and explain why it is important to you.

### B What Is the Mission of an Apostle?

1. Read Doctrine and Covenants 107:23 and complete the following sentence in your notebook: “An Apostle is . . .”
2. Review paragraphs 1, 4, 11–13 of “The Living Christ.” List the phrases the Apostles used that show they are fulfilling their responsibility referred to in Doctrine and Covenants 107:23.

### C The Living Christ

1. Write your own testimony of the living Christ.
2. Write a brief paragraph that explains how you came to know that Jesus is the living Christ.

## Understanding the Reading

### The Living Christ: The Testimony of the Apostles

- |   |   |
|---|---|
| <p><b>Commemorate</b> (par. 1)—Remember, celebrate</p> <p><b>Millennia</b> (par. 1)—Thousand years</p> <p><b>Profound</b> (par. 1)—Deep</p> <p><b>Despised</b> (par. 2)—Hated</p> <p><b>Entreated</b> (par. 2)—Invited, urged</p> <p><b>Instituted</b> (par. 3)—Established, began</p> <p><b>Spurious</b> (par. 3)—False</p> <p><b>Vicarious gift</b> (par. 3)—The price Jesus Christ paid in suffering for sin so we would not have to</p> <p><b>Solemnly</b> (par. 4)—Seriously and sincerely</p> | <p><b>Firstfruits of them that slept</b> (par. 5)—First to be resurrected</p> <p><b>Ushering in</b> (par. 5)—Beginning, introducing</p> <p><b>Countenance</b> (par. 6)—Appearance (especially the face)</p> <p><b>Your advocate</b> (par. 7)—The one who speaks on your behalf</p> <p><b>Bearing record</b> (par. 9)—Testifying</p> <p><b>Begotten</b> (par. 10)—Spiritually born again</p> <p><b>Flesh</b> (par. 12)—People</p> <p><b>Duly</b> (par. 13)—Appropriately, officially</p> |
|---|---|

### Paragraphs 4, 9—The “Only Begotten” Son

Elder Joseph B. Wirthlin, a member of the Quorum of the Twelve Apostles, taught: “When Jesus was born into mortality, his parents were God the Eternal Father (see 1 Nephi 11:21) and Mary, whom Nephi saw in a heavenly vision. . . . He is God’s Only Begotten Son, the only one who ever has or ever will be born on earth of such parentage. Because of his mortal nature, inherited from his mother, he had ‘the power of mortality, which is the power to die, . . . to separate body and spirit’ [Bruce R. McConkie, *The Promised Messiah*, 471]. Because of his divine nature, inherited from his Father, he had ‘the power of immortality, which is the power to live forever; or, having chosen to die, . . . to rise again in immortality’ [*Promised Messiah*, 471]” (in Conference Report, Oct. 1993, 5; or *Ensign*, Nov. 1993, 6).

### Paragraph 5—What Is the “Dispensation of the Fulness of Times”?

See the “Understanding the Reading” section for paragraph 13 in “The Teachings and Testimony of Joseph Fielding Smith” (p. 204).



In 1842 a newspaper editor named John Wentworth asked the Prophet Joseph Smith about the history and beliefs of The Church of Jesus Christ of Latter-day Saints. The Prophet wrote a letter to him, explaining “the rise, progress, persecution, and faith of the Latter-day Saints” (History of the Church, 4:535). He included 13 short statements about some of the Church’s doctrines and beliefs. These statements became known as the Articles of Faith and were accepted as scripture during the October 1880 general conference (see “Introductory Note” to the Pearl of Great Price).

Of the Articles of Faith, Elder L. Tom Perry, a member of the Quorum of the Twelve Apostles, said:

*“They contain direct and simple statements of the principles of our religion, and they constitute strong evidence of the divine inspiration that rested upon the Prophet Joseph Smith.*

*“I encourage each of you to study the Articles of Faith and the doctrines they teach. . . . If you will use them as a guide to direct your studies of the Savior’s doctrine, you will find yourself prepared to declare your witness of the restored, true Church of the Lord. You will be able to declare with conviction: ‘We believe these things’ ” (in Conference Report, Apr. 1998, 30; or Ensign, May 1998, 24).*

## Understanding the Scriptures



### Articles of Faith

**Transgression** (v. 2)—Breaking of a commandment

**Remission** (v. 4)—Forgiveness

**Prophecy** (v. 5)—Revelation

**Administer in** (v. 5)—Perform

**Primitive Church** (v. 6)—Church organized during New Testament times

**Pertaining to** (v. 9)—Concerning

**Literal** (v. 10)—Actual

**Paradisiacal glory** (v. 10)—A condition like the Garden of Eden, a paradise

**Dictates** (v. 11)—Decrees, commands

**Conscience** (v. 11)—Inner sense of right and wrong

**Subject** (v. 12)—Obedient, submit

**Magistrates** (v. 12)—Judges

**Chaste** (v. 13)—Sexual purity

**Benevolent** (v. 13)—Kind and charitable

**Admonition** (v. 13)—Advice, counsel

### Articles of Faith 1:1—The Godhead

Elder Dallin H. Oaks, a member of the Quorum of the Twelve Apostles, said: “In common with the rest of Christianity, we believe in a Godhead of Father, Son, and Holy Ghost. However, we testify that these three members of the Godhead are three separate and distinct beings. We also testify that God the Father is not just a spirit but is a glorified person with a tangible body, as is his resurrected Son, Jesus Christ” (in Conference Report, Apr. 1995, 112; or *Ensign*, May 1995, 84; see also D&C 130:22).

### Articles of Faith 1:2—The Fall of Adam and Eve

Elder James E. Faust, then a member of the Quorum of the Twelve Apostles, taught:

“Because of their transgression, Adam and Eve, having chosen to leave their state of innocence (see 2 Nephi 2:23–25), were banished [cast out] from the presence of God. This is referred to in Christendom as the Fall, or Adam’s transgression. It is a spiritual death because Adam and Eve were separated from the presence of God. . . .

“All of their posterity were likewise banished from the presence of God (see 2 Nephi 2:22–26). However, the posterity of Adam and Eve were innocent of the original sin [partaking of the forbidden fruit] because they had no part in it. It was therefore unfair for all of humanity to suffer eternally for the transgressions of our first parents, Adam and Eve. It became necessary to settle this injustice; hence the need for the atoning sacrifice of Jesus in His role as the Savior and Redeemer” (in Conference Report, Oct. 1988, 13–14; or *Ensign*, Nov. 1988, 12; see also Deuteronomy 24:16).

### Articles of Faith 1:3—The Atonement of Jesus Christ

Elder Dallin H. Oaks taught:

“Our Savior has redeemed us from the sin of Adam, but what about the effects of our own sins? Since ‘all have sinned’ (Romans 3:23), we are all spiritually dead. Again, our only hope for life is our Savior, who, the prophet Lehi taught, ‘offereth himself a sacrifice for sin, to answer the ends of the law’ (2 Nephi 2:7).

“In order to lay claim upon our Savior’s life-giving triumph over the spiritual death we suffer because of our own sins, we must follow the conditions he has prescribed. . . .

“Our third article of faith describes the Savior’s conditions” (in Conference Report, Oct. 1987, 77; or *Ensign*, Nov. 1987, 65; see also D&C 19:16–19).

### Articles of Faith 1:4—“The First Principles and Ordinances of the Gospel”

Elder Howard W. Hunter, then a member of the Quorum of the Twelve Apostles, taught:

“These four [principles and ordinances of Articles of Faith 1:4] are only the first of all the principles and ordinances of the gospel. Returning to the words of the Savior to the Nephites, we learn that after complying with these four, there must be a lifetime of compliance with the laws and commandments of the Lord, for he said, ‘. . . and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.’ (3 Ne. 27:16.)

“The first principles alone are not sufficient; man is thereafter accountable in the eternal judgment for what he has done in life, whether good or evil” (in Conference Report, Apr. 1973, 175; or *Ensign*, July 1973, 120; see also 2 Nephi 31:10–15).

### Articles of Faith 1:5—How Are We Called of God?



President Gordon B. Hinckley said: “The right to nominate [members to callings within the Church] rests with the superior officer or officers at whatever the level. But that nomination must be sustained—that is, accepted and confirmed—by the membership of the Church. The procedure is peculiar to the Lord’s church. There is no seeking for office, no jockeying for position, no campaigning to promote one’s virtues. Contrast the Lord’s way with the way of the world. The Lord’s way is quiet; it is a way of peace; it is without fanfare or monetary costs. It is without egotism or vanity or ambition. Under the Lord’s plan, those who have responsibility to select officers are governed by one overriding question: ‘Whom would the Lord have?’ There is

quiet and thoughtful deliberation. And there is much of prayer to receive the confirmation of the Holy Spirit that the choice is correct" (in Conference Report, Apr. 1994, 73; or *Ensign*, May 1994, 53; see also Hebrews 5:4).

### **Articles of Faith 1:6—The Organization of the True Church**

Elder David B. Haight, a member of the Quorum of the Twelve Apostles, testified: "The Church of Jesus Christ of Latter-day Saints proclaims to the world that this church is a restoration of Christ's church. A restoration was necessary because prophets and Apostles, who were the foundation of the Lord's original church, were put to death or otherwise taken. The Church today is built on a foundation of prophets and Apostles, with Jesus Christ as its chief cornerstone. It is therefore not a reformation, a revision, a reorganization, or a mere sect. It is the Church of Jesus Christ restored in these latter days" (in Conference Report, Apr. 1986, 7; or *Ensign*, May 1986, 7; see also Ephesians 4:11–14).

### **Articles of Faith 1:7—Gifts of the Spirit**

Elder Dallin H. Oaks taught:

"In a priesthood blessing a servant of the Lord exercises the priesthood, as moved upon by the Holy Ghost, to call upon the powers of heaven for the benefit of the person being blessed. Such blessings are conferred by holders of the Melchizedek Priesthood, which has the keys of all the spiritual blessings of the Church (D&C 107:18, 67).

"There are many kinds of priesthood blessings. As I give various examples, please remember that priesthood blessings are available for all who need them, but they are only given on request. . . .

"Persons desiring guidance in an important decision can receive a priesthood blessing. Persons who need extra spiritual power to overcome a personal challenge can receive a blessing. Expectant mothers can be blessed before they give birth. Many LDS families remember a sacred occasion where a worthy father gave a priesthood blessing to a son or daughter who was about to be married. Priesthood blessings are often requested from fathers before children leave home for other purposes, such as school, service in the military, or a long trip. . . .

"Blessings given in circumstances such as I have just described are sometimes called blessings of comfort or counsel. They are usually given by fathers or husbands or other elders in the family. They can be recorded and kept in family records for the personal spiritual guidance of the persons blessed" (in Conference Report, Apr. 1987, 44; or *Ensign*, May 1987, 36; see also D&C 46:11–26).

### **Articles of Faith 1:8—How Can We Get the Most Power from the Scriptures?**

President Gordon B. Hinckley said: "I thank the Almighty for my testimony of the Book of Mormon, this wonderful companion to the Holy Bible. . . . The test of the book is in its reading. I speak as one who has read it again and again and tasted of its beauty and depth and power. Could Joseph Smith, I ask you, the young man reared in rural New York largely without schooling, have dictated in so short a time a volume so complex in its nature and yet so harmonious in its whole, with so large a cast of characters and so extensive in its scope? Could he of his own abilities have created the language, the thought, the moving inspiration that has caused millions over the earth to read and say, 'It is true?'" (in

Conference Report, Oct. 1993, 71; or *Ensign*, Nov. 1993, 51–52; see also Ezekiel 37:15–17).

### **Articles of Faith 1:9—We Believe in Continuous Revelation**

Elder David B. Haight said:

"A distinguishing feature of the Church is the claim to continuous revelation from the Lord. . . . Today, the Lord's Church is guided by the same relationship with Deity that existed in previous dispensations.

"This claim is not made lightly. I know there is revelation, as I am a witness to sacred things also experienced by others who administer His work.

"The principle of revelation by the Holy Ghost is a fundamental principle of the Lord's Church. Prophets of God receive revelation by this process. Individual members of the Church may also receive revelation to confirm truth" (in Conference Report, Apr. 1986, 7; or *Ensign*, May 1986, 7–8; see also Amos 3:7).

### **Articles of Faith 1:10—Christ Will Reign over Gathered Israel**

President Spencer W. Kimball taught: "Now, the gathering of Israel consists of joining the true church and their coming to a knowledge of the true God. . . . Any person, therefore, who has accepted the restored gospel, and who now seeks to worship the Lord in his own tongue and with the Saints in the nations where he lives, has complied with the law of the gathering of Israel and is heir to all of the blessings promised the Saints in these last days" (*Teachings of Spencer W. Kimball*, 439).

Elder George Albert Smith, then a member of the Quorum of the Twelve Apostles, said: "God has said if we will honor Him and keep His commandments—if we will observe His laws He will fight our battles and destroy the wicked, . . . and this earth upon which we dwell, will be the celestial kingdom" (in Conference Report, Oct. 1942, 49; see also D&C 45:64–71).

### **Articles of Faith 1:11—Religious Freedom**

Elder Bruce R. McConkie, a member of the Quorum of the Twelve Apostles, wrote: "We believe in, sustain, uphold, support, and advocate freedom of worship for all men. And we are bold to declare that any government, political system, church, sect, cult, or group of worshippers that either denies men the freedom to worship as they choose or imposes on them a system or way of worship by force is not of God" (*A New Witness for the Articles of Faith*, 657; see also Alma 21:22).

### **Articles of Faith 1:12—Obeying the Laws of the Land**

Elder L. Tom Perry said: "All members of the Church should be committed to obeying and honoring the laws of the land in which they live. We should be exemplary in our obedience to the governments that govern us. The Church, to be of service to the nations of the world, must be a wholesome influence in the lives of individuals who embrace it, in temporal as well as spiritual affairs" (in Conference Report, Oct. 1987, 86; or *Ensign*, Nov. 1987, 71; see also D&C 134:1, 5).

### **Articles of Faith 1:13—How Can I Be Virtuous?**

President Gordon B. Hinckley counseled:



“We live in a time when the world considers virtue lightly. . . .

“Be clean. Watch what you read. No good and much harm can come of reading pornographic magazines and other such literature. They will only stimulate within you thoughts that will weaken your discipline of yourself. No good will come of going to movies that are designed to take from you your money and

give you in exchange only weakened wills and base desires” (in Conference Report, Oct. 1981, 58–59; or *Ensign*, Nov. 1981, 41; see also Philippians 4:8).

## Studying the Scriptures

Do five of the following activities (A–G) as you study the Articles of Faith.

### **A** Answering Questions about What We Believe

Write five questions that you have been asked about the Church by nonmember friends or that you think nonmembers might ask. For each question, list the Articles of Faith that could be used to answer it. For example, a nonmember might ask, “Do Latter-day Saints believe in Jesus Christ?” This question could be answered by Articles of Faith 1:1, 3, 4, 6, 8, and 10.

### **B** Memorizing the Articles of Faith

Elder L. Tom Perry said: “What a great blessing it would be if every member of the Church memorized the Articles of Faith and became knowledgeable about the principles contained in each” (in Conference Report, Apr. 1998, 28; or *Ensign*, May 1998, 23).

1. Write a brief paragraph explaining how memorizing the Articles of Faith could help in your life.
2. Memorize 4 of the 13 Articles of Faith and write or repeat them from memory to a family member.

### **C** Teaching the Articles of Faith

Prepare a 15-minute lesson that you could teach to your family or other group on the meaning of any one of the Articles of Faith. Use scripture stories, scripture references, questions, personal experiences, pictures, objects, or your testimony to help teach this lesson.

### **D** Hymns and the Articles of Faith

Using a hymnbook and Primary songbook, for each article of faith, list at least one hymn or song that teaches the same truth or doctrine. You may want to also write the hymn number or song title next to the appropriate article of faith in your scriptures. (Use the “Scriptures” and “Topics” indexes in the hymnbook and the index in the Primary songbook for help, if needed).

### **E** Pieces of the Plan of Salvation

Read Articles of Faith 1:1–4 and list the parts of the plan of salvation noted there. Draw a picture or make a chart that

includes these elements and from which you could teach the plan of salvation to your family or others.

### **F** What Do Others Believe?

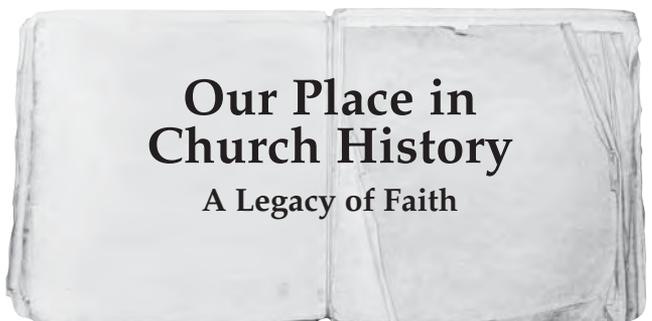
Review Articles of Faith 1:5–10 and list words and phrases that describe the Lord’s Church. Ask a nonmember friend to share his or her beliefs about the ideas on your list. (Be kind and respectful of your friend’s beliefs. You are asking for information, not arguing about differences in beliefs.) Write a paragraph about what you learned.

### **G** Rights and Responsibilities of a Latter-day Saint

1. In your notebook, list the following situations:
  - a. Exceeding the speed limit while driving
  - b. Teasing a person for wearing religious clothing
  - c. Pressuring a person to listen to the missionary discussions
  - d. Refusing to follow the instructions of the leaders in your country
  - e. Failing to help a person who needs assistance
  - f. Not being friendly to someone because he or she is not of your faith
  - g. Watching a sexually explicit movie or television program
  - h. Opposing the building of a place of worship in your community
  - i. Using vulgar gestures and language
  - j. Feeling that people in all religions except yours are wicked
2. Review Articles of Faith 1:11–13, and after each situation list an article of faith that closely relates to it and explain how it applies.
3. Write a personal code of conduct with at least three statements of what you will do to live according to the teachings in Articles of Faith 1:11–13. Begin your statements with “I will (do something)” or “I will not (do something).”

## Our Place in Church History

### A Legacy of Faith



*A study of the history of the restored Church can tell us much about the faith and commitment of those who have lived before us. Since the days of the Prophet Joseph Smith, many Church members have been inspiring examples of true Latter-day Saints. But the best and most glorious days of the kingdom of God on earth are ahead of us. Like those faithful Saints who lived before, you too can make your own place in the history of the Church through your faithfulness, diligence, sacrifice, and service to God and His prophets. After all, the history of the Church in many areas of the world has not yet been written.*

## Your Place in Church History

1. "Each of us has a place in Church history. Some members are born into families who for generations have embraced the gospel and nurtured their children in the ways of the Lord. Others are hearing the gospel for the first time and entering the waters of baptism, thereby making sacred covenants to do their part in building the kingdom of God. Many members live in areas where they are just beginning their era of Church history and are creating a heritage of faith for their children. Whatever our circumstances, we are each a vital part of the cause of building Zion and preparing for the second coming of the Savior. We are 'no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God' (Ephesians 2:19).



2. "Whether we are new members or old, we inherit a legacy of faith and sacrifice from those who have gone before us. We are also modern-day pioneers to our children and to those millions of our Heavenly Father's children who have yet to hear and accept the gospel of Jesus Christ. We make our contributions in different ways throughout the world by faithfully carrying out the work of the Lord.

3. "Fathers and mothers prayerfully train their children in principles of righteousness. Home and visiting teachers care for those in need. Families bid good-bye to missionaries who have chosen to devote years of their lives to carrying the gospel message to others. Selfless priesthood and auxiliary leaders answer calls to serve. Through countless hours of quiet service given in searching out the names of ancestors and performing sacred ordinances in the temple, blessings are extended to the living and the dead.

4. "We are each helping to fulfill the destiny of The Church of Jesus Christ of Latter-day Saints that was revealed to the Prophet Joseph Smith. In 1842 he prophesied:

5. "The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done' [*History of the Church*, 4:540].

6. "Although the Church remained very small during the Prophet Joseph Smith's lifetime, he knew that it was the kingdom of God on earth with a destiny to fill the whole earth with the truths of the gospel of Jesus Christ. We have seen the dramatic growth of the Church in recent years. We are privileged to live at a time when we can offer our faith and sacrifices in helping to establish the kingdom of God, a kingdom that will stand forever" (*Our Heritage*, 145–46).

## Understanding the Reading



### Your Place in Church History

<b>Nurtured</b> (par. 1)—Brought up	<b>Defame</b> (par. 5)—Falsely charge
<b>Legacy</b> (par. 2)—Tradition	<b>Clime</b> (par. 5)—Climate
<b>Unhallowed</b> (par. 5)—Unholy	
<b>Calumny</b> (par. 5)—False and malicious statements	

## Studying the Reading



Do activity A or B as you study "Our Place in Church History."

### A Your Place in the Kingdom of God

List the words and phrases from paragraphs 1–6 that describe you, your experiences, and your role in the Church. Then answer the following questions:

1. Approximately how many members of the Church were there in your city or town 10 years ago? How many are there now? (Ask your parents or local Church leaders for help with these questions, if needed.)
2. How many members do you think there will be in 2 years? in 5 years? in 10 years?
3. What are five things you can do to help the Church grow in your area?
4. How would you like to be remembered by people in future generations?

### B Write a Brief History

Interview at least two people who know about the history of the Church in your area. Also try to find some pictures, histories, journals, diaries, or news stories about your local Church history. Write a brief history of the Church in your area, and explain how what you learned inspires you to participate in the building up of the kingdom of God in your area.

# People and Terms in the Doctrine and Covenants

President Ezra Taft Benson said: “The Doctrine and Covenants is true, for its author is Jesus Christ and His message is for all men” (*Teachings of Ezra Taft Benson*, 46).

The Doctrine and Covenants contains revelations the Lord has given in our day and refers to many of the people, places, and events in the history of The Church of Jesus Christ of Latter-day Saints. Before you begin preparing to study the Doctrine and Covenants, read the following information. It will help you understand some of the history and events surrounding the revelations.

## People in the Doctrine and Covenants

The following accounts are brief histories of some of the important people you will read about in the Doctrine and Covenants:



**Joseph Smith Jr.**, the Prophet, “has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it” (D&C 135:3). He was born on December 23, 1805. See Joseph Smith—History 1:5–54 for a short history of his early life, his vision of God the Father and Jesus Christ, and the visits of the angel Moroni. Joseph Smith was given the priesthood by heavenly messengers and received many revelations. He translated and published the Book of Mormon, and through him the Lord Jesus Christ restored His true Church. Similar to other prophets, he was persecuted by his enemies, unjustly put in jail many times, and suffered many afflictions (see D&C 121–23). He and his brother Hyrum were killed by a mob in 1844 because of their testimonies of Jesus Christ (see D&C 135).



**Emma Hale Smith** married the Prophet Joseph Smith in January 1827 and wrote for him when he began the translation of the Book of Mormon. She was the first president of the Relief Society and chose the hymns for the first Church hymnbook (see D&C 25:1–15; see also 132:51–56). She suffered many persecutions and afflictions. Several of her young children died and her husband, Joseph, was killed by enemies. She stayed in Illinois when the Church moved to Utah. She died at Nauvoo, Illinois, in 1879.



**Hyrum Smith** was the Prophet Joseph Smith’s older brother. From the beginning, Hyrum Smith knew that God had called his younger brother to be a prophet, and he remained faithful to that testimony (see D&C 11 heading, 6–26; 23:3; 52:8; 124:15, 124). He served as Assistant President and as a member of the First Presidency and was Patriarch to the Church (see D&C 124:91–95). He gave his life in Carthage Jail with his brother as a testimony that the true Church had been restored to the earth (see D&C 135:1–7). One of his sons, Joseph F. Smith, and a grandson, Joseph Fielding Smith, became Presidents of the Church.



**Joseph Smith Sr.** (see Joseph Smith—History 1:48–50; D&C 4 heading; 23 heading, 5; 90:20, 25–26; 102:3; 124:19; 137:5) was born on July 12, 1771, in Topsfield, Massachusetts. At the age of 24 he married **Lucy Mack Smith** (see D&C 137:5) and settled in Vermont. Successive crop failures and financial losses forced Joseph Sr. to move his family to the area near Palmyra, New York, in the vicinity of the Hill Cumorah. Joseph Smith Sr. was always very supportive of his son’s calling as the prophet of the Lord (see Joseph Smith—History 1:50). He was baptized on the day the Church was organized, April 6, 1830. Joseph Smith Sr. and two sons, Hyrum and Samuel, were among the witnesses of the gold plates of the Book of Mormon (see “The Testimony of Eight Witnesses” in the front pages of the Book of Mormon). Joseph Smith Sr. was the first Patriarch of the Church and a counselor in the First Presidency. He died at Nauvoo, Illinois, in 1840.



Joseph Smith Sr. and Lucy Smith were the parents of 11 children. Their first child was a son who did not survive his birth. Their other sons were **Alvin** (see Joseph Smith—History 1:56; D&C 137:5–6), **Hyrum** (see “Hyrum Smith” above), **Joseph** (see “Joseph Smith Jr.” above), **Samuel** (see D&C 23 heading, 4; 61:35; 66:8; 75:13; 102:3, 34; 124:141), **Ephraim** (who lived only 11 days), **William** (see “Testimony of the Twelve Apostles to the Truth of the Book of Doctrine and Covenants” at the front of the Doctrine and Covenants; D&C 124:129), and **Don Carlos**. Their daughters were **Sophronia**, **Catherine**, and **Lucy**. Samuel Smith was the first missionary of the Church and served in a bishopric in Nauvoo. He suffered much persecution and died at age 36, about a month after his brothers Joseph and Hyrum were killed.



**Martin Harris** was a wealthy farmer in Palmyra, New York. He befriended the young Joseph Smith and helped pay his expenses. For a short time he wrote for Joseph Smith as the Prophet translated the Book of Mormon. Later he sold part of his farm to pay for the printing of the first 5,000 copies of the Book of Mormon (see D&C 3 heading, 12–13; 5:1–15, 24–32; 10 heading; 19 heading, 25–41). He was one of the three special witnesses of the gold plates and was faithful to that testimony all of his life (see “The Testimony of Three Witnesses” in the front of the Book of Mormon; D&C 17 heading, 1–9; 58:35–39; 104:24–26; Joseph Smith—History 1:61–65). Martin Harris left the Church in 1838, but he came to Utah in 1870 to be with the Church and was rebaptized. He died in 1875.



**Oliver Cowdery** was born in Vermont in 1806. He became a schoolteacher and learned about the Prophet Joseph Smith and received a spiritual witness of the Prophet’s calling while living with Joseph’s parents in Palmyra, New York (see D&C 6 heading, 14–24). In April 1829, Oliver Cowdery went to Harmony, Pennsylvania, to meet the Prophet.

He became the scribe as the Prophet translated the Book of Mormon from the gold plates (see D&C 8 heading, 1–12; 9 heading, 1–14). He was one of the three special witnesses of the gold plates (see “The Testimony of Three Witnesses” in the front of the Book of Mormon; D&C 17 heading, 1–9). He was with the Prophet Joseph Smith when the priesthood authority was restored and when many other revelations were received (see D&C 13 heading; 18:37; 20:3–4; 21 heading; 27:8, 12; 28 heading, 1–16; 47 heading; 69 heading; 104:28–30; 110 heading, 1–16; 111 heading; see also Joseph Smith—History 1:66–72). He also served as an Assistant President of the Church (see Smith, *Doctrines of Salvation*, 1:211). Oliver Cowdery left the Church in 1838 but returned and was rebaptized in 1848 (see D&C 124:95). He died on March 3, 1850, in Missouri, before he was able to emigrate to Utah.



**Peter Whitmer Sr.** and his wife **Mary** had three daughters and five sons. One daughter, Elizabeth Ann, married Oliver Cowdery (see “Oliver Cowdery” above); their second daughter, Nancy, died when she was nearly four months old; and their third daughter, Catherine, married Hiram Page (see D&C 28 heading). The five sons were witnesses of the gold plates of the Book of Mormon (see “The Testimony of Three Witnesses” and “The Testimony of Eight Witnesses” in the front of the Book of Mormon). **David Whitmer** was one of the six men who signed the document incorporating the Church as a religious society. He later served as a leader of the Church in Missouri until he left the Church in 1838 (see D&C 14 heading, 11; 17 heading, 1–9; 18 heading, 9, 37–39; 30:1–4; 52:25). The Whitmer family gave money, food, and a place to live to Joseph and Emma Smith and Oliver Cowdery during the translation of the Book of Mormon in 1829. The Church was organized in the Whitmer home in Fayette, New York, in 1830 (see D&C 21 heading).



**Sidney Rigdon** was a minister in Mentor, Ohio, who joined the Church in 1830 after prayerfully reading the Book of Mormon. He was a counselor in the First Presidency from 1833 to 1844 and served in many other Church positions (see D&C 35 heading, 3–6; 36:2, 5; 58:50, 57–58; 63:65–66; 71:1; 76 heading, 11–24; 82:11; 90:6, 21; 93:44, 51; 102:3; 124:125–26). After the death of the Prophet Joseph Smith, he presented his claim to lead the Church as its “guardian,” but members sustained the Twelve Apostles. He did not sustain the Twelve and was excommunicated in 1844.



**Edward Partridge** joined the Church in 1830 and was the first bishop of the Church (see D&C 35 heading; 36 heading, 1–7; 41:9–11; 42:10; 50:39; 51:1–4, 18; 52:24; 57:7; 58:14–16, 24–25, 61–62; 60:10; 64:17; 82:11; 124:19). Bishop Partridge suffered many persecutions in Missouri and died in 1840 in Nauvoo, Illinois, at the age of 47.



**Joseph Knight Sr.** became acquainted with the Prophet Joseph Smith in 1826 and became interested in assisting with the work of the Restoration. He was more than 30 years older than the Prophet Joseph and often gave him necessary provisions so that the translation of the Book of Mormon could continue—including a wagon on the night the Prophet and his wife brought the gold plates from the Hill Cumorah in 1827. Brother Knight died at Mt. Pisgah, Iowa Territory, in 1847 during the exodus of the Saints from Nauvoo.



**Newel K. Whitney** owned a store in Kirtland, Ohio. He joined the Church in 1830 and became a great friend to the Prophet Joseph Smith. The Prophet and his family stayed for a time in the Whitney home, and several revelations in the Doctrine and Covenants were received there. Newel K. Whitney was called to be the second bishop of the Church and became the Presiding Bishop of the Church in 1847 (see D&C 63:42–46; 72 heading, 1–8; 78:8–10; 82:11–12; 84:112; 93:50; 96 heading, 2; 104:39–42; 117:1–2, 11). He died in Utah in 1850. His wife, **Elizabeth Ann Whitney**, was a counselor to Emma Smith in the first Relief Society presidency.



**Thomas B. Marsh** joined the Church in 1830 after reading the first 16 pages of a copy of the Book of Mormon that had just come off of E. B. Grandin’s press. He became the first President of the Quorum of the Twelve Apostles (see D&C 31 heading, 1–13; 52:22; 56:5; 112 heading, 1–19; 118:2). He became angry with the Prophet Joseph Smith and began to persecute the Church in Missouri. He left the Church in 1838 and was excommunicated in 1839 but was rebaptized in 1857.



**Parley P. Pratt** and his brother **Orson Pratt** joined the Church in 1830 and were members of the first Quorum of the Twelve Apostles in this dispensation. Parley P. Pratt served many missions for the Church (see D&C 32 heading, 1–2; 34 heading; 49:1–3; 50:37; 52:26; 97:3–5; 103 heading, 30, 37; 124:127–29). He wrote many sermons and hymns that were published by the Church and was one of the early pioneers to arrive in Utah. He was killed in 1857 while serving a mission in the southern part of the United States. Orson Pratt also served many missions for the Church (see D&C 34 heading, 1–10; 52:26; 75:14; 103:40; 124:127–29; 136:13). Acting under the direction of the President of the Church, he added 26 revelations to the Doctrine and Covenants, changed the sentences and paragraphs into verses, and placed the first footnotes in the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. He wrote many books on religious and scientific subjects and was one of the first pioneers to arrive in Utah. He was an Apostle for over 45 years, until his death in 1881.

## Terms in the Doctrine and Covenants

### The Apostasy

In New Testament times Jesus Christ taught His gospel, chose Apostles, and organized His Church. After His Atonement, death, and Resurrection, people rejected the Apostles and changed the doctrines of the gospel, and the true Church of Jesus Christ was taken from the earth. This “falling away” (2 Thessalonians 2:3) from the true Church is called the Apostasy.

### The Restoration

The Lord chose the Prophet Joseph Smith to restore (bring back) the gospel and the true Church of Jesus Christ, which had been taken from the earth because of apostasy. Joseph Smith, by the gift and power of God, translated the Book of Mormon, which

contains the gospel of Jesus Christ. The Lord also restored the priesthood authority, covenants, ordinances, spiritual gifts, Church organization, and so forth, that was on the earth in New Testament times (see Articles of Faith 1:4–7, 9).

### The Gathering of Israel

The Old Testament tells of the Lord changing Jacob’s name to “Israel” (see Genesis 32:28; 35:10). The descendants of Israel’s 12 sons were called the “twelve tribes of Israel,” or the “children of Israel.” In some places in the scriptures they are called the “children of Jacob” (see Psalm 105:6; D&C 109:61), and in other places they are simply called “Israel.” Members of the Church today are also called “Israel,” “the house of Israel,” or the “children of Israel” (see 2 Nephi 29:14; D&C 103:17).

Because of their wickedness, 10 of the 12 tribes of Israel were conquered and taken away as captives (see 2 Kings 17:18–23; 1 Nephi 22:3–4). These tribes are called the “ten lost tribes.” The rest of the tribes of Israel, called “Judah,” or the “Jews,” later were also conquered and scattered (see 2 Nephi 6:8–11).

The Lord promised He would gather His people Israel in the last days (see Jeremiah 16:14–15; 1 Nephi 22:24–25; 2 Nephi 9:1–2). This gathering began with the Restoration of the gospel of Jesus Christ and the true Church through the Prophet Joseph Smith. Members of the Church first gathered in the United States, in the state of New York. Later, the Lord told the members to gather to Kirtland, Ohio (see D&C 37:1–4). In 1831 the Lord commanded some members to prepare a gathering place for the Church in the state of Missouri (see D&C 57:1–2), and by 1838 the rest of the Church had gathered there. Because some members, however, did not obey the Lord’s commandments, and because of persecution by enemies of the Church, in 1839 the Church moved to Nauvoo, Illinois. After the death of the Prophet Joseph Smith, persecution forced the members to leave the state of Illinois, and the Lord led the Church to a gathering place in the western part of the United States. (See the map section at the back of the triple combination.)

The Lord continues to fulfill His promise to gather His people, but today we are commanded to build up the Church wherever we live. As Elder Bruce R. McConkie, a member of the Quorum of the Twelve Apostles, said: “Israel shall be gathered one by one, family by family, unto the stakes of Zion established in all parts of the earth so that the whole earth shall be blessed with the fruits of the gospel” (“Come: Let Israel Build Zion,” *Ensign*, May 1977, 118).

### History of the Doctrine and Covenants

The “unfinished” Book of Commandments, published in Missouri in 1833, contained 65 revelations the Prophet Joseph Smith received from the Lord, but there were others to be placed in the book (see D&C 1:6 and the section headings for D&C 1; 67; 69–70). In 1835, new revelations the Prophet Joseph received from the Lord, together with those published in the Book of Commandments, were published as the Doctrine and Covenants. This edition of the Doctrine and Covenants had 103 sections (there were 2 sections numbered 66). Since then, Presidents of the Church have received many more revelations, and some of them have been added to the Doctrine and Covenants. Elder Howard W. Hunter, then a member of the Quorum of the Twelve Apostles, said that God “continues to provide guidance for all his children through a living prophet today. We declare that he, as promised, is with his servants always and directs the affairs of his Church throughout the world” (in Conference Report, Apr. 1981, 88; or *Ensign*, May 1981, 65).

### JST (The Joseph Smith Translation of the King James Version of the Bible)

Many important parts of the Bible have been lost or changed (see 1 Nephi 13:24–29). The Lord commanded the Prophet Joseph Smith to make many corrections to the Bible (see D&C 35:20; 41:7; 45:60–61; 73:3–4; 93:53). These corrections are called the Joseph Smith Translation, or JST. Some of the JST changes are found in the footnotes and in the last pages of the Church’s publication of the King James Version of the Bible. As the Prophet Joseph Smith worked on the translation of the Bible, the Lord gave him revelations that explained many parts of the Bible (see D&C 76; 77; 86; 91; 93; 113; 132; see also Moses; Joseph Smith—Matthew).

### The Law of Consecration

The law of consecration teaches that all things belong to the Lord and that everything He has given us should be used to help build His kingdom on the earth (see D&C 104:11–18). In the early days of the Church, members who chose to live the law of consecration gave their money and property to the bishop and received in return a stewardship (money, property, and other responsibilities). What they received from the bishop became their own property and was used to take care of their own needs. Whatever they produced that was more than they needed was returned to the bishop to help the poor and the needy (see D&C 42:30–39). The law of consecration was given to help members overcome pride and selfishness and prepare them to live in the celestial kingdom (see Moses 7:16–20). For a time, some members of the Church tried to live the law of consecration, but they were not able to fully live this law (see D&C 105:1–5, 9–13). Today, tithing, fast offerings, donations to Deseret Industries, the Church welfare program, giving of time and talents, and other sacrifices we make for building the kingdom of God are all part of the law of consecration (see D&C 119 heading).

### Zion

The Doctrine and Covenants refers to Zion as:

- A group of people who are “pure in heart” (D&C 97:21), love one another, keep the Lord’s commandments, and take care of the poor (see also Moses 7:18).
- Another name for the area of Independence, Missouri (see D&C 57:1–3). The phrase “land of Zion” in the Doctrine and Covenants refers to this part of Missouri.
- A city to be built in Missouri in the future (see D&C 45:64–71; 84:2–4; see also Articles of Faith 1:10). In the 1830s, members of the Church were not able to establish (live the laws of) Zion, but the Lord promised that the city of Zion would be built at some future time (see D&C 58:3–7; 101:16–21; 105:1–5).
- The city of the prophet Enoch (D&C 38:4; 45:11–14; see also Moses 7:16–21).
- The Church of Jesus Christ of Latter-day Saints (D&C 21:7–8; 68:25–30).

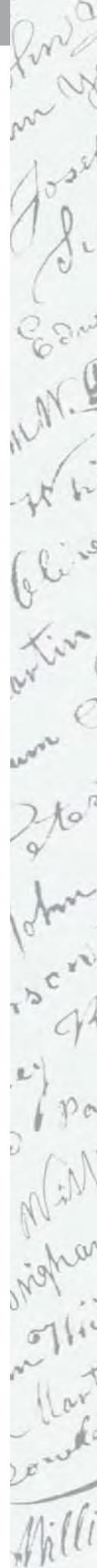
### Zion’s Camp

Zion’s Camp was the name of a group of about 200 men and a few women and children who obeyed the command of the Lord in 1834 to go to the “land of Zion” (D&C 103:22; see heading and verses 22–35). They traveled over 900 miles (1,450 kilometers) from Ohio to Missouri to build Zion (see “Zion” above) and to help members of the Church who had been forced out of their homes by mobs. When Zion’s Camp arrived in Missouri, the Lord

told them to “wait for a little season” (a little while) to build Zion (D&C 105:9; see heading and verses 1–19). Many of the men who were obedient and faithful during Zion’s Camp later became leaders in the Church.

### **Section Headings**

The sections of the Doctrine and Covenants are introduced by section headings. The headings tell when the revelation was given, whom it was directed to, and some of the history of the Church at the time that the Lord gave the revelation. You should always read the section heading as you study each section.



THE CHURCH OF  
**JESUS CHRIST**  
OF LATTER-DAY SAINTS

