

Doctrine and Covenants and Church History

S E M I N A R Y



TEACHER RESOURCE MANUAL

Doctrine and Covenants and Church History Teacher Resource Manual

**Prepared by the
Church Educational System**

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*This section was recorded during the Ohio and Missouri period.



INTRODUCTION TO THE *DOCTRINE AND COVENANTS AND CHURCH HISTORY* TEACHER RESOURCE MANUAL

“The mission of The Church of Jesus Christ of Latter-day Saints is to help the Father in his great work by inviting all to ‘come unto Christ, and be perfected in him’ (Moroni 10:32; see also D&C 20:59). . . .

“The objective of religious education in the Church Educational System is to assist the individual, the family, and priesthood leaders in accomplishing the mission of the Church” (*Teaching the Gospel: A Handbook for CES Teachers and Leaders* [1994], 3). The first area of emphasis in meeting this objective is to teach students the gospel of Jesus Christ as it is found in the standard works and the words of the prophets. This manual is provided to help you accomplish that—whatever your teaching experience and in whatever language or country you teach.

The second area of emphasis is to teach by precept, by example, and by the power of the Spirit. To teach by precept you must first seek, “by study and also by faith” (D&C 88:118), to understand the principles of the gospel of Jesus Christ. To teach by example you must live the gospel in your personal life. Regarding teaching by the Spirit, Elder Boyd K. Packer, then a member of the Quorum of the Twelve Apostles, taught: “Power comes when a teacher has done all that he can to prepare, not just the individual lesson, but in keeping his life in tune with the Spirit. If he will learn to rely on the Spirit for inspiration, he can go before his class . . . secure in the knowledge that he can teach with inspiration” (*Teach Ye Diligently* [1975], 306). The power Elder Packer spoke of is manifest as a teacher bears personal testimony of the principle or doctrine being taught.

How to Use This Manual

The scriptures are to be your primary source as you prepare your lessons. To help you with your scripture study and in preparing your lessons, you should have the following seminary manuals:

- *Doctrine and Covenants and Church History Teacher Resource Manual* (this manual, item no. 34591)
- *Doctrine and Covenants and Church History Student Study Guide* (the home study manual, item no. 34190)
- *Doctrine and Covenants and Church History Video Guide* (support materials for the video series, item no. 34811)

You should also have the following institute student manuals:

- *Doctrine and Covenants Student Manual: Religion 324–325* (item no. 32493)
- *Church History in the Fulness of Times: Religion 341–43* (item no. 32502)
- *Pearl of Great Price Student Manual: Religion 327* (item no. 35852)

These manuals do not replace your study of the scriptures, nor do they substitute for the guidance of the Holy Ghost as you prepare to teach your students. They are additional resources

for your lesson preparation. In particular, the *Doctrine and Covenants and Church History Teacher Resource Manual* provides introductory information to the scripture blocks, outlines important gospel principles to look for, and suggests ways many of those principles might be taught so as to help students understand them and apply them in their lives.

“The CES administration has determined that in the CES weekday setting, where more time is available for instruction, the scriptures should be taught in a sequential manner. One of the best ways to teach the gospel of Jesus Christ is to teach the scriptures sequentially. *Sequential scripture teaching* is teaching the scriptures in the sequence they appear in the standard works” (*Teaching the Gospel: A Handbook*, 20; see that page for more information on sequential scripture teaching). This manual follows the sequence of the scriptures but does not provide teaching helps for all of the verses in each scripture block. Additional helps are found in the institute student manuals and the seminary student study guide.

Teaching the Gospel: A Handbook for CES Teachers and Leaders (item no. 34829) gives detailed help on teaching a CES class. You should become very familiar with its contents. The following general suggestions may be helpful in your lesson preparation.

Prepare Yourself to Study and Teach the Gospel

- Live the gospel.
- Pray for the Spirit to guide you as you study, as you prepare, and as you teach.
- Exercise faith in the Lord, in the power of the Spirit, and in the power of the scriptures to meet the needs of your students.

Decide What You Will Teach

- Decide what portion of the scriptures you want to cover in your lesson. This manual is divided into scripture blocks, which in most cases correspond to sections in the *Doctrine and Covenants*. The pacing guide on pages 5–6 can help you determine how much material to cover each day or week.
- Study the scripture block thoroughly. Read it several times, making note of the doctrines, principles, events, and difficult words or phrases. This manual, the institute student manuals, and the student study guide will help you understand the scripture block and decide what is important for your students. You will be more effective in your teaching if *you* have discovered something inspiring in the scripture block. You might then lead your students to make a similar discovery.
- Choose those doctrines, principles, and events that are most important for your students to know. Let the promptings of the Spirit and the needs of your students guide you as you decide what to teach.

Note: For helpful suggestions on what to teach, see “Decide the *What*,” presentation 19 in *Teaching the Gospel Video Presentations* (item no. 53953).

Decide How You Will Teach

- Choose one or more teaching methods for each event, principle, or doctrine you want to teach. Use your own methods or those suggested in the curriculum materials.
- Choose methods that encourage student readiness, participation, and application.
 1. *Readiness* means that students are prepared spiritually and intellectually, alert, focused, and willing to participate in the learning experience. “Readiness is a condition of the heart as well as the mind” (*Teaching the Gospel: A Handbook*, 13). It is not a gimmick used to start a lesson; it is a continual assessment of your students’ focus.
 2. *Participation* means that students are involved in the learning process. Their participation may be physical, emotional, and intellectual, as well as spiritual. The more involved students are in the learning process, the more they will understand, remember, and apply.
 3. *Application* means that students accept the ideas being taught, understand how they can apply them in their lives, and then seek to live according to those principles.

Note: For helpful suggestions on how to teach, see “Decide the *How*,” presentation 20 in *Teaching the Gospel Video Presentations*. See also “Methods for Teaching the Scriptures” in the appendix (pp. 287–91).

How This Manual Is Organized

The resource materials for the scripture blocks are found in four sections.

Introduction

The “Introduction” section provides background material and other information to help you understand the scripture block in its historical and scriptural setting. These, together with background information in the student study guide and the institute student manuals, can enhance your own study and understanding of the scriptures.

You can also use the introductory material to provide:

- Motivating questions to ask your students and promote learner readiness.
- Background information, things for students to look for as they read, and other prereading helps.
- Quotations to display or write on the board or notes for the students to write in their scriptures.

Some Important Gospel Principles to Look For

You may find many important doctrines and principles in a scripture block. The “Some Important Gospel Principles to Look For” section lists some of those you might want to teach your students. The following are ways to use them in your teaching:

- Use them as a standard to ensure that correct doctrine is being taught.
- Use them to help determine what your students need to be taught.
- Write them on the board to give students principles to look for as they study the scripture block.
- Invite students to look for additional scripture references that support or explain the doctrine.

Additional Resources

The “Additional Resources” section provides corresponding page numbers in *Church History in the Fulness of Times* and the *Doctrine and Covenants* institute student manual. These institute manuals will give additional historical background to the sections you will be teaching. President Joseph Fielding Smith, then President of the Quorum of the Twelve, taught the importance of studying the doctrine and history of the Church together: “You are not going to get out of it all there is in it unless you take it up *section by section*; and then when you do that, you will have to study it with its setting as you get it in the history of the Church” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 3:199).

Occasionally the “Additional Resources” section includes appendix items or other materials as well.


Suggestions for Teaching

The “Suggestions for Teaching” section contains teaching ideas you may want to consider as you decide how to teach the events, principles, and doctrines you have chosen from the scripture block. You are not required to use these teaching suggestions. They are provided as a resource for you as you consider the needs of your students with the direction of the Spirit. You will also find useful suggestions in the student study guide that can be adapted for use in the classroom (see “An Introduction for Teachers to the *Doctrine and Covenants and Church History Student Study Guide*,” p. 4).


The headings for the teaching suggestions include the following information:

- **Statement of Focus.** Introducing each suggestion is a statement in bold type that tells the verses or chapters and principle that particular teaching suggestion focuses on. These statements of focus often correspond to the principles found in the “Some Important Gospel Principles to Look For” section of the scripture block.




-  **Scripture Mastery.** Teaching suggestions that include scripture mastery passages are identified with the icon shown here. President Howard W. Hunter, then President of the Quorum of the Twelve, said, “We would hope none of your students would leave your classroom fearful or embarrassed or ashamed that they cannot find the help they need because they do not know the scriptures well enough to locate the proper passages” (*The Teachings of Howard W. Hunter*, ed. Clyde J. Williams [1997], 187).

“Scripture mastery” is a method for teaching students how to find scripture verses, gain an understanding of their meaning, and apply them in their lives. One hundred scriptural passages—25 for each scripture course—have been chosen to receive special emphasis in seminary. These references are labeled “Scripture Mastery” in the teaching suggestions where they are found. You should help students master the scripture mastery references by reviewing them in class and encouraging students to learn them on their own. For suggestions on how to encourage scripture mastery in your classes, as well as a list of the scripture mastery references for all four courses of study, see “Scripture Mastery,” “Methods for Teaching Scripture Mastery,” and “Scripture Mastery Lists” in the appendix (pp. 292–97; see also *Teaching the Gospel: A Handbook*, pp. 34–35).

-  **Weekly Icon.** This icon identifies teaching suggestions recommended for a teacher in a home-study program or who wants help teaching larger blocks of scripture.
- **Time Designation.** At the end of the heading is the approximate amount of time it would take to teach that suggestion. It is included only to help you plan your daily lessons and is not an indication of how much time should be spent teaching that suggestion.

Other Teaching Helps

-  **Videos.** The *Doctrine and Covenants and Church History Video* (item no. 53786 VHS, 54012 DVD) contains presentations to help you teach the Doctrine and Covenants and Church history. Teaching suggestions for these video presentations are found in the *Doctrine and Covenants and Church History Video Guide* (item no. 34811). The *CES Church History Resource Videocassette* (item no. 53535) also contains presentations that you can use in your teaching. Scripture blocks for which there is a video presentation are designated with the icon shown here and a note at the beginning of the teaching suggestions section.
- **Appendix.** Occasionally a teaching suggestion refers to a chart, harmony, or handout in the appendix that can help you teach that suggestion. These items are referred to by title and page number.
- **Gospel Art Picture Kit (item no. 34730).** The 160 color pictures in this package depict scripture and Church history

stories and illustrate gospel principles. Most of the pictures used in the teaching suggestions in this manual come from the Gospel Art Picture Kit. The kit is available in ward and branch libraries throughout the Church. *Note:* If you ordered the Gospel Art Picture Kit before 1999, you may also need the Supplement (item no. 34740) to have all 160 pictures.

- **Student Reading of the Doctrine and Covenants.** Encourage students to read the entire Doctrine and Covenants and Joseph Smith—History 1. President Spencer W. Kimball once said: “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” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 135).

Encourage your students to follow the assignments in the “Doctrine and Covenants and Church History Reading Chart” in the *Doctrine and Covenants and Church History Student Study Guide*. (You may need to adapt the chart to your school year.) This will help them pace their reading to correspond with class activities.

Students who want to read ahead may do so, but encourage them to review the scripture block the class will be studying during the week. Using the reading chart will challenge you to pace yourself during the year so you can teach the entire Doctrine and Covenants and Church History course.

- **Students with Special Needs.** *Special needs* is a general term used to identify students of unique circumstances. It may include those with reading or learning disabilities, behavioral disorders, and intellectual disabilities. It may also include those who are incarcerated, attending alternative schools, confined to wheelchairs, homebound, hearing or visually impaired, and so forth.

The Prophet Joseph Smith said, “All the minds and spirits that God ever sent into the world are susceptible of enlargement” (*History of the Church*, 6:311). You should make every reasonable effort to meet the learning needs of all your students. It may not be possible to meet all the needs of all the students all the time. You can, however, be aware of the special needs of your students and adapt the regular curriculum materials so that all students can gain something from at least part of each lesson. Other students can also be given the opportunity to help students with special needs. Such selfless service is a blessing to both the giver and the receiver.

In addition to the regular curriculum materials, other materials are available to help teach those with special needs. The *Church Educational System Publications Catalog* lists the Beginning Course, a highly visual, simplified curriculum for students on a second- to fourth-grade reading level. The catalog also includes items in braille and on audiocassette or videocassette. (For these and related materials, see “Specialized Curriculum” in the subject index.) Note that all new CES videos produced for the classroom are closed-captioned. In addition to the CES

catalog, the *Church Materials Catalog* includes many helpful items for students with special needs (see especially the “Audiocassettes”; “Disabilities, Materials for Members with”; “Videocassettes”; and “Videocassettes, American Sign Language” sections in the subject index). The Church magazines are good sources for articles, pictures, and ideas that may relate to the special needs of your students. The Gospel Art Picture Kit is another source of pictures that may help you in your teaching.

An Introduction for Teachers to the *Doctrine and Covenants and Church History Student Study Guide*

The *Doctrine and Covenants and Church History Student Study Guide* helps students read the *Doctrine and Covenants* and then ponder and apply its teachings. It is required for the home-study program, but most daily teachers will also find it useful in their preparation and teaching.

Use in the Home-Study Seminary Program

Seminary is a five-day-a-week program (or its equivalent) throughout the school year. Because home-study seminary classes meet only once a week, home-study students should use the student study guide the other four days. Although all students are encouraged to read the scriptures daily, home-study students should understand that they are expected to spend 30–40 minutes a day for four school days each week working on the activities and assignments in the study guide.

Students do not write in their study guides. Use one of the following options for written assignments:

- Have each student do the written work on pages in a loose-leaf notebook and submit the pages completed each week. When you return the work, the student can put the pages back in the notebook.
- Have each student use two notebooks and alternate between them. The first week, the student works in one notebook and submits it to you when class is held. The next week the student writes in the other notebook and then exchanges it in class for the first notebook, and so on.

After you collect the students’ work each week, read it and write comments to the students. This is an excellent way for you to get to know your students and determine how well they are understanding their studies. You can help motivate

your students by inviting them to share some of what they wrote in their notebooks as part of the weekly class lessons.

Grading the Student Notebooks

There is no answer sheet for checking the activities in the student study guide. Some of the answers are found in the scriptures and should be apparent to you as you familiarize yourself with each activity. Other answers are based on the students’ ideas, experiences, opinions, and testimonies. In these cases there may not be a single correct answer. Evaluate and grade students on the degree of effort made based on their abilities. As you write your comments, correct any misunderstandings or answers that are clearly wrong, and praise students for their effort.

Be sensitive to students with special needs, and adapt the student study guide accordingly. For example, students with disabilities that make writing difficult might be allowed to use a tape recorder to record their work or have friends or family members write for them. You may need to adapt the number of study activities assigned to some students because of special needs. Other students may be advanced and could be encouraged to go beyond the minimum requirements.

Use in the Daily Seminary Program

The *Doctrine and Covenants and Church History Student Study Guide* is recommended for every student in the daily seminary program. Each student should have a personal copy or at least have access to a desk copy. You can then have students refer to the “Understanding the Scriptures” sections for help in understanding difficult words and phrases and for quotations and explanations. Additionally, the Church history lessons in the last part of this manual rely on readings from the study guide.

While preparing lessons, look at the introduction to each scripture block and the “Studying the Scriptures” section for help in deciding what and how to teach. For example, some of the introductions provide discussion questions that help create learner readiness. Occasionally you may want to have students do one of the “Studying the Scriptures” activities during class and then have them share what they wrote, either in groups or with the entire class. Even when the activities are not followed exactly as prescribed in the study guide, they may provide good ideas that can be adapted for use in a classroom setting.

PACING YOUR TEACHING OF THE DOCTRINE AND COVENANTS AND CHURCH HISTORY

As with the other standard works, there is not enough time in a school year to discuss every verse in the Doctrine and Covenants and the history that goes with it. The challenge is to pace your teaching. If you move slowly and spend too much time teaching Doctrine and Covenants 45 or 76, you will miss the messages of the sections at the end of the Doctrine and Covenants and latter-day history. If you move too fast, your students may not understand and appreciate significant parts of the Doctrine and Covenants. Use this pacing guide to help you decide how much you need to cover each day and week and what chapters to assign your students to read.

Because there are many types of seminary programs throughout the world, it is not possible to organize this manual to fit every situation. You may need to adapt this

36-week guide to your program and the needs of your students. Seminary is taught five days a week, but lesson material is provided for only four days to allow time for interruptions such as school activities and assemblies, special seminary activities and presentations, scripture mastery, and tests and quizzes. You may choose to spend more than one day to teach a scripture block more effectively. This flexibility is meant to encourage you to seek the direction of the Spirit to meet the specific needs of your students.

Teaching the gospel of Jesus Christ to the youth of the Church is a sacred trust and a joyous duty. May the Lord bless you and your students this year as you study the Doctrine and Covenants and Church history.

Pacing Guide for a 36-Week School Year

Week	Suggested Scripture Block to Be Taught
1	Days 1–2: Plan of Salvation Overview Day 3: Overview of the Doctrine and Covenants and Church History Day 4: The Great Apostasy and the History of the Church
2	Day 1: Title Page of the Doctrine and Covenants, Explanatory Introduction to the Doctrine and Covenants, Chronological Order of Contents Days 2–3: Joseph Smith—History 1:1–65 Day 4: Doctrine and Covenants 1
3	Day 1: Section 2 Days 2–3: Sections 3, 10 Day 4: Sections 4–5
4	Day 1: Sections 6–7 Day 2: Sections 8–9 Day 3: Sections 11–12 Day 4: Section 13; Joseph Smith—History 1:66–75
5	Day 1: Sections 14–17 Day 2: Section 18 Day 3: Section 19 Day 4: Section 20
6	Day 1: Section 20 (continued) Day 2: Sections 21–22 Day 3: Sections 23–24 Day 4: Section 25
7	Day 1: Sections 26–27 Day 2: Section 28 Days 3–4: Section 29
8	Day 1: Sections 30–31 Day 2: Sections 32–34 Day 3: Sections 35–36 Day 4: Sections 37–38
9	Day 1: Sections 37–38 (continued) Day 2: Sections 39–41 Days 3–4: Section 42

Week	Suggested Scripture Block to Be Taught
10	Day 1: Section 43 Days 2–3: Sections 44–45 Day 4: Section 46
11	Days 1–2: Sections 47–49 Days 3–4: Sections 50–52
12	Day 1: Sections 53–55 Day 2: Section 56 Days 3–4: Sections 57–58
13	Days 1–2: Section 59 Day 3: Sections 60–62 Day 4: Section 63
14	Days 1–2: Section 64 Day 3: Section 65 Day 4: Sections 66–67
15	Day 1: Section 68 Day 2: Sections 69–71 Day 3: Sections 72–73 Day 4: Sections 74–75
16	Days 1–3: Section 76 Day 4: Section 77
17	Day 1: Sections 78–80 Day 2: Sections 81–83 Days 3–4: Section 84
18	Day 1: Sections 85–86 Day 2: Section 87 Days 3–4: Section 88
19	Day 1: Section 88 (continued) Day 2: Section 89 Day 3: Sections 90–92 Day 4: Section 93
20	Day 1: Section 93 (continued) Day 2: Sections 94–96 Day 3: Section 97 Day 4: Section 98

Week	Suggested Scripture Block to Be Taught
21	Day 1: Sections 99–100 Days 2–3: Section 101 Day 4: Section 102
22	Days 1–2: Sections 103, 105 Day 3: Section 104 Day 4: Sections 106–7
23	Day 1: Sections 106–7 (continued) Days 2–4: Sections 108–10
24	Day 1: Sections 111–12 Days 2–3: Sections 113–16 Day 4: Sections 117–18
25	Day 1: Sections 119–20 Days 2–4: Sections 121–23
26	Day 1: Sections 121–23 (continued) Days 2–3: Sections 124–26 Day 4: Sections 127–28
27	Day 1: Sections 127–28 (continued) Days 2–3: Sections 129–30 Day 4: Section 131
28	Days 1–2: Section 132 Days 3–4: Section 133
29	Day 1: Section 134 Days 2–3: Section 135 Day 4: Section 137

Week	Suggested Scripture Block to Be Taught
30	Day 1: Succession in the Presidency Days 2–3: The Trek West Day 4: Section 136
31	Days 1–2: President Brigham Young Days 3–4: The Legacy of President Brigham Young
32	Day 1: President John Taylor Day 2: President Wilford Woodruff Day 3: Official Declaration 1 Day 4: President Lorenzo Snow
33	Day 1: President Joseph F. Smith Day 2: Section 138 Day 3: President Heber J. Grant Day 4: President George Albert Smith
34	Day 1: President David O. McKay Day 2: President Joseph Fielding Smith Day 3: President Harold B. Lee Day 4: President Spencer W. Kimball
35	Day 1: Official Declaration 2 Day 2: President Ezra Taft Benson Day 3: President Howard W. Hunter Day 4: President Gordon B. Hinckley
36	Day 1: The Family: A Proclamation to the World Day 2: The Living Christ: The Testimony of the Apostles Day 3: The Articles of Faith Day 4: Our Place in Church History

PLAN OF SALVATION OVERVIEW



Doctrine and Covenants and Church History Video presentation 1, “The Plan of Salvation” (10:58), can be used to help teach the plan of salvation (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).

Introduction

In 1993 Elder Boyd K. Packer told teachers in the Church Educational System that they should give an overview of the plan of salvation at the beginning of every school year. The following teaching suggestions refer frequently to Elder Packer’s talk “The Great Plan of Happiness,” parts of which are included with other helps in the appendix. Please refer to it as you prepare to teach the plan of salvation to your students (see “The Great Plan of Happiness,” pp. 298–301).

Some Important Gospel Principles to Look For

Note: Prayerfully study these introductory materials and consider the principles under this heading before preparing your lessons.

- Heavenly Father is a glorified, perfected, celestial Father who possesses a fulness of joy (see 3 Nephi 28:10).
- We lived with Heavenly Father before we came to earth. We are His spirit children, and He wants us to have the same joy that He has by becoming like Him (see Jeremiah 1:5; Hebrews 12:9; D&C 93:33–34; Abraham 3:26).
- In order to become like God, we must have a resurrected, glorified physical body and we must grow to possess the attributes of godhood (see Alma 11:43–44; Job 19:26; 3 Nephi 27:27; D&C 130:22).
- Our mortal life is designed to help us gain godly attributes. It provides us with the opportunity to gain a physical body and learn the lessons of godhood by having the freedom to choose to follow the counsel of God or the enticements of Satan (see Genesis 2:16–17; 2 Nephi 2:25–27; Alma 34:32–34).
- The Creation of the earth and the Fall of Adam brought about the necessary conditions of mortality, including spiritual and physical death and a world where there is toil, pain, and sorrow (see Genesis 2:17; 3:6–7; 2 Nephi 2:15–25).
- The Atonement of Jesus Christ provides for the Resurrection so that everyone will receive an immortal physical body (see Job 19:25–27; Ezekiel 37:12–14; Alma 11:42–45; 42:23).
- The Atonement can also cleanse us from personal sins through our repentance and enable us to obtain eternal life and become like God (see Isaiah 1:18; 2 Nephi 10:24–25; Mosiah 3:19; Moroni 10:32–33).
- In every dispensation, Jesus Christ has sent prophets to teach His gospel to God’s children on earth. The Church of Jesus Christ has been established in these latter days to

invite all to come unto Christ and partake of His plan of happiness (see Amos 3:7; Alma 12:32–34; D&C 1:1–14; 20:59).

Additional Resources

- “The Great Plan of Happiness,” pp. 298–301.

Suggestions for Teaching

Note: Choose from the ideas under this heading, or use some of your own, as you prepare to teach the assigned topic. The four teaching suggestions for the plan of salvation overview will be the same for each of the four scripture courses. It is recommended that you teach a different one to your students each year.



Plan of Salvation Overview: Suggestion 1.

(90–120 minutes)

Help the students visualize the plan of salvation (the plan of happiness) by stretching a string from one wall of your classroom to the other. Hang a paper clip over the string so that it can easily slide along the string. Prepare two identical figures, one of clear plastic and another of white paper, that can be attached to the paper clip.

Tell students that the string represents the line of our lives and that one end of the string represents our past and the other our future. The clear plastic figure represents our spirit body, and the white paper figure represents our physical body. Move the paper clip along the string and add the figures to it as you discuss our progression from premortal past to postmortal future. When you discuss death, separate the clear plastic figure from the white paper one. Ask questions such as those listed in the following sections as you teach the plan of happiness, and use the information in the appendix as needed. It is usually preferable to let the students discover as many of the answers as they can by letting them search the suggested scripture references.

Premortal Life

- Where does the life line begin and end? (Explain that the line of our lives actually extends beyond the walls of the room and continues forever in both directions. Our lives did not have a beginning, and they will have no end. See D&C 93:29; Abraham 3:18; “Spiritual Creation,” p. 299.)
- What do you know about your Father in Heaven and your life with Him before you were born on earth? (see “Premortal Existence,” pp. 298–99).
- What does it mean to be a spirit child of God? (see “Premortal Existence,” pp. 298–99; “Spiritual Creation,” p. 299).
- Since we lived with Heavenly Father in the premortal world and we were immortal, why didn’t we stay there? (see “Agency,” “The Grand Council and the War in Heaven,” p. 299).

- What do we know about the differences between Heavenly Father’s plan and Lucifer’s alternative? (see Moses 4:1–4; “The Grand Council and the War in Heaven,” p. 299).
- Why do you think the Lord prizes the freedom to choose (agency) so much that He would allow Lucifer and his followers to rebel and start a war in heaven? (see “Agency,” p. 299).

Mortal Life

- Since Satan will eventually be cast into outer darkness, why did God allow him and his followers to come to earth and tempt us? (see D&C 29:39).
- Why was it necessary for us to come to a physical earth and get a physical body? (see D&C 93:33–34; Moses 1:39; “The Grand Council and the War in Heaven,” “Physical Creation,” p. 299).
- What were the consequences of the transgression of Adam and Eve? Why was the Fall of Adam and Eve necessary? (see 2 Nephi 2:19–25; “The Fall and Mortality,” pp. 299–300).
- Why was a Redeemer chosen even in premortality? What would result if there were no Redeemer? (see 2 Nephi 9:7–10; Moses 4:1–4; Abraham 3:27–28; “The Grand Council and the War in Heaven,” p. 299; “The Atonement,” p. 300).
- Why did Jehovah (Jesus Christ) need to come to earth and receive a mortal body? (see “The Atonement,” p. 300).
- Since we face so much temptation in the world today, what can we do in cooperation with the Lord to change our natures and resist evil? (see 1 Nephi 2:16; Mosiah 3:19; 4:1–3; 5:1–2; Ether 12:27).

Postmortal Life

- What is the difference between physical death and spiritual death? How are we rescued from each one? What is our part in overcoming spiritual death? (see 2 Nephi 9:6–23; Alma 40:11–14; D&C 29:40–44; “The Mission of the Church and the Principles and Ordinances of the Gospel,” “The Atonement,” p. 300; “The Spirit World,” p. 301).
- Where do we go upon death? What important works that we know of are going on in the spirit world? (see Alma 40:11–14; D&C 138:11–37; “The Spirit World,” p. 301).
- Who is the Great Judge? When will we be judged? Is there more than one judgment? (see John 5:21–22, 30; “Judgment,” p. 301).
- For what will we be judged? By what standard will we be judged? (see Mosiah 2:36–41; Alma 41:3–7; D&C 82:3; “Judgment,” p. 301).
- What possibilities are available to those who don’t hear about the gospel in this life? (see D&C 138:1–37; “Judgment,” p. 301).
- What will we be like when we are resurrected? (see Alma 11:42–45; “Judgment,” “Resurrection,” p. 301).

- What is our ultimate destiny and what can we become if we follow the “great plan of happiness”? (see D&C 76:50–70).

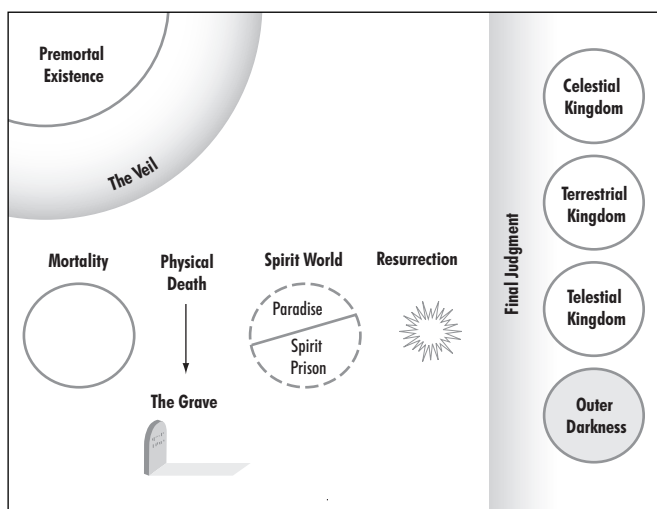
Consider leaving the string up for a time and referring to it as needed to help students see how the truths they are learning fit into the plan.

Ask students how a knowledge of the plan helps them understand why the Lord commands certain things and forbids others.

Share your testimony of the beauty of the plan and the importance of remembering why we are here and what the Lord has done to help us return to Him.

 **Plan of Salvation Overview: Suggestion 2.**
(90–100 minutes)

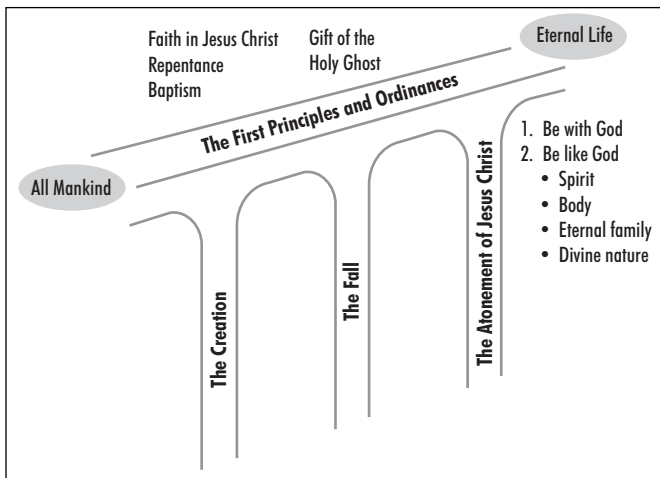
A diagram such as the one below can be used to teach the plan of salvation. This method is good for teaching the plan visually but does not teach the chronology as well as suggestion 1.



Ask questions such as those listed in suggestion 1 as you draw the diagram on the board (or you could use a handout) and discuss the elements of the plan of salvation. Draw arrows to indicate our progression through the stages of our existence, according to the plan. Where possible, let the students discover the answers to the questions by searching the suggested scripture references. Consider displaying the chart in the classroom so you can refer to it throughout the year.

 **Plan of Salvation Overview: Suggestion 3.**
(60–70 minutes)

A simple yet effective way to review the plan of salvation that emphasizes the importance of mortality is to use an illustration of a bridge. Draw the accompanying diagram on the board or on a poster. Leave the labels off at first and write them in as your students discover the elements of the plan as you study the scriptures together.



Show students the bridge and ask: What purpose does a bridge serve that a road alone cannot? (It helps you cross a canyon or gap.) Read Abraham 3:22 with your students and help them understand where we were before we came to earth. Then read Moses 1:39 to help them understand what Heavenly Father is seeking to bring to pass, or where He wants to take us. (*Immortality* means to live forever as resurrected beings; *eternal life* means to be with God and be like Him; see “Premortal Existence,” pp. 298–99; “Spiritual Creation,” “Agency,” p. 299.) Write *All Mankind* at the lower end of the bridge and *Eternal Life*, with its definition, at the other end.

Ask:

- Why were we encouraged to leave the premortal world and come to this earth?
- What “gap” or “canyon” (what differences) existed between Heavenly Father and us when we lived with Him as His spirit children?

Help students discover that although we lived with Heavenly Father and were His children, in many ways we were not yet like Him (see 3 Nephi 12:48; D&C 76:70; 88:41; 130:22; “Premortal Existence,” pp. 298–99).

Tell students that the pillars supporting the bridge represent what Heavenly Father has brought about to help us become like Him, and the span on top of the pillars represents what we are to do. Have your students read Abraham 3:24–27 to find what Heavenly Father did for us; then discuss why that was necessary (see “Agency,” “The Grand Council and the War in Heaven,” “Physical Creation,” p. 299). Write *The Creation* on the first pillar.

Ask students:

- What do you think the second pillar represents?
- After the physical creation of the earth, what part did Adam and Eve play to prepare the way for us to become more like Heavenly Father? (see 2 Nephi 2:22–25; “The Fall and Mortality,” pp. 299–300).

Write *The Fall* on the second pillar and discuss briefly how the Fall brought opposition, sin, and death into the world.

Ask students: What would happen to us physically and spiritually if everything remained in a fallen condition? Read 2 Nephi 9:6–10 and discuss what God did to help us overcome the effects of the Fall (see “The Atonement,” p. 300). Ask what the third pillar represents and label it *The Atonement of Jesus Christ*. Ask:

- Why can Jesus Christ promise to redeem us from our sins?
- On what conditions can we be forgiven of our sins and bring about the plan of redemption in our lives? (see Alma 42:9–15).

Have students read Helaman 14:15–17, and ask: What blessings of the Atonement are given to all mankind regardless of how they live? (The Resurrection and being brought back into God’s presence for judgment.) There are other blessings that are given only to those who earnestly seek them and live by His gospel. Have students read Articles of Faith 1:3–4 and list the first things God requires us to do to be forgiven of our own sins and to be perfected (see also “The Mission of the Church and the Principles and Ordinances of the Gospel,” p. 300).

Finish labeling the bridge as in the diagram and ask students how understanding the plan of salvation helps them understand why we are commanded to do some things and forbidden to do others.

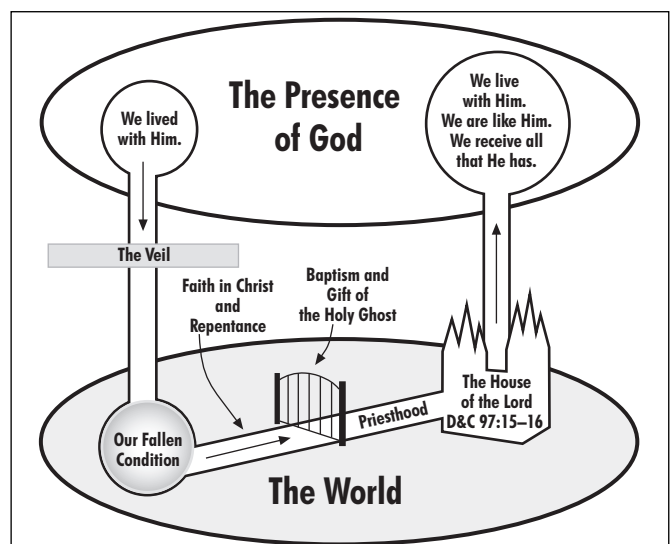
Read to your students Elder Boyd K. Packer’s statement in “Judgment” (p. 301) and share your testimony of the “great plan of happiness” that Heavenly Father has prepared for His children.



Plan of Salvation Overview: Suggestion 4.

(40–45 minutes)

Prepare the accompanying diagram as a handout for each student or as an overhead transparency. Review with students that we once lived in the presence of God (see “Premortal Existence,” pp. 298–99) and the circumstances that brought us to our fallen condition (see “The Fall and Mortality,” pp. 299–300).



Ask students:

- Where does the strait and narrow path lead?
- What has our Heavenly Father given us to help us stay faithfully on the path?

Invite a student to read the following statement by Elder Orson F. Whitney, who was a member of the Quorum of the Twelve, to help them understand the seriousness of our fallen condition and the only way we can be freed from it:

“When Adam fell, it was as if the human race had fallen into a pit, from which they were powerless, by any act of their own, to emerge; having no means whereby to climb up and out, and not even knowing how to climb. But a Friend, all-wise and all-powerful, comes to the mouth of the pit . . . and proposes to rescue them from their unhappy situation. *He makes of his own life a ladder*; lets it down into the pit and says: ‘Now climb!’ They who climb, get out of the pit. They who refuse to climb, remain in the pit—and who is to blame but themselves?” (in Conference Report, Oct. 1927, 149).

Have students, individually or in groups, study the following questions to help them discover how the Atonement of Jesus Christ and the principles and ordinances of the gospel provide the way for us to overcome our fallen condition:

- What is the path that leads us out of our fallen condition? What are the first steps we must take to get on that path? (see 2 Nephi 31:17–19; “The Mission of the Church and the Principles and Ordinances of the Gospel,” p. 300).
- What are some of the ways the gift of the Holy Ghost helps us overcome our fallen condition and press forward on the path? (see John 14:26; 15:26; 16:13; 3 Nephi 27:20; D&C 45:56–57).

- Who provided and pointed out this path for us? What must we do to stay on it? (see 2 Nephi 31:19–21; “The Atonement,” p. 300).
- In addition to the covenant of baptism, what other ordinances and covenants has Heavenly Father given us to help us rise above our fallen condition? (see D&C 84:33–40; 131:1–4).
- What will we be like when we return to live with Heavenly Father if we have been faithful in making and keeping our sacred covenants? (see 1 John 3:1–4; Moroni 7:48).
- How does a knowledge of the plan of salvation help us understand why we are commanded to pray? to be baptized? to be honest? to be morally clean?
- How does a knowledge of the plan of salvation help us understand why we are commanded to be free from addictive substances? to pay tithing? to serve a mission? to attend the temple?

When students have completed the exercise, invite them to share what they learned with the class. Bear your testimony of all that the plan of salvation means to you. Encourage students to ponder the plan of salvation often and determine how an understanding of it can help them live the gospel in their daily lives. Conclude by reading the following statement by President Hugh B. Brown, who was a counselor in the First Presidency:

“The leaders of the Church have, from the beginning, taught faith in the Lord Jesus Christ, and we acknowledge him as our Savior and Redeemer. It is our duty to teach this to our children . . . and, because they are children of God, [to] teach them to be loyal to the royal spirit that is in them” (in Conference Report, Sept.–Oct. 1966, 104).

SCRIPTURE STUDY HELPS

Study Helps in the LDS Edition of the King James Bible

In 1979 the Church published a Latter-day Saint edition of the King James Version of the Bible in English. Included in this edition were numerous helps to make a study of the scriptures more meaningful and rewarding. Speaking of this new edition of the scriptures, Elder Boyd K. Packer testified: “This work . . . will one day emerge as a signal inspired event of our generation. Because of it, we shall raise up generations of Latter-day Saints who will know the gospel and know the Lord” (*Bruce R. McConkie, Apostle* [address at the funeral of Elder Bruce R. McConkie, Apr. 23, 1985], 4).

See the section “Study Helps in the Latter-day Saint Editions of the Scriptures” in the student study guide for a detailed explanation of these study helps.

Some Important Gospel Principles to Look For

- The Latter-day Saint editions of the scriptures contain significant study aids that can help us increase our understanding of the scriptures.

Suggestions for Teaching

Scripture Study Helps. The study helps provided in the Latter-day Saint editions of the scriptures help us get the most out of our scripture study. (40–45 minutes)

The Church has included numerous study helps in the scriptures. These are explained in the “Study Helps in the Latter-day Saint Editions of the Scriptures” section of the student study guide. The following suggestions can help you teach the study helps.

Chapter Headings and Section Introductions. Have students turn to the chapter heading for 1 Nephi 16. Read it and explain that the headings emphasize the main points of each chapter and often present doctrinal insights.

Have students read the chapter headings for the following chapters and answer the accompanying questions:

- Ezekiel 38. What battle will usher in the Second Coming?
- John 1. Who created all things?
- Helaman 6. Who guided the Gadianton robbers in their murders and wickedness?
- Moroni 1. What happened to those Nephites who refused to deny Jesus Christ?
- Abraham 3. How did Abraham learn about the sun, moon, and stars?

Have students examine the two headings for a section of the Doctrine and Covenants. Explain that the first heading

contains background information for the section and the second is a synopsis of the section’s contents.

Italicized Words in the Bible. Explain that italicized words in the King James Version of the Bible are words the translator inserted to render a correct English reading. When the Bible was translated from Greek and Hebrew, a literal translation into English was not always possible. It was sometimes necessary to insert words in order for the scriptures to be grammatically correct.

Footnotes. Choose a couple of pages in the Bible that illustrate the several types of footnotes available in the Latter-day Saint editions of the scriptures. Have the students turn to the pages, and share with them the advantages of the footnote system.

- Point out that each verse is independently footnoted and that each footnote in the verse is in alphabetical order.
- Show examples of footnotes that point to the Topical Guide (TG).
- Show examples of footnotes that give Hebrew (HEB) and Greek (GR) meanings.
- Show examples of footnotes that give modern synonyms and explanations (OR and IE) for archaic or obscure words and phrases in the scriptures.
- Show examples of footnotes that present insights from the Joseph Smith Translation (JST).

Refer to the study helps section in the student study guide for additional help and examples.

Use the following questions to give students an opportunity to practice using the footnotes in the Doctrine and Covenants:

- Where besides Doctrine and Covenants 1:4 can you find the voice of warning? (see footnote 4a).
- Read Doctrine and Covenants 10:42. What record were the lost 116 pages of the Book of Mormon translated from? (see footnote 42a).
- Read Doctrine and Covenants 45:42. What is one reason the sun will be darkened before the day of the Lord? (see footnote 42a, especially D&C 133:49).
- Read Doctrine and Covenants 76:25–26. Who was the angel who was thrust down from the presence of God and called “Perdition”? (see footnote 25a).

The Joseph Smith Translation. Share with students the information under “Joseph Smith Translation” in the Bible Dictionary (p. 717). Tell them that not all of the changes from the Joseph Smith Translation are included in the Latter-day Saint edition of the King James Version of the Bible, but more than 600 verses with changes are included. Some verses or passages that are too long to be included as footnotes have been placed in a separate appendix in the Bible.

For examples of Joseph Smith Translation contributions, have your students refer to the JST footnotes for Exodus 4:21 and Amos 7:3 and determine what changes the Prophet made.

Topical Guide. Tell students that they can use the Topical Guide to search more than 750 gospel topics as deeply as they want. Help them understand that this guide contains scripture references from all of the standard works and that it can serve as a concordance or an index. The following exercises can help students become familiar with the Topical Guide:

- Have students select subjects they would like to talk on if asked to speak in a church meeting. Have them use the Topical Guide to find scripture references they could use to prepare their talks.
- Have students turn to the Topical Guide and note the various topic headings about Jesus Christ.

Index to the Triple Combination. Explain that the index in the triple combination is a combined index for the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price and contains numerous references from each on many topics. It is similar to the Topical Guide in the Bible except the index gives a short summary of each scripture reference, while the Topical Guide quotes from each reference. The index also gives only references from the triple combination, while the Topical Guide covers all of the standard works. Note that by searching for key words in the index, students can quickly locate scripture references. One helpful feature of the index is that it identifies people or places with the same name by superscript numbers and gives brief descriptions to differentiate them. Have the class turn to the first page of the index and find out how many men were named Aaron and who each one was.

Bible Dictionary. Look through the Bible Dictionary with students. Explain that it contains 1,285 biblical topics prepared from a Latter-day Saint point of view. Share several specific topics and point out the following sections:

- Chronological tables (“chronology,” pp. 635–45)
- A harmony of the four Gospels (“Gospels, harmony of,” pp. 684–96)
- An analysis of the Apostle Paul’s letters (“Pauline Epistles,” pp. 743–48)
- Old Testament quotations found in the New Testament (“quotations,” pp. 756–59)
- A list of weights and measures mentioned in the Bible (“weights and measures,” pp. 788–89)

Bible Maps and Photographs. In 1999 the Church added a new maps and photographs section to the Latter-day Saint edition of the King James Bible. Indexes and helps for both the photographs and maps are grouped together at the beginning of the section. The color maps and photographs themselves appear together at the end. (*Note:* If your copy of the scriptures does not include the updated maps and photographs, these can be purchased separately and inserted.)

Have students look at several photographs from the back of the Bible Maps and Photographs section and determine what each shows. The photographs in this section depict sites from Bible history. Ask the students to find a photo of the Temple of Herod (no. 9). Refer them to the description of the temple under the “Photographs of Scriptural Sites” heading at the front of the section. Ask them to name three important events that took place at this temple.

Have students turn to the “Maps and Index of Place-Names” heading. The first page of this subsection explains map features. Refer students to the second paragraph for an explanation of how to use the index of place-names. Show them the index, beginning on the next page. The index lists the names of places alphabetically and includes coordinates for locating them on the maps.

Some of the individual maps are accompanied by notes and scripture references related to locations on those maps. Have the students turn to map 12 and the accompanying page of notes. Ask them to find the temple and to identify two events that took place there during the life of Jesus Christ (see note 9).

Church History Chronology, Maps, and Photographs. In 1999 the Church also 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. (*Note:* If your copy of the scriptures does not include the updated maps and photographs, these can be purchased separately and inserted.) This section also includes a chronology of Church history events. Have the students turn to this section and find what year and month Joseph Smith completed his translation of the Book of Mormon. Have them turn to map 2 and locate the Joseph Smith Sr. log home. Ask: What important event occurred at this location? (see note 1).

Pronouncing Guide. The pronouncing guide at the end of the Book of Mormon provides a standard for the pronunciation of Book of Mormon names. Encourage the students to become familiar with this guide.

Scripture Study Helps. Using the study aids can help increase our understanding of the scriptures.

(5–10 minutes)

Share the following story from Elder Richard G. Scott, then a member of the Presidency of the Seventy. It illustrates the worth of the study aids in the new editions of the standard works.

“I remember when the new triple combination was introduced to the Brethren. Elder McConkie made the presentation. He held up a book and read from the flyleaf, ‘To Bruce R. McConkie.’ It was signed ‘Amelia’ [his future wife] and dated the day he entered the mission home. He said, ‘I have carried these scriptures all over the world. I’ve used them extensively. They

have been bound three times. I can tell you the location on the page for many of the scriptures in that book.' He then added, 'But I'm not going to use that book anymore. It does not have the precious teaching aids and powerful tools to enhance study and understanding that are in this new volume.' I was really impressed by that. The next day I had occasion to go into his office. He has a large desk, and there he sat, book in hand, with ruler and red pencil marking the new edition of the scriptures. Well, if someone who knows the scriptures as well as he does finds it worthwhile to use the new edition, I have resolved to do likewise" ("Spiritual Communication," in *Principles of the Gospel in Practice*, Sperry Symposium 1985 [1985], 18–19).

Scripture Study Helps. Help students use what they learned about the scripture study aids. (30–35 minutes)

After you have taught students about the scripture study aids, have them use the aids to complete the following quiz as a review of what they learned. You may want them to work in groups.

1. Answer the following questions about baptism:
 - a. What does the word *baptism* mean?
 - b. What evidence is there that baptism was practiced before the time of Christ?
 - c. What does baptism symbolize?
 - d. What are four purposes of baptism?
2. Find the meaning of the italicized word in each of the following phrases. Notice how knowing what these words mean brings added understanding to the scripture passages.
 - a. "An help *meet* for him" (Genesis 2:18).
 - b. "Ye *kine* of Bashan" (Amos 4:1).
 - c. "Trucebreakers, false accusers, *incontinent*" (2 Timothy 3:3).
 - d. "The word of God is *quick*, and powerful" (Hebrews 4:12).
3. List three scripture references for each of the following topics:
 - a. Last days
 - b. Lost scriptures
 - c. Prophecy
 - d. Revelation
4. Answer the following questions after reading the verses and referring to the footnotes:
 - a. Matthew 4:23. Why were those people in Galilee healed?
 - b. Matthew 4:24. What is palsy?
 - c. Matthew 4:25. Where is the region of Decapolis? (see the maps section).
 - d. Matthew 5:3. What are some other meanings of the word *blessed*?
 - e. Matthew 5:3. What does the Book of Mormon add to our understanding of this verse?
 - f. Matthew 5:5. What are some other meanings of the word that was translated as *meek*?
5. Read about Lehi's vision of the tree of life in 1 Nephi 8 and, using the cross-references in the footnotes, identify what the following symbols represent:
 - a. River of water
 - b. Rod of iron
 - c. Mist of darkness
 - d. Great and spacious building
6. Identify the following people and tell where they are mentioned in the scriptures:
 - a. Antionah
 - b. Josiah Butterfield
7. What states, territories, and countries did the Saints travel through during their migrations from New York to the Great Salt Lake Valley?

OVERVIEW AND INTRODUCTORY PAGES

Overview of the Doctrine and Covenants

Introduction

In an address to Church Educational System teachers, Elder Boyd K. Packer, then a member of the Quorum of the Twelve, said:

“There is great value in presenting a *brief* but very carefully organized overview of the entire course at the very beginning. . . .

“Those few beginning periods, so brief an investment of time by comparison, make it possible for the students to locate themselves anywhere along the way. They have something of a feeling. They retain much more when they know how all of the pieces fit together, and the light of learning shines more brightly. The preview forms a framework and is more than worth the time and work invested in it” (*The Great Plan of Happiness* [address to religious educators at a symposium on the Doctrine and Covenants/Church history, Brigham Young University, Aug. 10, 1993], 2; or *Charge to Religious Educators*, 3rd ed. [1994], 113).

Take the time to develop and teach an overview of the Doctrine and Covenants. This will help your students understand the importance of the Doctrine and Covenants and look forward to what they will read and learn during the school year. An overview will strengthen your own and your students’ understanding of the divine mission of Jesus Christ.

What Is the Doctrine and Covenants?



The Doctrine and Covenants (along with the Bible, the Book of Mormon, and the Pearl of Great Price) is one of the four “standard works” of the Church. That means that these four books are accepted by the Church as divinely inspired scripture that members covenant to follow.

President Rudger Clawson, who was President of the Quorum of the Twelve Apostles, described the value of the Doctrine and Covenants this way:

“I have here in my hand a most wonderful book, its value cannot be estimated in dollars and cents. It is one of the sacred books of the world; there are none greater perhaps. It is the Doctrine and Covenants, one of the standard works of

the Church. This book, my brethren and sisters, is a book containing the revelations of God given unto this people through Joseph Smith, the Prophet. . . . They constitute the pure word of God to us. We can depend upon the teachings of this book, and you should know that a deep and thorough study of the book before me is more than equivalent to a university education. You may wonder why I say this, but as a matter of fact the university education does not and could not give us the actual saving principles of eternal life. That information comes direct from our heavenly Father.

“The book of Doctrine and Covenants covers every phase of the Gospel of salvation” (in Conference Report, Oct. 1939, 28).

President Gordon B. Hinckley, then a counselor in the First Presidency, added:

“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.

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

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.

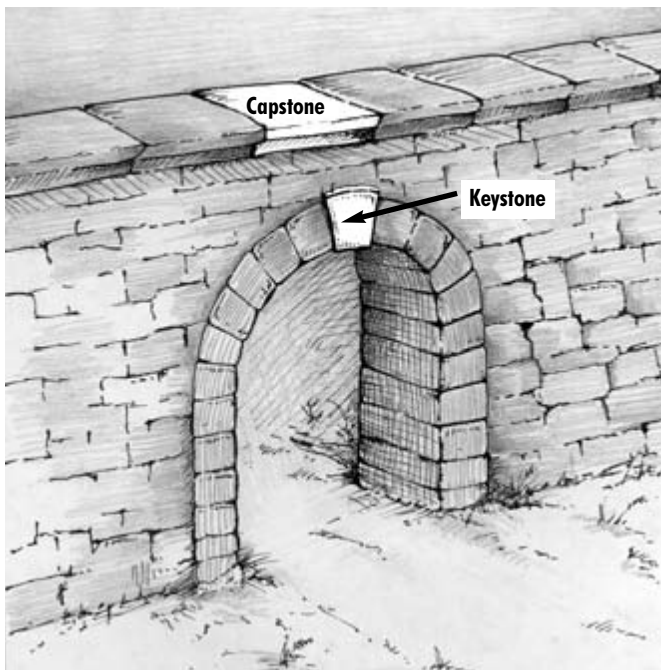
“In the Doctrine and Covenants we learn of temple work, eternal families, the degrees of glory, Church organization, and many other great truths of the Restoration.

“‘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).



How Did We Get the Doctrine and Covenants?

“1. In the summer of 1830, Joseph Smith began to arrange and compile some of the revelations he had received to that time.

“2. At the conference on November 1, 1831, it was decided to print 10,000 copies to be known as A Book of Commandments. It was later decided to print [only] 3,000 copies.

“3. Oliver Cowdery and John Whitmer took the compiled revelations to Jackson County, Missouri, to have them printed.

“4. On July 20, 1833, a mob destroyed the W. W. Phelps & Co. printing press and most of the printed revelations. A number of copies of the incomplete work of 65 chapters survived this mob action.

“5. On September 24, 1834, arrangements were made by the high council in Kirtland, Ohio, to prepare another volume of revelations.

“6. On August 17, 1835, a general assembly accepted, from a committee composed of Joseph Smith, Sidney Rigdon, Oliver Cowdery, and Frederick G. Williams, the manuscript of revelations to be printed. This edition of [103] sections, named the Doctrine and Covenants, is known as the 1835 edition.

“7. On June 27, 1844, the Prophet Joseph Smith was martyred. An edition comprising 111 sections was printed after the martyrdom.

“8. The next edition, enlarging the Doctrine and Covenants to 136 sections, was printed in 1876 [by Elder Orson Pratt under the direction of President Brigham Young]. The revelations were divided into verses in this edition.

“9. [A new] edition was issued in 1921, with the omission of the Lectures on Faith, published in earlier editions. Added to the volume were introductions to sections, double-column pages, and revised footnote references and index” (Roy W. Doxey, comp., *Latter-day Prophets and the Doctrine and Covenants: Vol. 1* [1978], xiii–xiv).

“[In 1979], after ten years of intense work by a veritable army of volunteers, the Latter-day Saint edition of the King James Bible was published. This was followed [in 1981] by new editions of the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. Early manuscripts had become available, making possible the correction of many printer errors.

“ . . . Two revelations were added to the Doctrine and Covenants, the book that will never be closed.

“ . . . An innovative system of cross-referencing all the standard works, containing tens of thousands of footnotes which open hundreds of thousands of possible combinations of information, was added.

“ . . . All chapters were given new headings. . . .

“An index of over four hundred pages was added to the triple combination, together with Church history maps. It was the first time in [many] years that substantive attention had been given to making the content of the scriptures more accessible to members of the Church.

“The revelation on the priesthood came just in time to be bound into the new editions of the scriptures, evidence of direction from beyond the veil” (Boyd K. Packer, in Conference Report, Mar.–Apr. 1990, 47; or *Ensign*, May 1990, 36).

Some Important Gospel Principles to Look For

Note: Prayerfully study these introductory materials and consider the principles under this heading before preparing your lessons.

- “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” (Ezra Taft Benson, in Conference Report, Apr. 1987, 105; or *Ensign*, May 1987, 83).

Suggestions for Teaching

Note: Choose from the ideas under this heading, or use some of your own, as you prepare to teach the assigned topic.

Doctrine and Covenants Overview. 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. (30–35 minutes)

Place a Doctrine and Covenants in a box and wrap it. Display the box on a table in front of the class and tell students that it is a valuable gift. Ask:

- What are some of the most valuable gifts you have received?
- What makes a gift valuable?
- How do you feel when you give a gift that is valuable to you but the person who receives it doesn’t seem to care?

Have a student open the gift and look inside without allowing the others to see. Ask the student if the gift inside is valuable. Take the Doctrine and Covenants out of the box and show it to the class. Ask:

- Who gave us this gift?
- What makes this gift valuable?
- Why might a person not be willing to receive this gift?

Invite students to join you in opening this gift from the Lord and discovering its value. Have students name some of their favorite doctrines or teachings from the Doctrine and Covenants or Church history stories that relate to the Doctrine and Covenants.

Share this statement by President Ezra Taft Benson, thirteenth President of the Church:

“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” (in Conference Report, Apr. 1987, 105; or *Ensign*, May 1987, 83).

Discuss the meanings of the words *doctrine* (the truths of the gospel of Jesus Christ) and *covenants* (our promises to God and

His promises to us). Have each student choose a section or a page from the Doctrine and Covenants and look for examples of doctrines, covenants, or commandments. Have them share what they find with the class. (For examples of covenants, see D&C 38:18–22; 66:2; 78:11–15; 82:16–21; 84:33–41; 97:8–9; 98:1–3, 13–16.)

Several times in the Doctrine and Covenants the Lord said, “What I say unto one I say unto all” (D&C 61:18; see D&C 25:16; 61:36; 82:5; 92:1; 93:49). Tell students that, as they study the Doctrine and Covenants, they should read the verses as if the Lord were speaking to them (see D&C 1:2; see also 1 Nephi 19:23). Have students find instructions the Lord gave to individuals in the Doctrine and Covenants (for example, see D&C 4:2–3; 8:1–2). Invite them to explain how these instructions can apply to us.

Tell students that, like gifts in boxes, the Doctrine and Covenants can be discovered and understood only as it is opened, carefully examined, and cherished. Have a student read this statement by President Ezra Taft Benson:

“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. . . .

“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).

Ask: How does the Doctrine and Covenants fulfill President Benson’s statement? Encourage students to approach their study of the Doctrine and Covenants with sincere effort and prayerful hearts.

The Great Apostasy and the History of the Church

Introduction

The Great Apostasy (about A.D. 100–1820)

When Jesus Christ came in the flesh, He fulfilled the law of Moses and established His Church (see 3 Nephi 15:2–9; 18:5). After His death and Resurrection, the Lord continued to lead His Church through the Apostles (see Matthew 10:1–4; Ephesians 2:20). The Apostles held the priesthood keys that were necessary to continue the Lord’s work. (See *Church History in the Fulness of Times*, pp. 1–3.)

Persecution against Christ's followers persisted after His death and Resurrection. The Roman emperor Nero, who ruled from A.D. 54–68, intensified this persecution, slowing the Lord's work. False teachers arose, and many Church members lost faith. Eventually the Apostles were killed and the priesthood and Church of Jesus Christ were taken from the earth, resulting in the Great Apostasy. (See 2 Thessalonians 2:1–3; 1 Timothy 4:1–3; *Church History in the Fulness of Times*, pp. 3–6.)

Some gospel teachings survived in diluted form through the Middle Ages and Renaissance. Without priesthood authority, religious leaders and individual believers could only try to do their best with the Light of Christ and these fragments of truth to guide them. Those who practiced beliefs that differed from the government-accepted religions of the day often suffered persecution. True freedom of religion did not exist. (See *Church History in the Fulness of Times*, pp. 6–9.)

After Columbus's voyage to the Americas, many of the Europeans who migrated there came in search of religious freedom. The Bill of Rights was adopted as part of the United States Constitution on December 15, 1791. The first article of this law proclaimed the right of individuals to practice religion according to their beliefs and desires. Though periods of religious persecution still followed, this document provided the basis for religious liberty under which Christ's Church could be reestablished. Just fourteen years later, on December 23, 1805, in Sharon, Vermont, in the northeastern United States, the Prophet Joseph Smith was born. (See D&C 101:77–80; Joseph Smith—History 1:1–5; *Church History in the Fulness of Times*, pp. 9–27.)

New York (1820–31)

In 1816, Joseph Smith's family moved to Palmyra, New York. As a young man, Joseph desired to know which church was true. He spent much time thinking and studying about religion and attending the meetings of the various churches as time permitted. In the spring of 1820, Joseph's pursuit of truth led him to a grove of trees to pray. In answer to his prayer, God the Father and His Son, Jesus Christ, appeared to him. Christ's message to Joseph was that the true Church was no longer on the earth. (See Joseph Smith—History 1:5–10, 15–20; *Church History in the Fulness of Times*, pp. 29–36.)

On September 22, 1823, an angel named Moroni appeared to Joseph and told him that God had a great work for him to do (see Joseph Smith—History 1:30–43). Four years later, in 1827, Moroni delivered to Joseph the gold plates from which Joseph translated the Book of Mormon. By April 1830, Joseph had received the priesthood from John the Baptist and Peter, James, and John (see Matthew 10:1–4; Joseph Smith—History 1:68–73), published the Book of Mormon, and organized the Church of Jesus Christ (see D&C 20:1). At that time Joseph began his inspired translation of the Bible. (See *Church History in the Fulness of Times*, pp. 37–66, 117–19.)

Ohio (1831–38)

In February 1831 the Church moved to Kirtland, Ohio. Kirtland remained the center of the Church until 1838, during which time the Lord revealed many truths regarding the doctrine and organization of the Church (see for example D&C 42). More sections of the Doctrine and Covenants were revealed in Ohio than in any other place (see Chronological Order of Contents). The work on the Joseph Smith Translation was mostly completed on July 2, 1833. In 1835 the Quorum of the Twelve Apostles was organized, and the Doctrine and Covenants was published. The first temple was built and dedicated in Kirtland in 1836. Significant priesthood keys were restored to the Prophet in the Kirtland Temple, as recorded in Doctrine and Covenants 110. (See *Church History in the Fulness of Times*, pp. 89–126, 153–68.)

Missouri (1831–38)

In 1831 the Lord revealed that the city of Zion would be built in Independence, Jackson County, Missouri (see D&C 57:1–3). Many members of the Church moved from Kirtland to Independence to settle in Zion. Both Ohio and Missouri became gathering places for the Saints. However, tensions and conflicts grew between the established non-Mormon settlers of Jackson County and the new Mormon settlers. Persecution against the Saints became so severe that they were eventually forced to leave Jackson County. Most of the Missouri Saints eventually resettled to the north in Caldwell and Daviess County and established the cities of Far West and Adam-ondi-Ahman. At the Lord's command, Joseph Smith led an armed militia known as Zion's Camp from Ohio to Missouri to help the impoverished Saints and, if possible, restore their lands. While they did not regain their lands, Zion's Camp served as a valuable training experience. When the Quorums of the Twelve Apostles and Seventy were organized, the vast majority of those called were veterans of Zion's Camp. (See *Church History in the Fulness of Times*, pp. 106–11, 127–52, 181–92.)

At the same time as the Missouri Saints were suffering these persecutions, many Church members in Ohio were falling into apostasy. Backbiting against the Prophet Joseph Smith soon turned to persecution. The apostasy became so widespread that even several of the Apostles lost confidence in Joseph Smith and would not sustain him, though some later repented. Persecution grew until the faithful Saints in Kirtland were forced to leave, at which time they moved to Missouri. (See *Church History in the Fulness of Times*, pp. 169–80.)

Shortly after the Kirtland Saints moved to Far West, the persecutions that started in Jackson County expanded to other areas of Missouri. The governor of Missouri chose to believe the false reports about the Mormons and ordered the militia to drive them from the state. Armed confrontations resulted. Some members were killed, and many were defiled, beaten, plundered, and driven from their homes in the winter of 1838–39. Some leaders of the Church were imprisoned,

including Joseph and Hyrum Smith and Sidney Rigdon, the entire First Presidency. These were some of the darkest days in the Church's history. (See *Church History in the Fulness of Times*, pp. 193–210.)

Illinois (1839–40)

The people of Illinois received the destitute Saints with sympathy, offering them food, clothing, and other necessities. The Prophet Joseph Smith joined the Saints in Quincy, Illinois, on April 22, 1839, after spending close to five months in Liberty Jail. Joseph went to Washington, D.C., and met with Martin Van Buren, president of the United States, to seek justice for the atrocities committed against the Saints in Missouri. However, the president feared the political results of aiding the unpopular Mormons and refused to help them. (See *Church History in the Fulness of Times*, pp. 219–22.)

Prior to the Prophet's going to Washington, the Saints purchased a mosquito-infested swamp in Commerce, Illinois. After draining the land, they began building the City of Nauvoo. During the period the Saints lived in Nauvoo, the Twelve Apostles were sent to teach the gospel in the British Isles. Elder Orson Hyde, one of the Twelve, received a special mission to dedicate the Holy Land for the return of the Jews. Also during this period, Joseph Smith introduced baptism for the dead and the endowment and directed the building of the Nauvoo Temple. Joseph organized the Relief Society, published the Book of Abraham, and recorded Doctrine and Covenants 132. (In this section the Lord revealed the principles of eternal marriage and commanded some men in the Church to take more than one wife. Later the Lord commanded the men of the Church to have one wife only. Eternal marriage continues to be available to worthy Saints in temples throughout the world.)

Thousands of converts joined the Church and immigrated to Nauvoo. For a time Nauvoo's population and economy rivaled those of Chicago. With about 15,000 living in and around Nauvoo, Hancock County became one of the most populous counties in the state. These were some of the happiest times in early Church history. But as the Saints prospered and grew in political power, the fear, jealousy, and bad feelings from their Illinois neighbors began to grow. (See *Church History in the Fulness of Times*, pp. 211–66.)

The Prophet Joseph wrote letters to the candidates for president of the United States to ask what they would do to help the Saints recover their losses in Missouri. None offered the kind of help the Church desired, so in January 1844 Joseph was nominated by members of the Church as a candidate for president. He published a pamphlet and organized priesthood holders to preach the gospel and campaign for him. (See *Church History in the Fulness of Times*, pp. 269–70.)

As was common throughout Joseph's life, enemies of the Church harassed the Prophet by bringing false charges and swearing out warrants for his arrest. Opposition to the Saints grew in Illinois, and the Prophet was periodically forced into hiding. In June of 1844 the Prophet Joseph, as mayor of

Nauvoo, and the city council met to discuss an anti-Mormon press that slandered citizens of the city and that they feared would incite further mob violence against the Saints. When they ordered it destroyed as a public nuisance, the governor of Illinois ordered the Prophet Joseph to Carthage, Illinois, to stand trial. The governor promised his protection, but, as recorded in Doctrine and Covenants 135:1–7, the Prophet Joseph and his brother Hyrum were murdered in Carthage by a mob. (See *Church History in the Fulness of Times*, pp. 266–85.)

After mourning the deaths of Joseph and Hyrum, many members questioned who would lead the Church. On August 8, 1844, the Church held a public meeting on this subject. Sidney Rigdon spoke about how he should be the new leader of the Church. Brigham Young also spoke, at which time the Lord sent a spiritual manifestation to the Saints. Many in the congregation saw Brigham Young transfigured, so that he resembled the Prophet Joseph in voice, manner, and appearance. The vast majority of Saints accepted Brigham's leadership. He directed the Church for the next three years as President of the Quorum of the Twelve before he was sustained and ordained President of the Church in December 1847. (See *Church History in the Fulness of Times*, pp. 286–96, 334–36.)

Under President Brigham Young's leadership, the Church continued to grow in Nauvoo, in spite of increased persecution. The quorums of the seventy were expanded, more missionaries were called, and in December 1845 Church members began receiving their endowments in the Nauvoo Temple. Just two months later, in February 1846, the Saints began to leave Nauvoo for Iowa en route to the Rocky Mountains. (See *Church History in the Fulness of Times*, pp. 297–307.)

Winter Quarters (1846–47)

Through the winter and spring of 1846, the Saints moved across the state of Iowa, establishing camps such as Garden Grove, Mount Pisgah, and Council Bluffs. At these places the first groups of Saints built small log houses, planted crops, and moved on. Later other migrating groups of Saints would use the facilities, harvest some crops, plant more, and move on. (See *Church History in the Fulness of Times*, pp. 308–21.)

In July 1846 the United States government asked for 500 Mormon volunteers to fight in the Mexican-American War. To many Church members this was a heavy burden, since they had just been driven beyond the United States border. Brigham Young counseled the Saints that, while this would take men from their families, it would also prove the Saints' loyalty and provide money and clothing to help with the exodus. The Mormon Battalion marched to California, over 3,300 kilometers (2,000 miles), which is believed to be the longest military march in United States history, but never had to fight in the war. (See *Church History in the Fulness of Times*, pp. 315–16, 322–26.)

The Saints spent the winter of 1846–47 preparing for the trek west at a camp in Nebraska that they named Winter Quarters. Wagons were built, food collected, and horses and oxen purchased. One hundred forty-three men, three women, and

two children made up the first group called to pioneer the route to the Rocky Mountains. This group included mechanics, teamsters, hunters, blacksmiths, and representatives of many other useful trades. After traveling three months and 1,600 kilometers (1,000 miles) through unsettled territory, Brigham Young's pioneer company arrived in the Salt Lake Valley on July 24, 1847. (See *Church History in the Fulness of Times*, pp. 329–33.)

Utah (1847–Present)

The pioneers immediately began planting crops and building a city. Just three days after arriving, Brigham Young designated the spot for the temple. In all, 11 companies of Saints, together with a group of members from Mississippi and some Mormon Battalion soldiers, arrived in the valley in 1847, making a total of 2,095 people. Frost, droughts, and crop-devouring crickets made it difficult to survive in the Salt Lake Valley. (See *Church History in the Fulness of Times*, pp. 328–29, 333–34, 337–51.)

Between 1847 and 1857, Brigham Young established over 100 settlements in the Intermountain West. Many were concentrated in a line southwest from Salt Lake City to San Bernardino, California, to create a means of safe immigration from the Pacific. (See *Church History in the Fulness of Times*, pp. 361–67.)

Saints gathered to Utah from Europe, the Pacific, and the eastern United States. In 1856 President Young decided to reduce the costs of the trip by having some of the emigrants pull their belongings in handcarts rather than riding or walking alongside wagons and teams. Ten handcart companies made up of nearly 3,000 individuals arrived in the Salt Lake Valley between 1856 and 1860. Most made the trip without undue hardship. However, in 1856 the Willie and Martin companies started late and experienced early snows that resulted in great loss. Over 200 people in these companies died of starvation, fatigue, and cold, probably more than in any other emigrant group in United States history. Saints continued to make the trek across the plains by handcart or wagon team until 1869, when the transcontinental railroad was completed. (See *Church History in the Fulness of Times*, pp. 326–28, 356–61, 388–95.)

The Church faced challenges during this period from bad publicity in eastern United States newspapers and from apostates. Other opposition included the threat of United States military takeover and the general challenges of developing settlements in a harsh environment. (See *Church History in the Fulness of Times*, pp. 368–91.) In 1867 President Brigham Young called Eliza R. Snow to reestablish the Relief Society. That year also saw the organization of the Sunday School program, the reorganization of the School of the Prophets, and the completion of the Tabernacle on Temple Square in Salt Lake City. The precursor to the Young Women program was founded in 1869, followed in 1875 by the precursor to the Young Men program. The Primary was organized in 1878. (See *Church History in the Fulness of Times*, pp. 392–415.)

The St. George Utah Temple was dedicated in 1877, the first in the West. The Saints had been able to receive their endowments in the Endowment House in Salt Lake City since 1855, but the

first endowments for the dead were performed in St. George. In the years that followed, temples were completed in Logan, Utah (1884); Manti, Utah (1888); and Salt Lake City (1893). The Church founded the Utah Genealogical Society during this period, and work for the dead increased. (See *Church History in the Fulness of Times*, pp. 415–17, 435–37, 444–50.)

On August 29, 1877, President Brigham Young died, having served as the leader of the Church for over 33 years, longer than any other prophet of this dispensation (see *Church History in the Fulness of Times*, pp. 419–21). John Taylor was sustained as the next President of the Church and served until his death in 1887. This decade in Church history was marked by great persecution. Prompted partly by an anti-Mormon media campaign focusing on plural marriage, the United States Congress enacted a series of laws to make plural marriage illegal. Over 1,000 Saints, mostly men but some women, were imprisoned, and many others, including Church leaders, were forced into hiding. In 1889, Wilford Woodruff was sustained as the fourth President of the Church. A year later, in 1890, the Lord rescinded the practice of plural marriage. (See Official Declaration 1; *Church History in the Fulness of Times*, pp. 422–42.)

A Worldwide Church Expansion (1890s–Present)

Beginning in the 1890s Church leaders encouraged the Saints to remain in their homelands and build up the Church. This policy was reinforced in 1906 when President Joseph F. Smith became the first prophet to visit Europe. The Church established colonies in Mexico in 1885 and Canada in 1887. In 1901 Heber J. Grant opened Japan for missionary work. In 1920 Elder David O. McKay, then a member of the Quorum of the Twelve, went on a world tour to better understand the conditions of members throughout the world. (See *Church History in the Fulness of Times*, pp. 432, 460–62, 489–91, 499–502.)

In the early 1900s the Saints benefited from increased tolerance in the United States. Under President Joseph F. Smith (1901–18), the Church put renewed emphasis on education. President Smith led the way and, with others like Elders James E. Talmage and John A. Widtsoe, published works that helped the Saints better understand the doctrines of the kingdom. (See *Church History in the Fulness of Times*, pp. 486–94.) This emphasis led to the establishment of the first released-time seminary program next to Granite High School in the Salt Lake City area in 1912. The first institute of religion was convened in Moscow, Idaho, in 1926. The early-morning seminary program began in 1950, and home-study seminary started in 1966. (See *Church History in the Fulness of Times*, pp. 495–508, 550, 557–61.)

The Church reached its first one million members in 1947 while George Albert Smith was President. During the administration of President David O. McKay (1951–70), new temples were built for the first time outside the United States and Canada. In 1975, to meet the needs of the expanding Church, President Spencer W. Kimball (1973–85) organized the First Quorum of the Seventy as the Church's third governing quorum. In 1976 two revelations (later D&C 137 and 138) were

sustained by the Church and added to the Pearl of Great Price. In 1978 President Kimball received a revelation that all worthy males in the Church could now receive the priesthood regardless of race or color (see Official Declaration 2).

In 1979 the Church published a new English edition of the Bible with new, helpful study aids. Two years later the Church published a new English edition of the triple combination with similar aids. At this time sections 137 and 138 were moved from the Pearl of Great Price to the Doctrine and Covenants. (See *Church History in the Fulness of Times*, pp. 493, 580–89.) Similar editions followed in other languages. When President Kimball died in 1985, the Book of Mormon had been translated into over 70 languages. In 1989, when President Ezra Taft Benson was prophet, Church membership reached seven million. To keep up with the growth, the Second Quorum of the Seventy was organized. (See Conference Report, Apr. 1989, 22; or *Ensign*, May 1989, 17.) During the administration of President Gordon B. Hinckley (1995–), the Church received more positive media attention than at any time in its history. In 1997 President Hinckley announced that numerous smaller temples would be built throughout the world (see Conference Report, Oct. 1997, 68–69; or *Ensign*, Nov. 1997, 49–50).

The message of the Restoration is that the Lord has returned His priesthood and Church to the earth through the Prophet Joseph Smith. This priesthood power was passed from prophet to prophet and is still on the earth today. The Church will continue to grow until the gospel “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).


Some Important Gospel Principles to Look For

- Studying the sections of the Doctrine and Covenants in their historical setting helps us understand them better.
- Understanding the Church’s past can help prepare us for the direction the Church will take in the future.
- Coming to realize our place in history helps us fulfill our role as members of The Church of Jesus Christ of Latter-day Saints.

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. v–13.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 1–2.

Suggestions for Teaching

 *Doctrine and Covenants and Church History Video* presentation 2, “The Great Apostasy” (16:28), and presentation 3, “Overview of Church History” (10:30), can be

used in teaching an overview of Church history (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions). *CES Church History Resource Videocassette* presentation 1, “A Stone Cut Out,” can be used as part of the following teaching suggestion.

Overview of Church History. Understanding the Church’s past can help prepare us for the direction the Church will take in the future. (25–30 minutes)

Tell students: Imagine you are lost in a large, thick forest and that you can see no more than 10 meters in front of you. Imagine that you can move 1,000 meters in any direction to help you find your way. You can do this only once, and then you will be returned to your original location. What direction would you go? Why? If no one suggests it, point out the advantages of going 1,000 meters straight up. Discuss the importance of getting the “big picture.” Tell students that today they are going to see the big picture of Church history.

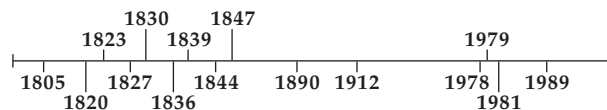
Consider using this pretest: Write on the board (or have students write on a piece of paper) the five major areas of early Church history: New York, Ohio, Missouri, Illinois, and Utah. Ask questions related to the events you want to discuss in your lesson, such as:

- Where did Joseph Smith receive the First Vision?
- Where was the first temple built?
- Where and when was the Church organized?

If desired, include your own area as the “sixth” area of Church history, and add questions related to the history of the Church where you live.

Have students keep the tests, and tell them they can change their answers as you teach today’s lesson. Review the materials in the Church history introduction above (pp. 16–20), together with any details you wish to include about the history of the Church in your area.

You could also create a chart to help students organize the material. Create a time line on a poster with dates corresponding to the major events in the Church history introduction, similar to the one shown here. (You could also give the time line to students as a handout.)



Review the materials in the Church history introduction, and have students fill in the events that correspond to the dates on the time line. Keep the poster (or tell students to keep the handout), and refer to it during the year to remind students how events or revelations fit into the “big picture.”

Many of the places studied in this lesson will be unfamiliar to the students. Use the maps in the back of the triple combination to help students locate and become familiar with them.

You could show “A Stone Cut Out,” presentation 1 of the *CES Church History Resource Videocassette* (8:08), either at the beginning or end of the lesson.

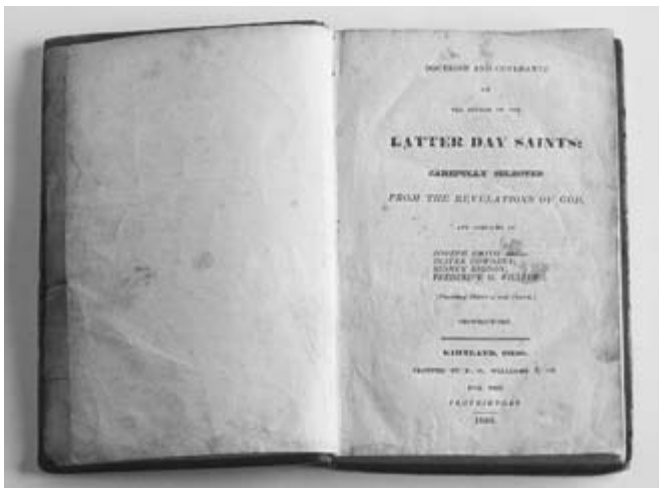
Help students understand that an overview like this can help give context to the Doctrine and Covenants. Share the last paragraph of the Church history introduction. Explain that understanding the Church’s past can help prepare us for the direction the Church will take in the future. It can also help us understand our role in the Church and where we fit in.



Introduction

“As the name [*Doctrine and Covenants*] implies, . . . this volume of Scripture contains doctrine and covenants. ‘Doctrine’ means ‘teaching,’ ‘instruction.’ It denotes more especially what is taught as truth, for us to believe, as distinct from precepts, by which rules . . . are given. ‘Doctrine’ refers to belief; [‘precept’] to conduct.

“In the Doctrine and Covenants our Lord teaches us what to believe concerning the Godhead, the Church, the Priesthood, the Millennium, the resurrection, the state of man after death in eternal glory, or the opposite, and many other subjects about which it is necessary to have true information.



“The word ‘covenant’ is a term by which God indicates the settled arrangement between Him and His people. . . .

“ . . . The nature of this covenant is revealed to us in this precious volume of the word of God. It shows us what obligations we take upon ourselves in baptism, and what blessings we secure; what covenants we renew by partaking of the Sacrament, and what promises accompany that ordinance. In one word, it teaches us how to worship God in Spirit and in truth, and reveals to us the way opened up, back to the

presence of God” (Hyrum M. Smith and Janne M. Sjodahl, *The Doctrine and Covenants Commentary*, rev. ed. (1972), xiii–xv).

The Prophet Joseph Smith taught that the Doctrine and Covenants is “the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man; . . . therefore 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; see also D&C 70 heading).

Some Important Gospel Principles to Look For

- The Doctrine and Covenants contains divine revelations, commandments, doctrines, and covenants necessary for the restored Church of Jesus Christ.

Suggestions for Teaching

Doctrine and Covenants Title Page. The Doctrine and Covenants contains divine revelations, commandments, doctrines, and covenants necessary for the restored Church of Jesus Christ. (10–15 minutes)

Bring several books to class that you think will be unfamiliar to your students. Ask them to read each book’s title and tell what they think the book contains. Write *The Doctrine and Covenants* on the board and ask:

- What does this title tell you about this book?
- What are doctrines?
- What are covenants?

Help students define the words *doctrine* and *covenants*, using the information in the introduction above. Have them read the title page of the Doctrine and Covenants, and ask: Who received the revelations in this book of scripture? Read the section heading for Doctrine and Covenants 1, and discuss the following questions:

- In addition to doctrines and covenants, what else can be found in this book? (Commandments.)
- Why would it be important for you to understand true doctrine?
- What value do covenants have in our lives?
- How would understanding God’s commandments be a blessing to you?

Ask students to read the eighth paragraph in the Explanatory Introduction to the Doctrine and Covenants. Have them write on the board some of the doctrines, covenants, and commandments in the Doctrine and Covenants that are listed in the paragraph.

If time permits, select some sections from the Doctrine and Covenants (for example, sections 20, 38, 82, and 131). Have students scan these sections, looking for examples of doctrines, covenants, or commandments. Invite students to share some of the examples they find.

Explanatory Introduction to the Doctrine and Covenants

Introduction

The Explanatory Introduction to the Doctrine and Covenants was written to help the reader understand what the Doctrine and Covenants contains, its purpose, and how it came into being. President Joseph Fielding Smith, then President of the Quorum of the Twelve, wrote: “Shortly after the organization of the Church, the members were desirous of obtaining copies of the revelations given up to that time. In the summer of 1830, the Prophet, by divine commandment, commenced to copy and prepare the revelations, no doubt with the thought in mind of having them published” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 3:192). On November 1, 1831, at a conference in Hiram, Ohio, Church leaders decided to collect and publish many of the Prophet Joseph Smith’s revelations. By publishing these revelations, the Church was able to make accurate copies more widely available. The Lord approved this plan and gave the Prophet a revelation to place at the beginning of the book (see D&C 1 heading; see also D&C 1:6).

The first edition of the collected revelations, known then as A Book of Commandments, was printed in 1833 in Missouri. A mob destroyed the press before work could be completed, and only a few uncut, unbound pages survived (see *Church History in the Fulness of Times*, pp. 133–34). In 1835 the Church printed a new edition with additional revelations under the title Doctrine and Covenants. This edition contained 103 sections and a series of doctrinal discussions entitled “Lectures on Faith.” Since then, many more revelations have been received by the Presidents of the Church, and many of these have been added to the Doctrine and Covenants.

Some Important Gospel Principles to Look For

- The Doctrine and Covenants is a testimony that God continues to speak to man and that He guides His Church through living prophets.

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 119–20, 159–60.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 1–2.

Suggestions for Teaching

Doctrine and Covenants Explanatory Introduction. The Doctrine and Covenants is a testimony that God continues to speak to man and guides His Church through living prophets. (20–25 minutes)

Invite students to think about someone’s voice that they love to hear, or play a recording of someone’s voice that many of your students will recognize. Discuss the following questions:

- How easy is it for you to recognize this voice? Why?
- What is it about the voice that you like?
- What words would you use to describe the voice?

Invite students to read the first three paragraphs in the Explanatory Introduction to the Doctrine and Covenants.

Discuss the following questions:

- Whose voice does the Doctrine and Covenants invite us to listen to?
- How is the Savior’s voice heard? (Through His revelations; see D&C 18:34–36.)
- What words are used in the Explanatory Introduction to describe His voice? (“Tender but firm.”)
- What does this teach us about the Savior?
- According to these paragraphs, what are some reasons the Savior chose to speak to us in the latter days?
- According to the second paragraph, through whom does the Savior speak to us?
- Read Doctrine and Covenants 1:37–38. What do these verses teach us about the Savior’s voice?

Share an experience in which you were able to understand and follow the voice of the Lord. Encourage students to listen to and follow the voice of the Lord as they study the Doctrine and Covenants this year. Share the following statement by President Ezra Taft Benson:

“The Book of Mormon brings men to Christ. The Doctrine and Covenants brings men to Christ’s kingdom. . . .

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

Ask students to read the testimony of the Twelve Apostles in the Explanatory Introduction. Also share your testimony of the truthfulness of this book of scripture.



Chronological Order of Contents

Introduction

The Doctrine and Covenants contains various kinds of information. It includes revelations on Church organization (see D&C 20; 42) as well as instructions to individuals (see D&C 4; 14–16). Various sections include a warning to the world (see D&C 1), visions (see D&C 76; 110), prophecies (see D&C 87; 121), letters (see D&C 127–28), prayers (see D&C 65; 109), answers to scriptural questions (see D&C 77; 113), statements of belief (see D&C 134; Official Declaration 1), and minutes of a meeting (see D&C 102). In addition, we have three revelations received by prophets who succeeded Joseph Smith in the Presidency of the Church (see D&C 135–36; 138). The Chronological Order of Contents shows where and when each section of the Doctrine and Covenants was received.

Elder John A. Widtsoe, who was a member of the Quorum of the Twelve, explained:

“The first thing to be remembered is that the revelations contained in the Book of Doctrine and Covenants are answers to questions. If that is kept in mind it will help to a better understanding. . . .

“. . . In the History of the Church you will find that the Prophet says, ‘I inquired of the Lord.’ The revelation follows. In each the answer to a question is a dominating part of the revelation. . . . That explains the somewhat disjointed nature of the Book of Doctrine and Covenants. Since each revelation is an answer to a special question, there could not be a consecutive developing treatment of any one theme. If the question is known, then this supplementary material of the revelation is better understood. . . . The Mind that gave the

revelations possessed the whole plan. But it was given piecemeal to the Church as required” (*The Message of the Doctrine and Covenants* [1969], 4–6).

Some Important Gospel Principles to Look For

- The Doctrine and Covenants is an additional testimony of Jesus Christ and contains revelations from Him.

Suggestions for Teaching

Chronological Order of Contents. The Doctrine and Covenants is an additional testimony of Jesus Christ and contains revelations from Him. (10–15 minutes)

Have students turn to the Chronological Order of Contents, and ask:

- Which section of the Doctrine and Covenants is listed first?
- Why is Doctrine and Covenants 2 listed first? (This is a chronological list.)
- When and where was Doctrine and Covenants 1 received?
- When might this chronological list be helpful?

Tell students that the revelations in the Doctrine and Covenants can also be grouped according to location. Invite students to look for the states in the United States where the revelations in the Doctrine and Covenants were received. Have students turn to the maps in the back of their triple combinations and locate New York, Ohio, Missouri, and Illinois. Explain that the headquarters of the Church was located in these places at various times in Church history.

Share the information in the introduction above. Testify that revelation continues today, though it may not be included in the Doctrine and Covenants. Ask students to identify inspired writings of the prophets other than the standard works. (Answers might include Conference Reports, the *For the Strength of Youth* pamphlet, articles in Church magazines.)

NEW YORK AND PENNSYLVANIA PERIOD

Joseph Smith—History 1:1–65

Introduction

In 1838 Joseph Smith began work on his official history, which was published in the newspaper *Times and Seasons* in 1842 and later became part of the seven-volume *History of the Church*. Joseph Smith—History was extracted from this history and published as part of the Pearl of Great Price in 1851. The Pearl of Great Price was accepted by the Church as scripture in general conference in October 1880. (See the Introductory Note in the Pearl of Great Price.)

Some Important Gospel Principles to Look For

Note: Prayerfully study each assigned scripture block and consider the principles under this heading before preparing your lessons.

- Prayer, pondering, and scripture study help us receive revelation from God (see Joseph Smith—History 1:11–17; see also James 1:5).
- Satan desires to destroy the souls of men and the work of God (see Joseph Smith—History 1:15–16, 21–25, 60–61; see also 2 Nephi 28:19–23; D&C 76:25–29; Moses 4:3).
- God the Father and His Son Jesus Christ live. They are individual, glorified, and exalted personages who have power over all things, including Satan (see Joseph Smith—History 1:16–18; see also D&C 130:22).
- God the Father and His Son, Jesus Christ, appeared to Joseph Smith and spoke with him (see Joseph Smith—History 1:14–20, 25).
- At the time of Joseph Smith’s First Vision (1820), the true Church of Jesus Christ was not on the earth (see Joseph Smith—History 1:18–20; see also 2 Thessalonians 2:1–3).
- Joseph Smith received gold plates from a heavenly messenger and translated them by the gift and power of God. That translation, the Book of Mormon, contains the fulness of the gospel of Jesus Christ as delivered to ancient inhabitants of the Americas and is a central part of the Restoration (see Joseph Smith—History 1:30–35, 50–52, 62; see also D&C 20:8–10).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 29–66.
- *Pearl of Great Price Student Manual: Religion 327*, pp. 52–63.

Suggestions for Teaching

Note: Choose from the ideas under this heading, or use some of your own, as you prepare to teach the assigned scripture block.

Joseph Smith—History 1:1–6. Joseph Smith—History provides background information on the Prophet Joseph Smith. (20–25 minutes)

Show students a journal, diary, or family history book and share with them a story from it. Ask:

- How many of you keep a journal or personal history?
- Why do we keep records of our life?
- What blessings can come to those who keep journals or family histories?

Explain that the Pearl of Great Price contains one of the most important accounts of the Prophet Joseph Smith’s early experiences. Have students read Joseph Smith—History 1:1–2, and ask:

- What year was this account begun?
- According to these verses, why did Joseph Smith write this history?

Read Joseph Smith—History 1:3 and find information on Joseph Smith’s birthplace and his family’s move to New York. Share a few stories from his early life (see *Church History in the Fulness of Times*, pp. 19–26). Ask:

- What evidence is there that the Lord guided the Smith family to New York?
- What are some examples of ways the Lord protected the young Joseph?

Read the following statement about Asael Smith, Joseph Smith’s grandfather, as reported by the Prophet’s cousin, George A. Smith: “The old gentleman said that he always knew that God was going to raise up some branch of his family to be a great benefit to mankind” (in Richard Lloyd Anderson, *Joseph Smith’s New England Heritage* [1971], 112; see also *History of the Church*, 2:443).

Read Joseph Smith—History 1:4 and find how many children were in Joseph Smith’s family. Show students the chart “Children of Joseph Smith, Sr., and Lucy Mack Smith” in *Church History in the Fulness of Times* (p. 21). Note that while Joseph Smith was the third son in the family, he was the son selected to receive the name *Joseph*. Read 2 Nephi 3:14–15 and ask: What is important about Joseph Smith’s name? Read Joseph Smith—History 1:33 and ask: Who selected Joseph Smith to do the work of the Restoration?

Read Doctrine and Covenants 138:53–56 and ask what it teaches about Joseph Smith. Share the following statement by President Brigham Young:

“It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he, Joseph Smith, should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God. The Lord had his eyes upon him, and upon his father, and upon his father’s father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man” (*Discourses of Brigham Young*, sel. John A. Widtsoe [1941], 108).

Testify that the Lord raised up Joseph Smith to be the prophet of the Restoration.



**Joseph Smith—History 1:5–26 (Scripture Mastery, Joseph Smith—History 1:15–20).
God the Father and His Son Jesus Christ
appeared to Joseph Smith and spoke with him.**
(35–40 minutes)

Bring a phone book to class, and invite students to look up the denominations listed under the heading “Churches.” Have students list some of the churches in your community. (If you live in a place without many churches, you could ask the students to list churches or religions found in the world.) Read Joseph Smith—History 1:5–7 and ask:

- How does the list of churches represent the problem Joseph was having?
- Why do you think there are so many churches?
- Read 1 Nephi 13:24–29. How does what is described in this prophecy add to the problem?
- Why would these changes to the scriptures be confusing to someone seeking the truth?

Ask students if any of them have ever been confused about something that was very important to them. Ask: How did you resolve the confusion? Remind students that Joseph Smith was the age of many seminary students when he had his First Vision. Explain that while Joseph’s vision was unusual, the events that led to it are a pattern for all of us in receiving help and answers from God.

Have students read Joseph Smith—History 1:8–17 and make two lists: words and phrases that describe how Joseph felt and words and phrases that describe what Joseph did. When they finish, have them share what they found. Discuss how Joseph’s feelings and actions helped him overcome his confusion. Point out that Joseph recognized the problem and reflected on it (see vv. 8, 12), asked questions (see v. 10), studied the scriptures (see v. 11), acted on his promptings (see v. 13), and prayed (see v. 14).

Share the following statement by Elder David B. Haight, a member of the Quorum of the Twelve: “Revelation comes in

response to our desire and seeking” (in Conference Report, Apr. 1992, 21; or *Ensign*, May 1992, 16).

Read verses 17–19 aloud to the class. Invite students to share what impresses them in these verses, and bear your testimony of the reality of the First Vision. Read or sing as a class “Joseph Smith’s First Prayer” (*Hymns*, no. 26). Share this testimony from President Ezra Taft Benson, who was then President of the Quorum of the Twelve:

“This message constitutes the heart and the foundation of the Church. If Joseph Smith’s testimony of seeing God the Father and His Son, Jesus Christ, is not true, then Mormonism represents a false system of belief. But if this vision was reality . . . then the Church of Jesus Christ was and is restored on earth again” (*Come unto Christ* [1983], 74).

In addition to instructing Joseph that he was to join none of the churches, the First Vision provided answers to other important doctrinal questions. Ask students to list some truths that were restored to the earth when the Father and the Son appeared to Joseph Smith. (For ideas, refer to “Some Important Gospel Principles to Look For” above [p. 24].)

Have students scan Joseph Smith—History 1:20–24 and find how Joseph was treated as a result of sharing his vision. Discuss the following questions:

- Who was the source of Joseph’s opposition and persecution? (The adversary; see v. 20.)
- How did some ministers treat him?
- How do you think you would respond if others persecuted you for your beliefs or opposed your standards?
- Why would it be wise to consider in advance what you might do?

Read verses 25–26 and ask: What can we learn from these verses about handling opposition from others?

Joseph Smith—History 1:27–54. The Book of Mormon contains the fulness of the gospel of Jesus Christ as delivered to ancient inhabitants of the Americas and is a central part of the Restoration. (35–40 minutes)

Have students read Joseph Smith—History 1:3 and note Joseph Smith’s birthday. How old would he have been on September 21, 1823? (Three months short of eighteen years.) At that time, how long had it been since he had the First Vision? (see v. 14). Read verses 27–29 and discuss the following questions:

- What did Joseph Smith say his life was like during these three years?
- How did Joseph feel about what he had done?
- What did he do as a result of these feelings?

- What has the Lord promised us when we repent? (see Mosiah 26:30).

As a result of Joseph’s prayers, he received a visitation from the angel Moroni. Show students a picture of Moroni appearing to Joseph Smith (Gospel Art Picture Kit, no. 404), and ask:

- What verses from Joseph Smith—History does this picture depict? (Verses 30–46.)
- What do you imagine it would have been like to receive this visitation?

Explain that Moroni appeared to Joseph Smith five times during these 24 hours. Have students read verses 30–43 (first visit), 44–45 (second visit), 46 (third visit), 48–49 (fourth visit), and 51–53 (fifth visit). Ask:

- What similarities were there in the messages Moroni gave during these five visits?
- Why do you think Moroni appeared so many times to the Prophet Joseph Smith?
- What was it about Moroni’s message that was so important?

Have a student read Revelation 14:6, and ask the class which angel they think John was referring to. Explain that this verse refers to Moroni and to other angels who restored priesthood powers and keys to the earth. Share the following statement by Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve:

“Who restored the everlasting gospel? Was it one angel or many?”

“It is traditional (and true!) to reply: ‘Moroni, son of Mormon, the now resurrected Nephite prophet, who holds the keys of ‘the stick of Ephraim’ (D&C 27:5). . . .

“. . . But other angels were yet to come—Moses, Elias, Elijah, Gabriel, Raphael, and ‘divers angels, . . . all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little.’ (D. & C. 128:21.)

“Thus the angel Moroni brought the message, that is, the word; but other angels brought the keys and priesthood, the power” (*Doctrinal New Testament Commentary*, 3 vols. [1966–73], 3:528–30).

Testify that Moroni appeared to Joseph Smith several times over the next four years to teach and instruct him. Moroni was the keeper of the gold plates (see Words of Mormon 1:1–2) and could offer instruction to prepare Joseph Smith to translate them.

Joseph Smith—History 1:53–62. Joseph Smith needed to be prepared spiritually before he could obtain the gold plates. (15–20 minutes)

Share the following statement by Elder David B. Haight:

“The Aaronic Priesthood years are critical years of preparation. The Lord knew young men would need these valuable teen years to prepare for life—precious years with meaningful, never-to-be-forgotten spiritual experiences” (in Conference Report, Oct. 1991, 50; or *Ensign*, Nov. 1991, 36).

Invite students to summarize Elder Haight’s statement. Ask:

- Why is it important that we have the opportunity to prepare before receiving important assignments from the Lord?
- What preparations are you making so that you will be able to help in the Lord’s work?

Read Joseph Smith—History 1:53–54 and find how long it was after Moroni’s first visits that Joseph obtained the gold plates. Share several stories from *Church History in the Fulness of Times* that illustrate how the Lord prepared Joseph Smith to receive the gold plates (see pp. 40–44). Have students read Joseph Smith—History 1:55–59 and make a list of the events that occurred in Joseph’s life during this period. How could those experiences have helped prepare Joseph for his life’s mission?

Encourage students to keep journals and personal histories as a record of how the Lord helps them prepare for their own life’s mission.

Joseph Smith—History 1:60–65. Satan desires to destroy the souls of men and the work of God. (10–15 minutes)

Tell students that Joseph Smith wrote that the gold plates were “six inches wide and eight inches long, and not quite so thick as common tin. . . . The volume was something near six inches in thickness, a part of which was sealed” (*History of the Church*, 4:537).

Read Joseph Smith—History 1:60–65. Share some of the accounts describing the efforts people made to take the gold plates away from Joseph (see *Church History in the Fulness of Times*, pp. 44–47). Discuss the following questions:

- What factors do you think might have made it hard to protect the plates? (Answers might include their size, weight, and value.)
- What means did Satan use to try to stop the coming forth of the Book of Mormon?
- Read Isaiah 29:11–12. Do you believe these verses are describing the same events as Joseph Smith—History 1:63–65? Why?
- What did Joseph Smith do to help ensure the gold plates would be protected and that his work of translating them would be completed?
- In what ways can Joseph’s example help you resist temptation and do the work of the Lord?



Doctrine and Covenants 1

Introduction

Section 1 of the Doctrine and Covenants was revealed by the Lord and designated as a preface to the Book of Commandments (see D&C 1:6; see also the historical background for section 1 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 3). President Ezra Taft Benson said: “Section 1 of the Doctrine and Covenants is the Lord’s preface to the book. The Doctrine and Covenants is the only book in the world that has a preface written by the Lord Himself. In that preface He declares to the world that His voice is unto all men (see v. 2), that the coming of the Lord is nigh (see v. 12), and that the truths found in the Doctrine and Covenants will all be fulfilled (see vs. 37–38)” (in Conference Report, Oct. 1986, 101; or *Ensign*, Nov. 1986, 79).


Some Important Gospel Principles to Look For


- The revelations in the Doctrine and Covenants are given to prepare all people for the coming of the Lord and warn them of the judgments that God will send upon the wicked (see D&C 1:1–12).
- We must accept the teachings of the apostles and prophets, because what they teach is the word of the Lord. If we do not heed their words, we will not be numbered among the Lord’s people (see D&C 1:4–6, 8–9, 14, 30, 38).
- The Lord called Joseph Smith to be a prophet. Through him the Lord brought forth the Book of Mormon and restored the true Church of Jesus Christ (see D&C 1:15–23, 29–30).
- The Lord cannot forgive our sins unless we repent and keep His commandments (see D&C 1:31–32).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, p. 119.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 3–6, 365–68.

Suggestions for Teaching

 *Doctrine and Covenants and Church History Video* presentation 4, “Seek the Lord” (10:05), can be used in teaching Doctrine and Covenants 1 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).

 **Doctrine and Covenants 1:1–23, 29–30. The Lord, knowing the wickedness and calamities that would come upon the earth in the last days, called Joseph Smith and other members of the Church to warn the world.** (25–30 minutes)

Assign each student one of the following questions. (You could write them on stickers and place them on students as they enter the room.)

- Who gave the warning?
- To whom was the warning given?
- What was the warning?
- Why was the warning given?
- What would happen if people heeded the warning?
- What would happen if people did not heed the warning?

Write the following words on the board: *car horn*, *prescription label*, *parents’ advice*, *road sign*, and *prophets’ counsel*. Discuss the following questions:

- What do the words on the board have in common? (They can serve as warnings.)
- Why are warnings given? (To protect or prepare us.)
- When have people been protected because they listened to a warning?
- Why do people sometimes disregard warnings?

Share the information in the introduction above. Have students read Doctrine and Covenants 1:1, 4 and note the words *hearken* and *warning*. Explain that *hearken* means “to listen attentively, to heed.” Doctrine and Covenants 1 serves as a message of warning in the latter days.

Remind students of the questions they were assigned at the beginning of the teaching suggestion. Have them carefully read Doctrine and Covenants 1 looking for answers to their question. Write the questions as headings on the board, and have students write their findings under the appropriate heading. Discuss the following questions:


- What did you learn by studying Doctrine and Covenants 1?
- Why is it important to understand these warnings?
- Why is it important to heed them?
- Why do you believe these warnings were given as a preface to the Doctrine and Covenants?
- How could you use these teachings to help other people in your school, ward, or community?

Use Doctrine and Covenants 60:2–3; 88:81 to help students see that they are commanded to “warn” others. Read Doctrine and Covenants 35:13–16 and ask: What do these verses say to those who feel they aren’t very good at being the Lord’s servants?

Be certain that students understand that just as Joseph Smith was raised up to give a warning voice, so are today’s prophets, apostles, and other Church leaders. Use the

For the *Strength of Youth* pamphlet to discuss some latter-day warnings from our current Church leaders. Share the following statement by President Gordon B. Hinckley, then a counselor in the First Presidency:

“There are those who criticize when we issue a statement of counsel or warning. Please know that our pleadings are not motivated by any selfish desire. Please know that our warnings are not without substance and reason. Please know that the decisions to speak out on various matters are not reached without deliberation, discussion, and prayer. Please know that our only ambition is to help each of you with your problems, your struggles, your families, your lives” (in Conference Report, Oct. 1992, 80; or *Ensign*, Nov. 1992, 59).

 **Doctrine and Covenants 1:37–38 (Scripture Mastery). We must accept the teachings of the Apostles, because what they teach is the same as if the Lord were speaking. If we do not heed their words, we will not be numbered among the Lord’s people.** (15–20 minutes)

Discuss with students the following questions:

- When one of our Church leaders speaks to us, whose message is it?
- Why is it important to follow the counsel of Church leaders, even if it is difficult or you don’t agree with it?

Read Doctrine and Covenants 1:14 and ask: What does this verse add to our understanding of this principle?

Have students read Doctrine and Covenants 1:37–38 and discuss the meaning of “whether by mine own voice or by the voice of my servants, it is the same.” Encourage students to memorize these verses.



Introduction

When Moroni appeared to Joseph Smith in the spring of 1823, among the prophecies he quoted was Malachi 4:5–6, though with some differences from the way it is found in the King James Version of the Bible (see Joseph Smith—History 1:29–33, 36–39). Section 2 contains that prophecy as Moroni delivered it. It was placed in the Doctrine and Covenants in 1876 under the direction of President Brigham Young and is

the earliest revelation in the Doctrine and Covenants. The message of Malachi is so important that it has been repeated in each of the standard works (see Malachi 4:5–6; Luke 1:16–17; 3 Nephi 25:5–6; D&C 2; 27:9; 98:16–17; 110:13–16; 128:17–18; Joseph Smith—History 1:37–39). For added insight see the historical background for section 2 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 6).

Some Important Gospel Principles to Look For

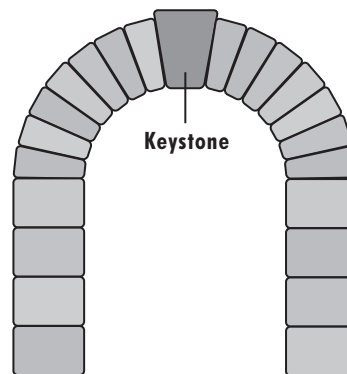
- The keys brought by Elijah had to be restored or the earth would be destroyed at Christ’s coming (see D&C 2; see also Malachi 4:5–6; D&C 128:17–18).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 37–39.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 6–8.

Suggestions for Teaching

Doctrine and Covenants 2:1–3. The keys brought by Elijah had to be restored or the earth would be destroyed at Christ’s coming. (25–30 minutes)



Draw a keystone arch like the one depicted here. Ask students what doctrine of the gospel they think might be compared to a keystone. After some discussion, share this statement by Elder John A. Widtsoe, who was a member of the Quorum of the Twelve:

“The beginning and the end of the gospel is written in section two of the Doctrine and Covenants. It is the keystone of the wonderful gospel arch; and if that center stone should weaken and fall out, the whole gospel structure would topple down in unorganized doctrinal blocks” (in ElRay L. Christiansen, in Conference Report, Apr. 1960, 48).

Write the accompanying chart on the board. Leave it blank except for the scripture references in the left-hand column. Have students read and compare Malachi 4:5–6 and Doctrine and Covenants 2. Fill in the chart, and note the differences between the two versions of this prophecy.

Malachi 4:5-6	Behold, I will send you Elijah the prophet	before the coming of the great and dreadful day of the Lord:	And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers,	lest I come and smite the earth with a curse.
D&C 2	Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet,	before the coming of the great and dreadful day of the Lord.	And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.	If it were not so, the whole earth would be utterly wasted at his coming.

Ask students how they have been affected by Elijah’s coming. Bear your testimony of the importance of Elijah’s mission.



Introduction

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

“The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught. . . . Remember, remember that it is not the work of God that is frustrated, but the work of men.” (D&C 3:1, 3.) . . .

“Those who believe in God should not find it difficult to accept these propositions—that his thoughts are higher than our thoughts, that he comprehends things we do not comprehend, that his ways are higher than our ways, and that his work ‘shall be in his own time, and in his own way.’ But in practice these are apparently difficult concessions for some to make and difficult principles for some to apply.

“Many mortals have a myopic view of the power and position of God. As the brother of Jared observed, even the great power of God ‘looks small unto the understanding of men.’ (Ether 3:5.) In truth, many mortals—even some members of The Church of Jesus Christ of Latter-day Saints—are so shortsighted that they presume to judge the things of God by their own mortal reasoning. As Elder Neal A. Maxwell has observed: ‘Yes, we may acknowledge His overall plan but criticize His style, because He does things in His own way. . . . We would prefer that things be done in our way, even though our ways are much lower than His.’ [A *Wonderful Flood of Light* (1990), 67.]” (The *Lord’s Way* [1991], 3).

For added insight, see the historical background for section 3 in *Doctrine and Covenants Student Manual: Religion 324–325* (pp. 9–10).

Some Important Gospel Principles to Look For

- God is all-knowing (omniscient) and all-powerful (omnipotent). His plans do not fail (see D&C 3:1–3; see also Revelation 19:6; 2 Nephi 9:20; Alma 26:35).
- If we keep God’s commandments and trust in Him instead of the opinions of men, Satan will not have power to destroy us (see D&C 3:7–8; see also D&C 5:21–22; 21:6).
- Sacred things are not to be treated lightly (see D&C 3:5, 12; see also D&C 63:64).
- We should not pray for things that are not right (see D&C 3:4–7, 13; see also James 4:1–3; 2 Nephi 4:35; Alma 29:1–4; Helaman 10:5–6).

Read the following statement by Elder Bruce R. McConkie:

“Both of these translations are correct; both convey the mind and will of the Lord; and both teach sound and true doctrine. Taken together, they give us an expanded and comprehensive view of the mission of Elijah that we would not gain from either of them alone” (*The Millennial Messiah: The Second Coming of the Son of Man* [1982], 266).

Give each student one of the following questions, and have the students search for the answer using the accompanying references. When they finish, read each question and have the students share their findings.


- Who is Elijah? (see Bible Dictionary, “Elijah,” p. 664).
- When would Elijah return? (see D&C 2:1; 110:13–16).
- What did Elijah restore when he came? (see D&C 2:1; 110:13–16).
- What are “the promises made to the fathers”? (D&C 2:2). (Elder Bruce R. McConkie wrote: “Who are the fathers? They are Abraham, Isaac, and Jacob, to whom the promises were made. What are the promises? They are the promises of a continuation of the family unit in eternity; of posterity in numbers as the dust of the earth and the stars in the firmament; of eternal increase; and of the consequent glory, and honor, and exaltation, and eternal life inherent in such a way of eternal existence” [*Millennial Messiah*, 267]).
- How are the promises planted in our hearts? (see D&C 2:2; commentary for D&C 2:2 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 7–8).
- How can the Second Coming of the Lord be both “great” and “dreadful”? (see D&C 2:1; commentary for D&C 2:1 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 7).
- Why would the earth be “utterly wasted” if Elijah did not come? (see D&C 128:17–18).

- When we sin we lose sacred blessings and privileges (see D&C 3:9–15).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 47–49.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 9–11, 22–24.

Suggestions for Teaching

 *Doctrine and Covenants and Church History Video* presentation 5, “The Work of God” (13:26), can be used in teaching Doctrine and Covenants 3 and 10 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).

 **Doctrine and Covenants 3. God’s plans do not fail. If we keep His commandments and trust in Him, Satan will not have power to destroy us.**
(20–25 minutes)

Note: This teaching suggestion can also be used to teach section 10. Since sections 3 and 10 deal with the same events, you may choose to teach them together.

To help your students understand the historical background for sections 3 and 10, review the materials in the additional resource section above.

Hold up a copy of the Book of Mormon and ask students why they think the Lord gave us this book. Read Doctrine and Covenants 20:8–9 and ask what these verses teach about that purpose. (The Book of Mormon contains the fulness of the gospel.) Joseph Smith stated “that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book” (*History of the Church*, 4:461; see also the Introduction to the Book of Mormon). Ask: Why do you think Satan would want to destroy this book even before it could be published?

Read Doctrine and Covenants 10:12–19, 29–33 looking for how Satan planned to destroy the Book of Mormon, and discuss it as a class.

Have students review 1 Nephi 9; Words of Mormon 1:1–7; Doctrine and Covenants 10:38–45. Ask: How did the Lord prepare more than a thousand years in advance to stop Satan’s plan to destroy the Book of Mormon?

Read the following statement by Elder Neal A. Maxwell, then a member of the Presidency of the Seventy:

“Few doctrines, save those pertaining to the reality of the existence of God, are more basic than the truth that God is omniscient [all-knowing]. ‘O how great the

holiness of our God! For he knoweth all things, and there is not anything save he knows it.’ (2 Ne. 9:20.) Unfortunately, this truth is sometimes only passively assented to by individuals who avoid exploring it and coming to understand its implications. Later on, such believers sometimes have difficulty with the implications of this core doctrine—which connects with other powerful doctrines such as the *foreknowledge* of God, *foreordination*, and *foreassignment*. The all-loving God who shapes our individual growing and sanctifying experiences—and then sees us through them—could not do so if He were not omniscient” (*All These Things Shall Give Thee Experience* [1979], 6).

Explain that Joseph Smith learned many valuable lessons from his experience with the lost 116 pages. Divide the class into two groups. Have one group read Doctrine and Covenants 3:1–10 and the other group verses 11–20. Have both groups look for verses that show the principles Joseph Smith learned from this experience, and suggest they underline them. Discuss their findings, and list them on the board. If desired, use the following ideas and questions to help your discussion.

1. *The work of God cannot be frustrated or stopped* (see D&C 3:1, 3).
 - Why do you think the work of God cannot be frustrated or stopped?
 - What do the scriptures teach about God that helps us understand how He can prepare for any future event?
 - How does knowing that God’s work cannot be stopped help you trust in Him?
2. *We should never ignore the revelations of God* (see D&C 3:4–7).
 - How many times did the Prophet Joseph Smith pray for permission to let Martin Harris take the plates? (Three; see *Doctrine and Covenants Student Manual: Religion 324–325*, p. 9.)
 - Why do you think the Prophet didn’t accept the first answer the Lord gave?
 - How do people today “set at naught the counsels of God”? (v. 7). Why do you think they do so?
3. *We should trust God and accept His counsel instead of man’s* (see D&C 3:6–8).
 - How did the Prophet’s concern for Martin Harris get in the way of his fulfilling his duty to God?
 - Martin Harris was much older than the Prophet and had done much to help the work of translation. What would be a good way to act if a person you respected asked you to do something contrary to God’s will?
4. *We must be careful with those sacred truths that have been entrusted to us* (see D&C 3:5, 12).
 - What was Joseph Smith entrusted with?

- What are some of the sacred truths and possessions we have been entrusted with that we must guard carefully?
5. *We all need to be careful or we may fall prey to Satan's temptations (see D&C 3:4, 9).*
- How is it that someone as great as the Prophet Joseph Smith could do other than what the Lord commanded?
 - How do similar temptations come to us?
 - How can we gain the strength and power to overcome the temptations of the devil?
 - What does Doctrine and Covenants 3:9–10 teach us about God's mercy?
6. *Sin always has consequences (see D&C 3:14).*
- What were the consequences Joseph Smith faced because of the lost manuscript?
 - What are some of the consequences we face when we sin?
 - Do those consequences always come immediately after we sin?

Explain that this experience taught the young prophet many truths, including the importance of relying on the Lord and not fearing man. Joseph Smith said that he adopted the following rule for himself: “*When the Lord commands, do it*” (*History of the Church*, 2:170).



Introduction

President Joseph Fielding Smith stated:

“[Doctrine and Covenants 4] is very short, only seven verses, but 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. It is a revelation to each member of the Church, especially to all who hold the Priesthood. Perhaps there is no other revelation in all our scriptures that embodies greater instruction pertaining to the manner of qualification of members of the Church for the service of God, and in such condensed form than this revelation. It is as broad, as high and as deep as eternity. No elder of the Church is qualified to teach in the Church, or carry the message of Salvation to the world, until he has absorbed, in part at least, this heaven-sent instruction” (*Church History and Modern Revelation*, 2 vols. [1953], 1:35).

For added insight into this revelation, see the historical background for section 4 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 11).


Some Important Gospel Principles to Look For

- The Lord tells us the qualities that are necessary for righteous service in His kingdom (see D&C 4).
- Those who labor to bring others into the kingdom will save themselves as well (see D&C 4:2, 4; see also Ezekiel 3:17–21; Jacob 1:19).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 74, 82, 125.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 11–12.

Suggestions for Teaching

 **Doctrine and Covenants 4. The Lord promises to give the qualities that are necessary for righteous service in the kingdom of God to those who seek them.** (15–20 minutes)

Bring to class a suitcase packed with white shirts, ties, scriptures, or other items a missionary might need. Show students the suitcase and invite them to imagine it is packed for a missionary who is on the way to serve. Ask: What do you think might be in the suitcase? Open the suitcase and show the class its contents.

Explain that there are other things a missionary needs to take that do not necessarily fit in a suitcase. Have them look for these items in Doctrine and Covenants 4. (You could write the qualities named in section 4 on separate pieces of paper, and take them out of the suitcase as students find them in their scriptures.) Discuss each quality. If desired, find other scriptures that relate to each quality. Or invite students to tell how they have seen these qualities demonstrated in the lives of Church leaders.

Ask students to use the index in their triple combination to find a scripture that describes God's work (for example, Moses 1:39). Have them list ways we might be called to serve God (as teachers quorum president, primary teacher, mother or father, missionary, and so forth). Read section 4 and discuss the following questions:

- According to verses 2, 4, what is one benefit of serving God and helping do His work?
- How should we serve? (see v. 2).
- What qualities does the Lord say we ought to have in order to best serve Him?
- How can we obtain these qualities? (see v. 7).

Although this section is often used to discuss missionary work, consider the following statement by President Harold B. Lee: “The most important of the Lord's work that you will ever do will be the work you do within the walls of your own home” (*Strengthening the Home* [pamphlet, 1973], 7).

Ask students how they can apply the principles of section 4 in all the areas of their life.

Doctrine and Covenants 4. The Lord tells us what is required to do His work. (10–15 minutes)

All seminary students would benefit from someday memorizing section 4. Many will be required to do so for their full-time missions. Now might be a good time to begin the effort. Write the entire revelation on the board. Have students recite it repeatedly. Erase a few words randomly before each recitation, until you have erased the entire section. Suggest to students that they study and ponder this section often. (For more ideas on memorization, see “Scripture Mastery” and “Methods for Teaching Scripture Mastery” in the appendix [pp. 292–96].)



Introduction

President Joseph Fielding Smith, then President of the Quorum of the Twelve, said of Doctrine and Covenants 5:

“Having humbly repented of his folly which brought upon him the charge from the Lord of wickedness, Martin Harris again sought the Prophet Joseph Smith and pleaded for the privilege to become one of the three witnesses which were spoken of in the Book of Mormon. ([See D&C 3:12; 10:1;] 2 Nephi 27:12–14.) It was in the summer of 1828 when the manuscript was lost, and in March, 1829, when Martin again plead with the Prophet for this great privilege of being a witness. The Lord hearkened to his request and gave the revelation known as section five in the Doctrine and Covenants. . . . The Lord commences this wonderful revelation with an admonishment and stated that Joseph Smith had been called as a witness and had entered into a covenant with the Lord that he would not show the record except to those persons to whom the Lord had commanded him. He was further informed that he had received the gift to translate the plates and that he should pretend to no other gift until this duty was fulfilled, for no other gift would be given him until this work was finished, after that he would be called on to bear witness to all the world” (*Church History and Modern Revelation*, 1:38–39).

For added insight into this revelation, see the historical background for section 5 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 12).

Some Important Gospel Principles to Look For

- Sacred experiences should be shared with others only as the Spirit directs (see D&C 5:1–14; see also 3 Nephi 14:6; 26:14–18; 28:12–14; D&C 6:12; 10:34–37; 63:64).

- We will be judged by our belief in the testimony of the witnesses God chooses for His work (see D&C 5:1–20; see also 2 Nephi 33:10–11; Ether 12:38–39; Moroni 10:34; D&C 20:13–15).
- To receive revelation, we must keep the commandments (see D&C 5:21–35; see also D&C 42:61; 76:5–10; 93:1).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 47–52, 273.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 12–14.

Suggestions for Teaching

Doctrine and Covenants 5:1–14. Sacred experiences should be shared with others only as the Spirit directs. (25–30 minutes)

Tell students: Imagine you are attending a youth training meeting when a priesthood leader is impressed to share a sacred experience and testimony with your group. He asks that you do not repeat that experience but hold it sacred. Afterward you hear a friend who was in the meeting describe the sacred experience to some acquaintances. Discuss with students how they would handle this situation, using some or all of the following questions:

- What would be so wrong about telling your friend what you heard?
- Why might you be tempted to tell something you shouldn’t?
- Would you be excused from your obligations if you swore your friend to secrecy?
- Why is it important to keep sacred matters in confidence?

Read Doctrine and Covenants 5:1–3 and ask:

- How is this situation similar to the youth training meeting?
- Why wasn’t Joseph Smith allowed to show the plates to any except those the Lord permitted?
- What had the Prophet Joseph recently experienced that had taught him to strictly obey the Lord?

Read verses 4–9 and ask some or all of the following questions:

- Why do you think the Lord warned the Prophet Joseph Smith not to aspire to any gift other than translation for the time being? (see v. 4).
- Why do you think the Lord doesn’t give us every good gift at once? (see v. 4; 2 Nephi 28:30).
- According to Doctrine and Covenants 5:5, what does the world need to do?
- What does *hearken* mean? (“To listen and obey.”)
- According to verses 6–8, what is a major problem with this generation?

- Would it have helped for the Prophet Joseph to show the world the plates and other items the Lord had entrusted him with? Why or why not? (see v. 7).
- How might it help the young prophet to know that?
- According to verse 9, why did the Lord preserve the plates and other items?
- Why are some truths too sacred to share indiscriminately with skeptics and unbelievers? (see 3 Nephi 14:6; D&C 63:64).

Read Doctrine and Covenants 5:10 and ask some or all of the following questions:

- What are examples of God’s word given to our generation through the Prophet Joseph Smith? (Most of the revelations contained in the Doctrine and Covenants.)
- What are examples of ancient revelations that have been given to this generation through Joseph Smith? (The Book of Mormon, the Book of Moses, the Book of Abraham, the Joseph Smith Translation of the Bible.)
- Why is it so important that we have prophets in the world today? (see D&C 1:37–38).

Read Doctrine and Covenants 5:11–14 to find how the Lord would provide witnesses to support the Book of Mormon. Ask:

- Why were the Three Witnesses so important to the coming forth of the Book of Mormon?
- By what power would they be able to view the plates and the angel?
- How might Martin Harris have felt when he realized the Lord would choose these witnesses?

Martin Harris was promised that he could view the plates if he humbled himself and admitted his mistakes before God (see vv. 24, 28). Even after the lesson of losing the 116 pages, Brother Harris found it difficult to humble himself. Eventually he succeeded and saw the angel and the plates. Consider asking the following questions:

- What can you learn from this revelation about being trusted with sacred truths?
- How do you earn sacred trust?
- What are the blessings of being trusted with sacred truths?

Doctrine and Covenants 5:1–20. We will be judged by our belief in the testimony of the witnesses God chooses for His work. (15–20 minutes)

Tell students: Imagine that a scientist discovers that the water where you live is contaminated. Using a microscope the scientist learns that the water contains such dangerous microbes that drinking it can cause death. The scientist sends word throughout the community that no one should drink the water. Ask:

- Would you drink the water?
- Would you demand to look through the microscope?

- Would you ignore the advice because you had not personally seen the deadly microbes?
- What would be the consequences of drinking the water?

Explain that the scientist in this example is a witness of things others have not seen. Read Doctrine and Covenants 5:1–2, 6–20 and find what the Lord said about those who believe His witnesses and those who do not believe.

Ask whether it is more important to be a witness or to believe a witness. Point out that in the example, if the scientist drinks the water, the scientist will become ill like anyone else. Ask:

- What might strengthen your resolve not to drink the water? (Help students see the value of additional witnesses.)
- Who are the witnesses in the Church today that we need to believe and follow? (see D&C 107:23, 25 for important examples).

Read Ether 12:6 with the class, and discuss how our faith grows as we experience trials.

Doctrine and Covenants 5:21–35. To receive revelation, we must keep the commandments. (5–10 minutes)

Hold up a lightbulb and ask: What must I do to make this work? (Put the bulb in a lamp or other fixture, connect the lamp to a power source, and turn on the switch.) Explain that just as there are steps to making the lightbulb give light, there are also requirements for receiving revelation.

Read Doctrine and Covenants 5:21–35 looking for what the Lord asked Joseph Smith and Martin Harris to do and what He promised them. You could have students look for the word *if* in these verses to see how each blessing or cursing is dependent on the person’s actions. Discuss how these promises apply to us. For example, you could compare Martin Harris’s desire to see the plates to our desire for spiritual understanding by asking: According to verse 24, what is required in order to “see” and understand the things of God? (see also v. 28).

Encourage students to ponder how they can grow in obedience to the commandments.



Introduction

Heavenly Father wants us to seek His help. In fact, He has commanded us to petition Him with our needs and desires. Elder Boyd K. Packer, then a member of the Quorum of the Twelve, wrote, “No message appears in scripture more times, in more ways than ‘Ask, and ye shall receive.’” (in Conference Report, Oct. 1991, 26; or *Ensign*, Nov. 1991, 21). His answers

most often come to us in quiet, unspectacular ways. For example, when Oliver Cowdery asked the Lord about the truth of Joseph Smith's work, the Savior told him: "Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?" (D&C 6:23).

Some Important Gospel Principles to Look For

- The Lord answers our prayers according to our righteous desires (see D&C 6:5–8, 14–15, 20–24; see also Mark 11:24; James 1:5–6).
- Only the Lord knows our thoughts and the intents of our hearts (see D&C 6:16, 22–24).
- Those who keep the commandments and look to the Lord further His work, withstand life's trials, overcome evil, and inherit eternal life (see D&C 6:6–9, 33–37).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 52–54.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 14–16.

Suggestions for Teaching



Doctrine and Covenants and Church History Video presentation 6, "This Is the Spirit of Revelation" (9:32), can be used in teaching Doctrine and Covenants 6; 8–9 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).

Doctrine and Covenants 6:5–8, 14–15, 20–24. The Lord answers our prayers according to our righteous desires. (15–20 minutes)

Read the following clues one at a time. Invite students to identify the individual described, using as few clues as possible:

- With the exception of Joseph Smith, he is mentioned more times in the Doctrine and Covenants than any other mortal.
- He served as the Assistant President of the Church.
- He practiced law.
- He taught school.
- He received the Aaronic Priesthood from John the Baptist and the Melchizedek Priesthood from Peter, James, and John.
- He served as the principal scribe for the Book of Mormon.
- He was one of the three special witnesses of the gold plates.

Once students have identified Oliver Cowdery, tell them how he came to meet Joseph Smith (see Joseph Smith—History 1:66–67; "Oliver Cowdery's Arrival," *Church History in the Fulness of Times*, pp. 52–53).

Have students read Doctrine and Covenants 5:30–34, and ask: What had the Lord commanded Joseph Smith to do? Read the

fourth paragraph of the historical background for section 6 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 14). Ask:

- Why do you think the Prophet Joseph was not surprised when Oliver Cowdery arrived?
- How did the Prophet know that the Lord would send help?
- What does this teach us about the Prophet's confidence in prayer?

Ask students to consider how this compares with their answers to prayer. Ask: What can we do to improve our communication with Heavenly Father?

Explain that Oliver Cowdery needed to gain a similar confidence in prayer. Read Doctrine and Covenants 6:5–6, 8, 14 and ask: What does the Lord teach about seeking His help? Share the statement by Elder Packer from the introduction to section 6 above. Ask: Why do you think the scriptures place so much emphasis on prayer?

Read verses 20–24 and look for how Heavenly Father answered Oliver Cowdery's prayer for a further testimony of Joseph Smith's work. Suggest students mark the words in verse 24 that show how Oliver's prayer was answered. Share the following statements. Elder Rex D. Pinegar, then a member of the Presidency of the Seventy, said:

"The peace God speaks to our minds will let us know when decisions we have made are right, when our course is true. It can come as personal inspiration and guidance to assist us in our daily life—in our homes, in our work. It can provide us with courage and hope to meet the challenges of life. The miracle of prayer, to me, is that in the private, quiet chambers of our minds and hearts, God both hears *and* answers prayers" (in Conference Report, Apr. 1993, 82; or *Ensign*, May 1993, 66–67).

Elder Gene R. Cook, a member of the Seventy, said:

"Over the years the prophets have taught that at least twice a day, morning and evening, we should find a private place, kneel down, and pour out our hearts to our Father in Heaven. Then, throughout the day, we can do our best to keep a prayer in our hearts. As we do, if our hearts are right, we will find that our prayers have increased power and focus, and we'll discover that we're in a better position to receive answers" (*Receiving Answers to Our Prayers* [1996], 46; see also Alma 37:37).

Testify to students that if we are obedient, we, like Oliver Cowdery, can receive answers to our prayers.



Doctrine and Covenants 7

Introduction

After the Lord's Resurrection, when Peter asked about John's future, the Lord replied, "If I will that he tarry till I come, what is that to thee?" (John 21:22; see vv. 20–23). Prior to the time of Joseph Smith there had been uncertainty over whether John had died or whether he would tarry until the Savior came again. Joseph Smith and Oliver Cowdery turned to the Lord with this question and received Doctrine and Covenants 7 in answer. Their experience can be an example to us. As we study the scriptures, we should also seek the Lord's help to understand His words.

Some Important Gospel Principles to Look For

- John the Beloved was translated and will continue to minister to the righteous on earth until the Second Coming (see D&C 7; see also 3 Nephi 28).
- God grants the faithful their righteous desires (see D&C 7; see also Alma 29:4–5).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 17–18.

Suggestions for Teaching

Doctrine and Covenants 7:1–3, 6. John the Beloved was translated and will continue to minister to the righteous on earth until the Second Coming.

(15–20 minutes)

Ask students: What do we know about translated beings? Show a picture of a crowd and ask: If you saw a translated being in a crowd of ordinary people, do you think you could tell the translated individual from the others?

Explain that following His Resurrection, Jesus spoke of John the Beloved's future on the earth. Have students read John 21:20–23 and choose one of the following explanations of the Savior's words:

1. John would die like everyone else.
2. John would live on the earth until the Savior's Second Coming.

During the translation of the Book of Mormon, the Prophet Joseph Smith and Oliver Cowdery had a difference of opinion on this subject (see the historical background for section 7 in *Doctrine and Covenants Student Manual: Religion 324–325*,

p. 17). Read Doctrine and Covenants 7:1–3, 6 to see what the Savior said about John. Ask: What would John do during the time he remained on the earth? During a June 1831 conference in Kirtland, Ohio, the Prophet Joseph Smith provided additional insight. John Whitmer wrote:

"The Spirit of the Lord fell upon Joseph in an unusual manner, and he prophesied that John the Revelator was then among the Ten Tribes of Israel who had been led away" (*History of the Church*, 1:176 n).

Have students read 3 Nephi 28:7–9, 19–22, 30, 37–40 to learn more about translated beings, and review their findings. If desired, draw the accompanying chart on the board, leaving the answers in the right-hand column blank. Have students look up the references in the left-hand column, and complete the chart.

3 Nephi 28	Descriptions of Translated Beings
v. 7	They never taste of death.
v. 8	They will be changed from mortality to immortality in the twinkling of an eye at the Savior's coming.
vv. 9, 38	They feel no pain or sorrow except for the sins of the world.
vv. 19–22	Persecution will not harm them.
v. 30	They are as the angels of God. If they pray to the Father, they can show themselves to whomever they choose.
v. 37	A change occurs in their bodies to allow them to live longer and have these powers.
v. 39	They are translated, which is not the same as being resurrected. Satan cannot tempt them. They are sanctified and holy. The powers of the earth cannot hold them.
v. 40	They stay in their translated condition until Judgment Day, when they will be resurrected and dwell with God eternally.

For added insight, see the commentary for 3 Nephi 28 in *Book of Mormon Student Manual: Religion 121 and 122* (1996, p. 127).



Doctrine and Covenants 8–9

Introduction

Baptized members of the Church are given the gift of the Holy Ghost when they are confirmed and so are entitled to

personal revelation. Having access to the gift of revelation does not guarantee that we will receive it. President Brigham Young observed:

“There is no doubt, if a person lives according to the revelations given to God’s people, he may have the Spirit of the Lord to signify to him his will, and to guide and to direct him in the discharge of his duties, in his temporal as well as his spiritual exercises. I am satisfied, however, that in this respect, we live far beneath our privileges” (*Discourses of Brigham Young*, 32; see also 2 Nephi 32:5; Moroni 10:5; D&C 88:33).

Doctrine and Covenants 6 teaches that if we ask the Lord, He will give us answers. Sections 8 and 9 explain how to ask and how answers are given. These sections are cornerstone scriptures regarding the Holy Ghost. They are revelations about revelation.


Some Important Gospel Principles to Look For


- Most personal revelation from God comes to our hearts and minds by the power of the Holy Ghost (see D&C 8:1–3; 9:8–9; see also D&C 6:15, 22–23).
- Receiving and understanding revelation from God requires study, righteous living, a conscientious decision, and patience (see D&C 9:1–11).
- We should be content with the callings the Lord extends to us (see D&C 9:3–6, 11–14; see also Philippians 4:11; Alma 29:1–3).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, p. 54.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 18–21.

Suggestions for Teaching

 *Doctrine and Covenants and Church History Video* presentation 6, “This Is the Spirit of Revelation” (9:32), can be used in teaching Doctrine and Covenants 6; 8–9 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).

 **Doctrine and Covenants 8:2–3 (Scripture Mastery).** **Revelation comes to our hearts and minds by the power of the Holy Ghost.** (5–10 minutes)

Show the picture *The Crossing of the Red Sea* from the student study guide (see the “Understanding the Scriptures” section for D&C 8, or use item no. 62100). Ask students: How do you think God revealed to Moses that he should part the Red Sea? Have them read Doctrine and Covenants 8:1–3 to find the answer. Ask: How does this compare to the way revelation comes to us?

Many young people may think that revelation is something that only bishops or General Authorities receive. Be sure

students understand that revelation is available to all who are worthy. Share the following statement by President Boyd K. Packer, Acting President of the Quorum of the Twelve:

“The Lord’s house is a house of order. The Prophet Joseph Smith taught that ‘it is contrary to the economy of God for any member of the Church, or any one [else], to receive instruction for those in authority, higher than themselves.’ [*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith (1976), 21.]

“You may receive revelation individually, as a parent for your family, or for those for whom you are responsible as a leader or teacher, having been properly called and set apart” (in Conference Report, Oct. 1994, 79; or *Ensign*, Nov. 1994, 61).

To help students understand the nature of most personal revelation, share the following statement by President Spencer W. Kimball, who was then President of the Quorum of the Twelve:

“The burning bushes, the smoking mountains, the sheets of four-footed beasts, the Cumorahs, and the Kirtlands were realities; but they were the exceptions. The great volume of revelation came to Moses and to Joseph and comes to today’s prophet in the less spectacular way—that of deep impressions, without spectacle or glamour or dramatic events.

“Always expecting the spectacular, many will miss entirely the constant flow of revealed communication” (in Conference Report, Munich Germany Area Conference 1973, 77).

Share also this statement by Elder Boyd K. Packer:

“The Spirit does not get our attention by shouting or shaking us with a heavy hand. Rather it whispers. It caresses so gently that if we are preoccupied we may not feel it at all” (“The Candle of the Lord,” *Ensign*, Jan. 1983, 53; see also 1 Kings 19:11–12; Helaman 5:30).

Doctrine and Covenants 8–9. We can learn to recognize and respond to the Spirit. (15–25 minutes)

Ask students who have developed a talent (for example, in art, music, or a foreign language) to share with the class how long they have been developing their talent. Ask how many years they have worked at it and the number of hours per week they practice or train. Or have a few students interview talented members of their wards, branches, or communities and report to the class how long it took these people to learn and practice their skills. Discuss the following questions:

- How many of you have been baptized and confirmed?
- What do you think a person must do to receive the gift of the Holy Ghost? (Make sure students understand that, while we receive the right to the gift of the Holy Ghost at confirmation, we must live worthily to actually receive this gift.)
- How is recognizing and following the promptings of the Holy Ghost similar to learning a talent? How is it different?

Read the following statement by Elder M. Russell Ballard, a member of the Quorum of the Twelve:

“Learning to respond to the promptings of the Spirit did not all of a sudden happen in my life, but it has grown ‘line upon line, precept upon precept, here a little and there a little’ (2 Nephi 28:30)” (*Respond to the Prompting of the Spirit* [address to religious educators, Jan. 8, 1988], 2).

President Brigham Young recounted a dream or vision in which the Prophet Joseph Smith told him:

“Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it. 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. Tell the brethren if they will follow the spirit of the Lord they will go right. Be sure to tell the people to keep the Spirit of the Lord” (*Manuscript History of Brigham Young 1846–1847*, ed. Elden J. Watson [1971], 529–30).

Explain that we can learn much about revelation by studying revelation. The Doctrine and Covenants is a book of revelation that provides great insight on this important principle. One example came as a result of Oliver Cowdery’s desire to help translate the Book of Mormon. Review with students the first two paragraphs of the historical background for section 8 in *Doctrine and Covenants Student Manual: Religion* 324–325 (p. 20). Ask: Why would Oliver Cowdery need to understand revelation in order to translate the gold plates?

Write the accompanying chart on the board, or give it to students as a handout. Do not include the suggested answers in the right-hand column. Have students read the verses and fill in what each teaches about revelation. You could divide the class in half and have each group take one of the questions, or have all the students do both questions. Discuss their findings. (*Note:* Be sure students understand that this is not the only way revelation comes. The scriptures describe many ways.)

How Should One Seek Revelation?

D&C 8:1, 11	Ask in faith.
D&C 8:1	Ask with an honest heart.
D&C 8:1	Ask believing an answer will come.
D&C 9:3	Be patient.
D&C 9:7–8	Study the problem in your mind, and arrive at an answer.
D&C 9:8	Ask if the answer is right.

How Does Revelation Come?

D&C 8:2; 9:8	The Spirit comes upon us and tells us in our hearts and minds.
D&C 6:15, 23; 8:2; 9:8	The Spirit enlightens our minds and gives us peace or a burning in our hearts so that we feel it is right.
D&C 9:9	If our decision is wrong, we will have a stupor of thought so that we forget that which is wrong.

Share the following statement by Elder S. Dilworth Young, who was a member of the Seventy:

“Once one recognizes this burning, this feeling, this peace, one need never be drawn astray in his daily life or in the guidance he may receive” (in Conference Report, Apr. 1976, 34; or *Ensign*, May 1976, 23).

Doctrine and Covenants 9:1–11. Receiving and understanding revelation from God often requires study, righteous preparation, a conscientious decision, and patience to wait for the Lord’s time. (15–20 minutes)

Write the following statement on the board and have students discuss whether it is true or false: *When Oliver Cowdery attempted to translate the Book of Mormon, he failed.*

Have students search Doctrine and Covenants 9:3–11 and find at least four reasons Oliver failed in his translation attempt, and write these on the board. (These might include that he lacked patience [see vv. 3, 5], the Lord now had other tasks for him [see vv. 2, 4], he hadn’t made enough effort to “study it out” [see vv. 7–9], the time was now past [see vv. 10–11], he feared [see v. 11].)

Discuss the following principles as you feel impressed. You may wish to use the accompanying statements and quotations and to add other references to those listed here.

Revelation requires patience and enduring with faith.

- Doctrine and Covenants 9:3, 5, 11.
- President Joseph Fielding Smith, who was then President of the Quorum of the Twelve, wrote:

“The explanation was made that Oliver’s failure came because he did not continue as he commenced, and the task being a difficult one, his faith deserted him. The lesson he learned was very necessary, for he was shown that his place was to act as scribe for Joseph Smith and that it was the latter who was called and appointed by command of the Lord to do the translating. There must have been some desire on the part of Oliver Cowdery to be equal with the Prophet and some impatience in having to sit and act as scribe, but when he failed to master the gift of translating, he was then willing to accept the will of the Lord” (*Church History and Modern Revelation*, 1:51).

Revelation requires effort.

- Doctrine and Covenants 9:7–9.
- Bishop Henry B. Eyring, then a member of the Presiding Bishopric, told of an assignment he had received years before from the General Authorities:

“After months of what seemed to me futile effort, I felt some desperation, much as you do when heaven seems to withhold its help in a task you know matters and is beyond you.

“I somehow managed to arrange [an interview] with President Harold B. Lee. He received me in a kindly way. In my anxiety, I soon blurted out my question: ‘President Lee, how do I get revelation?’

“He smiled. I am glad he didn’t laugh, since it was an odd question to ask. But he answered my question with a story. It was essentially this. He said that during World War II he had been part of a group studying the question ‘What should the Church be doing for its members in the military service?’ He said they conducted interviews at bases up and down the country. They had data gathered. They had the data analyzed. They went back for more interviews. But still, no plan emerged.

“Then he gave me the lesson, which I now give to you, in about these words: ‘Hal, when we had done all we knew how to do, when we had our backs to the wall, then God gave us the revelation. Hal, if you want to get revelation, do your homework.’” (“Waiting upon the Lord,” in *Brigham Young University 1990–91 Devotional and Fireside Speeches* [1991], 16–17).

The Lord’s timing influences the answers we receive.

- Doctrine and Covenants 9:10–11.
- Sometimes the Lord is willing to provide for us according to our righteous desires. However, because of His wisdom and desire to teach us, the answer He gives may be “Yes, but not now.” Joseph Smith experienced such a revelation while in Liberty Jail. Elder Neal A. Maxwell, a member of the Quorum of the Twelve, explained:

“Prayer is petitioning, but it also involves tutoring. Imprisoned Joseph pleaded with God, ‘Let thine anger be kindled against our enemies’ (D&C 121:5). But God counseled patience and said, in effect, ‘not yet’” (*But for a Small Moment* [1986], 43–44).

- Sometimes the Lord leaves us to make our own decisions. President Brigham Young taught:

“If I ask him to give me wisdom concerning any requirement in life, or in regard to my own course, or that of my friends, my family, my children, or those that I preside over, and get no answer from him, and then do the very best that my judgment will teach me, he is bound to own and honor that transaction, and he will do so to all intents and purposes” (*Discourses of Brigham Young*, 43).

Fear can keep us from having enough faith to receive revelation.

- Doctrine and Covenants 9:11; commentary for Doctrine and Covenants 9:10–11 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 21).
- President Gordon B. Hinckley, then a counselor in the First Presidency, taught:

“Who among us can say that he or she has not felt fear? . . . We suffer from the fear of ridicule, the fear of failure, the fear of loneliness, the fear of ignorance. Some fear the present, some the future. Some carry the burden of sin and would give almost anything to unshackle themselves from those burdens but fear to change their lives. Let us recognize that fear comes not of God, but rather that this gnawing, destructive element comes from the adversary of truth and righteousness. Fear is the antithesis of faith. It is corrosive in its effects, even deadly” (“God Hath Not Given Us the Spirit of Fear,” *Ensign*, Oct. 1984, 2).

Doctrine and Covenants 10

Introduction

Doctrine and Covenants 10, given shortly after section 3, helps us understand Satan's motives and methods for destroying the Lord's work and the souls of men. Section 10 also shows why Satan will always fail in frustrating the work of the Lord. For added insight, see the historical background for section 10 in *Doctrine and Covenants Student Manual: Religion* 324–325 (p. 22).


Some Important Gospel Principles to Look For

- Satan seeks to destroy the Lord's work and the souls of men, but the Lord's greater wisdom, foreknowledge, and power ensures that His work is not frustrated (see D&C 10:1–45; see also 1 Peter 5:8; 1 Nephi 9:5–6; 2 Nephi 28:20–23; Words of Mormon 1:6–7; D&C 3:1–3; 93:39; Moses 4:4).
- Prayer helps us conquer Satan and his servants (see D&C 10:5; see also 2 Nephi 32:8–9; Alma 34:17–27).
- The Book of Mormon brings to light the gospel of Jesus Christ (see D&C 10:53–63; see also 3 Nephi 27:13–21; D&C 20:8–12; 42:12).

Additional Resources

- *Church History in the Fulness of Times: Religion* 341–43, pp. 47–49.
- *Doctrine and Covenants Student Manual: Religion* 324–325, pp. 9–10, 22–24.

Suggestions for Teaching

 *Doctrine and Covenants and Church History Video* presentation 5, “The Work of God” (13:26), can be used in teaching Doctrine and Covenants 3 and 10 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).

Note: The teaching suggestion for Doctrine and Covenants 3 can be used to introduce section 10.

Doctrine and Covenants 10:1–45. Satan seeks to destroy the Lord's work, but the Lord's greater wisdom, knowledge, and power ensure that His work is not frustrated. (20–25 minutes)

Note: Do not relate experiences concerning Satan or evil spirits or allow the discussion to degenerate into sensational stories.

Write on the board or a handout the following statement by Elder Marion G. Romney, who was then a member of the Quorum of the Twelve, and read it with students:

“Satan is evil: totally and always. He ever seeks to defeat the gospel plan and ‘destroy the souls of men.’ (D&C 10:27.) . . .

“Satan is irrevocably committed to countering and overcoming the influence of the Spirit of Christ. . . .

“Satan's methods are various, devious, and countless.

“‘. . . by every possible means he seeks to darken the minds of men and then offers them falsehood and deception in the guise of truth. Satan is a skillful imitator. . . .’ (Joseph F. Smith in Daniel H. Ludlow, *Latter-day Prophets Speak* [Bookcraft, 1948], pp. 20–21.)

“At the opening of every dispensation he has made a frontal attack against the advent of truth” (in Conference Report, Apr. 1971, 24; or *Ensign*, June 1971, 36).

Ask students if they can think of any attacks Satan made against the restored gospel during the beginning years of this dispensation. (One example is the attempt to stop Joseph Smith from praying vocally at the time of his First Vision.) If students do not mention it, explain that Satan also tried to prevent the coming forth of the Book of Mormon. Have them read Doctrine and Covenants 10:6–19 and identify the steps in Satan's plan. Discuss the students' findings, using the following suggested summaries and questions as needed.

1. Use Martin Harris to gain possession of material already translated and to destroy Joseph's gift of translation (see vv. 6–9).

- Why does the Lord refer to Martin Harris as a wicked man?
- What can we do to protect ourselves against the influences of Satan?

2. Get wicked men to alter the words of the 116 pages of manuscript in a way “contrary from that which [Joseph Smith] translated and caused to be written” (v. 11; see vv. 10–12).

- How does Satan get people to do his will? (see also v. 19).

3. Wait for Joseph Smith to retranslate the material, compare it to the altered text, and claim that Joseph Smith is a fraud (see vv. 13–19).

- Why do you think people lie to hurt someone?
- Why is the Book of Mormon so important to the Lord's work in the last days?

Have students read verses 20–25, and ask: What do these verses teach about how Satan gets people to do his will? Read verses 26–27 and ask: What will happen to those who become servants of Satan? Have a student read aloud Alma 30:60. Ask: What kind of support does Satan offer to his followers in the end?

Read Doctrine and Covenants 10:38–45 and find how the Lord countered Satan's plan to destroy the Book of Mormon.

Invite a student to summarize the Lord’s plan. Ask some or all of the following questions:

- Read 1 Nephi 9:2–6. What do these verses show about Satan’s attempt to destroy the Book of Mormon?
- How could the Lord have known and prepared so long ago? (see D&C 10:43; 1 Nephi 9:5–6; Words of Mormon 1:7).
- How did the plates of Nephi (1 Nephi through Omni) compare to the lost 116 pages? (see D&C 10:40, 45).
- Read Doctrine and Covenants 3:3; 10:43. Why is it always important to trust the Lord and His servants?



Doctrine and Covenants 10:5 (Scripture Mastery).
Prayer helps us conquer Satan and his servants.
 (15–20 minutes)

Write *conquer* on the board. Invite a few students to use the word in a sentence. Read Doctrine and Covenants 10:5 and ask what *conquer* means in this verse. Explain that although *conquer* can mean “to defeat through force or violence,” another of its meanings is “to overcome by mental or moral effort.”

Ask: How do you think prayer helps us conquer Satan? Point out that when we resist temptation, we defeat Satan’s efforts. Remind students how prayer prevented the adversary from destroying Joseph Smith at the time of the First Vision (see Joseph Smith—History 1:16). Have students read and mark Doctrine and Covenants 10:5 and cross-reference it with 2 Nephi 32:8–9 and Alma 34:17–27. Ask: What, in addition to Satan, can prayer help us conquer? (Trials and tribulations of life.) Bear testimony of the power of prayer in your own life.



Introduction

Shortly after May 15, 1829, Hyrum Smith came from his home in Palmyra, New York, to visit the Prophet Joseph in Harmony, Pennsylvania. As a result of Hyrum’s “earnest request” to know what the Lord would have him do, the Prophet inquired of the Lord and received the revelation found in Doctrine and Covenants 11 (*History of the Church*, 1:44–45). This section reveals how the Holy Ghost influences our lives and prepares us to share the gospel with others.

Some Important Gospel Principles to Look For

- We can recognize the influence of the Lord’s Spirit because it leads us to do good, to do justly, to walk humbly, and to judge righteously. It also enlightens our minds and fills us with joy (see D&C 11:12–14; see also Micah 6:8; Galatians 5:22–23).

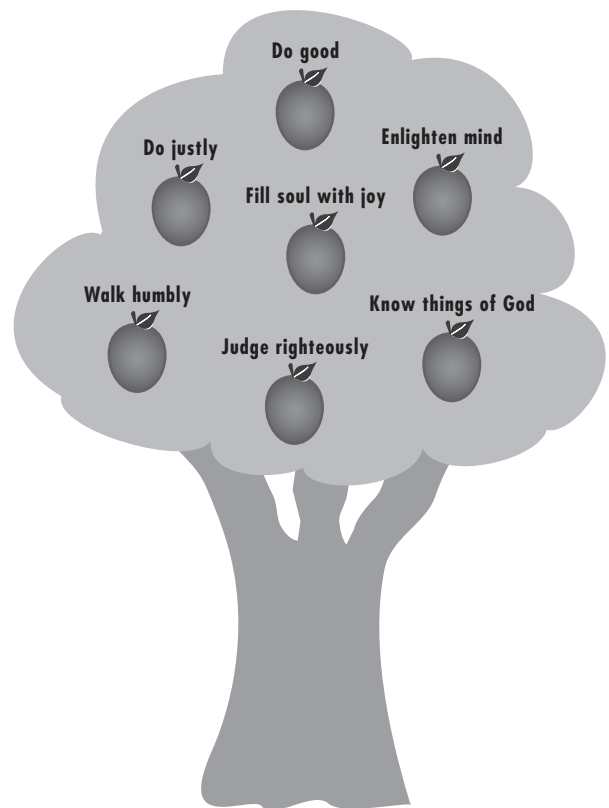
- Before we can teach the gospel, we must prepare by studying the scriptures, coming to understand the gospel, gaining a testimony of the truth, and keeping the commandments (see D&C 11:15–26).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 55–56.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 24–26.

Suggestions for Teaching

Doctrine and Covenants 11:12–14. We can recognize the influence of the Lord’s Spirit because it leads us to do good, to do justly, to walk humbly, and to judge righteously. It also enlightens our minds and fills us with joy. (10–15 minutes)



The Spirit

Draw the accompanying picture on the board without labeling the tree or the fruit. Ask students to read Doctrine and Covenants 11:12–14 and determine the main topic taught in these verses. Label the tree *The Spirit*. Ask:

- According to these verses, how can you know when you are being influenced by the Spirit?

- What “fruits,” or results, can you expect in your life when you are being influenced by the Spirit? (Doing good, doing justly, walking humbly, judging righteously, having your mind enlightened, being filled with joy, and knowing the things of God.)

Label the fruit on the tree as the students find them in the scriptures. Invite students to tell about times the Spirit enlightened their mind, filled them with joy, or blessed them with knowledge of the things of God. Testify of the benefits that come from living in a way that makes us receptive to these promptings of the Holy Ghost.

Doctrine and Covenants 11:15–26. Before we can teach the gospel, we must prepare by studying the scriptures, coming to understand the gospel, gaining a testimony of the truth, and keeping the commandments.

(25–30 minutes)

Write the following locations on the board: Bogotá, Colombia; Buenos Aires, Argentina; São Paulo, Brazil; Guatemala City, Guatemala; Hamilton, New Zealand; London, England; Lima, Peru; Nuku’alofa, Tonga; Manila, Philippines; Mexico City, Mexico; Provo, Utah, United States; Santiago, Chile; Santo Domingo, Dominican Republic; Seoul, Korea; Tokyo, Japan; Apia, Western Samoa.

Invite the students to guess what these locations have in common by asking up to 20 yes-or-no questions. (Each of these places has a Missionary Training Center.) Invite students to share ways future missionaries can prepare for the mission field.

In Doctrine and Covenants 11 the Lord spoke to Hyrum Smith about serving a mission. Have students read verses 4, 15 and explain why these verses might be in the same section. Read verses 16, 18, 21 and find what the Lord told Hyrum to do before preaching the gospel. Discuss the following questions:

- How would obtaining the word affect Hyrum Smith’s ability to preach it?
- Why do you think the Lord wants us to learn all we can before He provides His Spirit “unto the convincing of men”? (v. 21).
- Read Doctrine and Covenants 9:7–8. How does the principle in these verses compare to Doctrine and Covenants 11:21?

Read Doctrine and Covenants 11:22 and refer students to footnotes *b* and *d*. Remind students that in May 1829 the Bible was available, but the Prophet Joseph was still translating the Book of Mormon. Ask what other books of scripture have since been “added thereto.” (The Doctrine and Covenants and the Pearl of Great Price.)

Write on the board the headings *What Hyrum Smith Was to Do* and *What Hyrum Was Not to Do*. Have students read verses 17–20, 23–26 and list items for each heading. Focus for a few minutes on what Hyrum Smith was not to deny (see v. 25). Ask: Why do you think we should not deny the spirit of revelation and prophecy? Point out that the spirit of prophecy

is the testimony of Jesus (see Revelation 19:10). The spirit of revelation is described in Doctrine and Covenants 8:2–3.

Have students read Doctrine and Covenants 11:26 and suggest what Hyrum Smith was to “treasure up” in his heart. Have them read Doctrine and Covenants 84:85 and cross-reference it to the word *treasure* in Doctrine and Covenants 11:26. Invite students to share how studying the scriptures has helped them feel better prepared to share the gospel. Read Doctrine and Covenants 38:30 and ask:

- If you were called to teach the gospel, how would this verse reassure you?
- How does this verse relate to Doctrine and Covenants 11:15–26?

Doctrine and Covenants 12

Introduction

Some students may feel their contributions in the Church are insignificant. They may feel unimportant because they have never served in a class or quorum presidency. Joseph Knight Sr. is not well-known by most members of the Church today. Yet his contributions through simple service to the Prophet Joseph Smith are immeasurable. Brother Knight was 33 years older than Joseph Smith but had great respect for the young prophet. Several times Brother Knight provided him with provisions, which allowed the Prophet to continue work on the translation of the Book of Mormon. Joseph Knight wrote: “I let [Joseph Smith] have some little provisions and some few things out of the store, a pair of shoes, and three dollars in money to help him a little. . . . [Later] I gave . . . Joseph a little money to buy paper to translate” (in Dean Jessee, “Joseph Knight’s Recollection of Early Mormon History,” *Brigham Young University Studies*, fall 1976, 36; spelling and punctuation standardized).

Some Important Gospel Principles to Look For

- Those who give service in the Lord’s cause help to save themselves and those they serve (see D&C 12:3; see also Mark 8:35; James 5:20; D&C 62:3).
- The Lord has asked members of the Church to “seek to bring forth and establish the cause of Zion” (D&C 12:6; see vv. 6–8; see also D&C 6:6; 11:6; 14:6).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 43–44, 54–55, 71.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 26–27.

Suggestions for Teaching

Doctrine and Covenants 12:6. The Lord has asked members of the Church to “seek to bring forth and establish the cause of Zion.” (10–15 minutes)

Have a student use the introduction and the sources in the additional resource section above to prepare a two-minute presentation on Joseph Knight Sr. After the report, point out that many members of the Church today know little about Joseph Knight Sr. and the assistance he provided. Ask:

- Why do you think he was an important figure in the Restoration?
- Why is every member of this Church important in building the Lord’s kingdom, regardless of calling?

Have a student read Doctrine and Covenants 12:6, and ask the class: What was Joseph Knight invited to help do? Write *Zion* on the board, and beneath it, write *location* and *condition*. Ask students to read the description of Zion in the Bible Dictionary (pp. 792–93) and determine how Zion is both a location and a condition. Write their findings on the board.

Add the word *cause* to the board below the word *condition*. Have students read verses 7–8 and find what the Lord teaches us about assisting the cause of Zion. List their findings on the board. Ask:

- In what ways did Joseph Knight assist the cause of Zion?
- What can you do to help the cause of Zion in your home?



Doctrine and Covenants 13; Joseph Smith—History 1:66–75

Introduction

About a month after starting the translation of the Book of Mormon, Joseph Smith and his scribe, Oliver Cowdery, came to a passage on the necessity of baptism for the remission of sins. They went to the banks of the Susquehanna River near Harmony, Pennsylvania, to ask the Lord for further understanding concerning baptism. In answer to their petition, the Lord sent John the Baptist to restore the Aaronic Priesthood.

President Gordon B. Hinckley, then a counselor in the First Presidency, emphasized the importance of this event:

“The holding of the Aaronic Priesthood, and the exercise of its power, is not a small or unimportant thing. The bestowal of these keys in this dispensation was one of the greatest and most significant things incident to the entire Restoration” (in Conference Report, Apr. 1988, 56; or *Ensign*, May 1988, 46).

Some Important Gospel Principles to Look For

- When we keep the Lord’s commandments, He blesses us with the Holy Ghost, who increases our understanding of


the scriptures (see Joseph Smith—History 1:66–74; see also 1 Nephi 10:19; Mosiah 18:10; D&C 18:34–36).

- The Aaronic Priesthood “holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins” (D&C 13:1; see also D&C 107:20).

Additional Resources

- *Church History in the Fulness of Times: Religion* 341–43, p. 55.
- *Doctrine and Covenants Student Manual: Religion* 324–325, pp. 28–29.
- *Pearl of Great Price Student Manual: Religion* 327, pp. 52–63.

Suggestions for Teaching

 **Joseph Smith—History 1:66–75. When we keep the Lord’s commandments, He blesses us with the Holy Ghost, who increases our understanding of the scriptures.** (20–25 minutes)

Have students complete the Aaronic Priesthood Pretest found in the appendix (p. 302). When they finish, have them study Joseph Smith—History 1:66–74 to find the answers, and review them as a class.

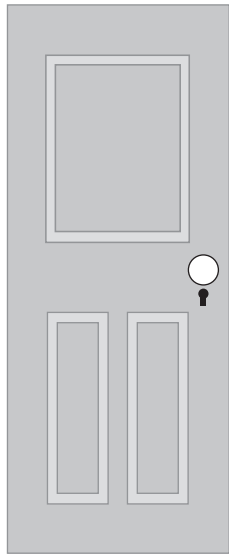
Answers: 1. *b* (see *v.* 68); 2. *d, c, g, b, e, f, a* (see *vv.* 68–71); 3. *c*; 4. *b* (see *v.* 72); 5. *a* (see *v.* 72); 6. *c* (see *v.* 73); 7. *b* (see *v.* 74); 8. *c* (see *v.* 74); 9. *a*.

Have students reread verse 73 and discuss why Joseph Smith and Oliver Cowdery were filled with the Holy Ghost. Read Mosiah 18:10; Moroni 4:3 to see what blessing the Lord promises us when we covenant to keep the commandments. Suggest that students mark these verses to show the relationship between the commandments and the Holy Ghost. Ask: What specific commandment did Joseph Smith and Oliver Cowdery obey?

Read the first sentence of Joseph Smith—History 1:74 and discuss how the Holy Ghost influenced Joseph and Oliver. Have students compare verse 74 with 1 Nephi 10:19 and Doctrine and Covenants 18:34–36. Ask: Why does the Holy Ghost make a difference in one’s ability to understand the scriptures? Testify that the Holy Ghost is essential in our study of the sacred word.

 **Doctrine and Covenants 13. The Aaronic Priesthood “holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins.”** (20–25 minutes)

Note: Consider referring students to the photograph of the Susquehanna River in the back of their scriptures (no. 5) as you teach Doctrine and Covenants 13.



Draw on the board a picture of a door with a keyhole. Ask students what a door can represent. Point out that a door can suggest a passageway to a location or opportunity, and that the door can either keep us out or let us in. Show students a set of keys, and explain briefly what each key is for. Ask which key they think is most important. Discuss how a key relates to the door's symbolism. Invite students to search Doctrine and Covenants 13 for the keys of the Aaronic Priesthood. Have them mark these keys in their scriptures, and list them next to the drawing of the door.

Write the following statement by Elder Dallin H. Oaks on the board: "Those who hold the Aaronic Priesthood open the door for all Church members who worthily partake of the sacrament to . . ." (in Conference Report, Oct. 1998, 51; or *Ensign*, Nov. 1998, 39).

Invite students to look again at section 13 and identify the three keys held by the Aaronic Priesthood. Have students share ideas about these three keys. Study the excerpts from "The Aaronic Priesthood and the Sacrament" by Elder Dallin H. Oaks in the appendix (p. 303). (Consider making copies for your students.) Discuss the following questions as you review the various sections of Elder Oaks's talk.

The Key of the Gospel of Repentance

- How should preparing for the sacrament be similar to preparing for baptism?
- What difference can the way you prepare for the sacrament make in your daily life?
- How does a call to be a home teacher help an Aaronic Priesthood holder preach repentance?

The Key of Baptism by Immersion for the Remission of Sins

- Why is the companionship of the Holy Ghost "the most precious possession we can have in mortality"?
- What part of Elder Oaks's comments could you share with a friend who said, "I wish I could be baptized when I am old, so my sins could be remitted right before I die"?

The Key of the Ministering of Angels

- Since "most angelic communications are felt or heard rather than seen," what gift does the ministering of angels remind you of? (see D&C 8:2).
- How would you complete Elder Oaks's statement on the board? (see the next to last paragraph in the excerpts from Elder Oaks's talk).
- How do the Aaronic Priesthood ordinances of baptism and the sacrament open the way for a Church member to enjoy the ministering of angels?

- What difference should this make to an Aaronic Priesthood holder when he considers his worthiness to perform baptisms or bless or pass the sacrament?
- What difference should it make when he considers his behavior and appearance while preparing, administering, or passing the sacrament?



Introduction

Section 14, addressed to David Whitmer, is one of several given to individuals called to labor in the Lord's service. (Section 4 was given to Joseph Smith Sr., section 11 to Hyrum Smith, section 12 to Joseph Knight Sr., section 15 to John Whitmer, and section 16 to Peter Whitmer Jr.) It was not unusual for people who knew the Prophet Joseph Smith to ask him for a revelation concerning the Lord's will for them personally. This is the first revelation in the Doctrine and Covenants received in Fayette, New York. Joseph Smith received sections 14–16 here shortly after moving to the Whitmer farm. (See the historical background for section 14 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 29–30.)


Some Important Gospel Principles to Look For

- Eternal life is a gift God gives to all who keep His commandments and endure to the end (see D&C 14:6–7, 11; see also Romans 2:7; Mosiah 18:13).
- If we pray in faith, we can receive the Holy Ghost and stand as a witness of the truth (see D&C 14:8; see also Mosiah 18:8–10; Moroni 10:3–5).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 56–58.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 29–30.

Suggestions for Teaching

 **Doctrine and Covenants 14 (Scripture Mastery, Doctrine and Covenants 14:7). Eternal life is a gift God gives to all who keep His commandments and endure to the end.** (15–20 minutes)

Show students a gift-wrapped box and ask:

- What is the best gift you have ever received?

- What is it about the gift that made it so desirable?

Have students read Doctrine and Covenants 14:7 and identify the greatest gift we can receive. Share the following statements. Elder Bruce R. McConkie, then a member of the Seventy, wrote:

“Eternal life is . . . the kind of life that our Eternal Father lives. . . .

“. . . Those who gain eternal life receive exaltation; they are sons of God, joint-heirs with Christ, members of the Church of the Firstborn; they overcome all things, have all power, and receive the fulness of the Father. They are gods” (Mormon Doctrine, 2nd ed. [1966], 237).

Elder Neal A. Maxwell wrote:

“Our rejoicing in these two great and generous gifts [immortality and eternal life] should drown out any sorrow, assuage any grief, conquer any mood, dissolve any despair, and tame any tragedy” (Wherefore, Ye Must Press Forward [1977], 132).

Discuss why eternal life is the greatest gift of all.

Point out that eternal life is a gift from God. The Lord has set requirements that we must meet to receive this gift. Read Doctrine and Covenants 14 to find what commandments the Lord gave David Whitmer, and list them on the board. Discuss the following questions:

- Which of the commandments given to David Whitmer apply to us today? How?
- How does keeping these commandments help us gain eternal life?
- What blessing did the Lord promise those who pray in faith? (see v. 8).

Share with the class the events surrounding the Prophet Joseph Smith’s trip from Harmony to Fayette (see *Church History in the Fulness of Times*, pp. 56–58). Have students listen for examples of how these people were enduring and on the path to eternal life.

Doctrine and Covenants 15–16

Introduction

See the introduction to section 14 (p. 43).

Some Important Gospel Principles to Look For

- Declaring repentance can help God’s children return to Him (see D&C 15:4–6; 16:4–6; see also Alma 29:1–2, 9–10; D&C 11:9).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 56–58.
- *Doctrine and Covenants Student Manual: Religion 324–325*, p. 31.

Suggestions for Teaching

Doctrine and Covenants 15:4–6; 16:4–6. Declaring repentance can help God’s children return to Him.
(10–15 minutes)

Write the following sentence on the board, leaving the first word blank: “Repentance is a great blessing, but you should never make yourself sick just so you can try out the remedy” (M. Russell Ballard, in Conference Report, Oct. 1990, 46; or *Ensign*, Nov. 1990, 36). Invite students to supply the missing word, and write it in the blank. Ask: Why is this message important for people today?

Have students read Doctrine and Covenants 15:6 and identify what the Lord said is of most worth to us. Share the following statement by Elder Orson F. Whitney, who was a member of the Quorum of the Twelve:

“The obligation of saving souls rests upon every man and woman in this Church . . . and they cannot get out from under this responsibility on the plea that it belongs only to such and such persons. Did not the Lord say . . . , ‘Behold, it is a day of warning, and not of many words: Therefore, let every soul that is warned, warn its neighbor?’” (in Conference Report, Oct. 1913, 99; see D&C 63:58; 88:81).

Have students read Doctrine and Covenants 15–16 and discuss the following questions:

- Why do you think preaching repentance is so important?
- Who has the responsibility to preach repentance?
- What can we learn of this revelation from the fact that the Lord used the same words twice?
- What blessing is promised to those who “declare repentance”? (v. 6).
- Read Alma 29:1–2, 9–10. What additional blessings come from declaring repentance?



Doctrine and Covenants 17

Introduction

Elder Bruce R. McConkie wrote: “The Lord always sends his word by witnesses who testify of its truth and divinity; . . . two or more witnesses always unite their voices to make the divinely borne testimony binding on earth and sealed everlastingly in the heavens” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [1979–81], 2:76). For information on the Three Witnesses to the Book of Mormon, see the historical background for section 17 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 32).

Some Important Gospel Principles to Look For

- God calls witnesses to establish the truth of all things (see D&C 17; see also Deuteronomy 19:15; Matthew 18:16).
- Jesus Christ testified that the Book of Mormon is true (see D&C 17:5–6; see also D&C 19:26; 20:8–11).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 58–61.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 32–34.

Suggestions for Teaching

Doctrine and Covenants 17. God calls witnesses to establish the truth of all things. (30–35 minutes)

Arrange for someone to come into the classroom carrying a small object and quickly leave. Ask students:

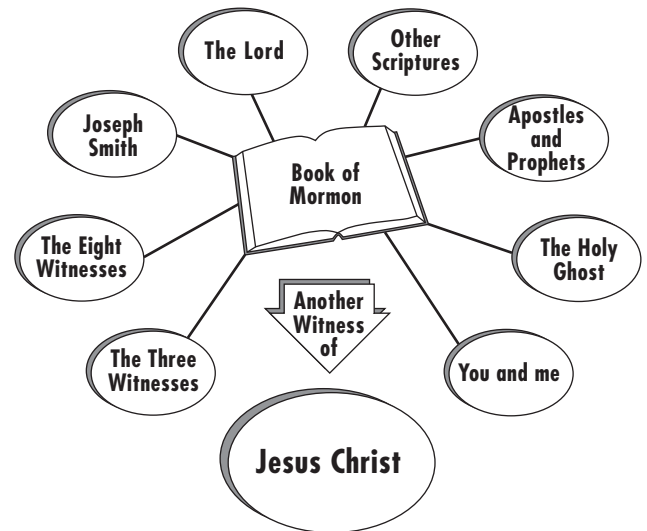
- How tall was the person?
- What was the person wearing?
- What color was the person’s hair?
- What was the person carrying?
- What value is there in having more than one witness?

Read Matthew 18:16 and ask: What does this verse teach about the Lord’s law of witnesses?

Invite students to study Doctrine and Covenants 17 and answer the following questions. (These could be written on the board prior to class.)

- What would the Three Witnesses see in addition to the plates? (see v. 1).

- What were they asked to do before they could receive their witness? (see vv. 1–2).
- After the vision, what did the Lord expect of the Three Witnesses? (see vv. 3–5).
- Who bore testimony to them of the truthfulness of the Book of Mormon? (see v. 6).
- According to this section, what are some reasons the Lord wanted additional witnesses to the Book of Mormon? (see vv. 4, 9).
- What promise did the Lord give the Three Witnesses if they remained faithful? (see v. 8).



Draw the accompanying diagram on the board without any words except *Book of Mormon*. Invite students to read the scriptures and statements below, identify as many witnesses to the Book of Mormon as they can, and fill in the chart as they discover the answers.

- The Testimony of Three Witnesses and The Testimony of Eight Witnesses in the Introduction to the Book of Mormon
- Ezekiel 37:15–17
- Doctrine and Covenants 1:29
- Moroni 10:3–4
- “I testify that the Book of Mormon is the word of God” (Ezra Taft Benson, in Conference Report, Apr. 1986, 100; or *Ensign*, May 1986, 78).
- “I pray that we may . . . abide by the great truths of the Book of Mormon. I testify that [this] keystone of our religion is solidly in place, bearing the weight of truth as it moves through all the earth” (James E. Faust, in Conference Report, Oct. 1983, 12; or *Ensign*, Nov. 1983, 11).

Although the Three Witnesses were privileged to see an angel and the plates, the real power of their witness, as with us, came through the Holy Ghost. Share the following statement

by President Joseph Fielding Smith, who was then President of the Quorum of the Twelve:

“Christ has himself declared that the manifestations . . . from a visitation of an angel, a tangible resurrected being, would not leave the impression and would not convince us and place within us that something which we cannot get away from which we receive through a manifestation of the Holy Ghost [see Luke 16:27–31; D&C 5:7–10]. Personal visitations might become dim as time goes on, but this guidance of the Holy Ghost is renewed and continued, day after day, year after year, if we live to be worthy of it” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:44).

Have students read and compare 2 Nephi 32:5 and Moroni 10:5 and tell how these verses relate to the statement above. Ask:

- How can having so many witnesses of the Book of Mormon strengthen our testimony?
- What difference would knowing the Book of Mormon is true make in your daily life?
- Review Moroni 10:4 and read John 7:17. According to these verses, what could you do to strengthen your testimony?

Invite students to turn to the first page of their triple combination or Book of Mormon, and ask: Of what is the Book of Mormon a witness? (One meaning of the word *testament* is “witness.”) Complete the chart on the board by writing *Another Witness of and Jesus Christ* in the appropriate places. Ask: How are all the witnesses of the Book of Mormon also witnesses of Jesus Christ?

Share portions of the experience of the Three and Eight Witnesses (see *Church History in the Fulness of Times*, pp. 59–61). Ask:

- Why do you think the vision didn’t come while Martin Harris was with Oliver Cowdery, David Whitmer, and the Prophet Joseph Smith?
- How might this lesson apply in a person’s life today?



Introduction

On May 15, 1829, John the Baptist laid his hands on the heads of the Prophet Joseph Smith and Oliver Cowdery to restore the Aaronic Priesthood. Afterward he instructed them to baptize each other and then ordain each other to the Aaronic Priesthood by the laying on of hands. He promised that if they remained

faithful, the Melchizedek Priesthood would also be restored to them (see D&C 13 heading). By the time Joseph Smith received section 18, he and Oliver Cowdery had been given the Melchizedek Priesthood by Peter, James, and John. Historical records and the testimony of Joseph Smith’s associates show that the Melchizedek Priesthood was probably restored between May 16–28, 1829. (See *Church History in the Fulness of Times*, pp. 55–56; Larry C. Porter, “The Restoration of the Aaronic and Melchizedek Priesthoods,” *Ensign*, Dec. 1996, 30–47.)

Some Important Gospel Principles to Look For

- The Church is built on the foundation of the gospel as taught in the scriptures and will stand against the powers of Satan (see D&C 18:1–5; see also Articles of Faith 1:6).
- The Melchizedek Priesthood was restored through Peter, James, and John to the Prophet Joseph Smith and Oliver Cowdery (see D&C 18:9; see also D&C 27:12; 128:20).
- The Twelve Apostles are called to live righteously, administer priesthood ordinances, and preach the gospel by the power of the Holy Ghost (see D&C 18:9, 26–38; see also Acts 4:33; 10:39–43; D&C 107:23, 33–35).
- The worth of every individual is so great that Jesus Christ suffered and died so we can repent and return to Him. Sharing this message changes lives and brings us joy (see D&C 18:10–16; see also John 3:16; D&C 34:3).
- When we repent and are baptized, we take upon ourselves the name of Jesus Christ. Those who know His name and recognize His voice will be saved (see D&C 18:21–25, 40–43; see also Mosiah 5:8–13).
- The scriptures contain the words of Christ. We can hear the voice of Jesus Christ as we read the scriptures by the power of the Spirit (see D&C 18:33–36; see also D&C 68:3–4).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 55–56.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 34–36.

Suggestions for Teaching

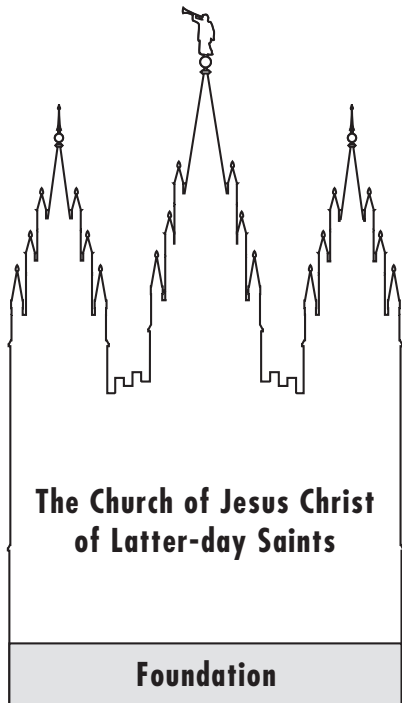
Doctrine and Covenants 18:1–5, 22, 29, 32. The Church is built on the foundation of the gospel as taught in the scriptures and will stand against the powers of Satan. (15–20 minutes)

Relate to students the following account: On October 17, 1989, at 5:04 P.M., an earthquake measuring 6.9 on the Richter scale hit the San Francisco, California, area of the United States. Thousands of buildings were damaged or destroyed. The cost of repair was estimated at two billion dollars. A number of homes near Watsonville, California, appeared to be fine on the

outside, but officials condemned them because the foundations were cracked or not secure.

Read Matthew 7:24–27 and discuss with students the importance of a strong foundation.

Draw the following diagram on the board:



Invite students to read Doctrine and Covenants 18:1–5, and ask:

- What “things” (v. 2) had Oliver Cowdery written? (The Book of Mormon.)
- What did the Lord tell Oliver about the scriptures?
- What did the Lord want Oliver to do with the scriptures? (see v. 3).

Point to the diagram on the board and ask:

- What is the foundation of the Church? (see v. 5).
- What power will the Church have if it is built on this foundation? (see v. 5).
- What do these verses suggest about why the Lord waited to restore the Church until after the Book of Mormon was published?

Read 2 Nephi 32:3–6. Discuss similarities in the foundation for the Church and your foundation for life.

Doctrine and Covenants 18:9. The Melchizedek Priesthood was restored through Peter, James, and John to the Prophet Joseph Smith and Oliver Cowdery. (10–15 minutes)

Write the following questions on the board, or give them to students as a handout:

- When was the Aaronic Priesthood restored? (see D&C 13 heading).
- Where was the Aaronic Priesthood restored?
- Who restored the Aaronic Priesthood?
- Under whose direction was he acting? (see Joseph Smith—History 1:72).
- What promise did he make regarding the Melchizedek Priesthood?
- Who restored the Melchizedek Priesthood? (see D&C 27:12).
- Where was the Melchizedek Priesthood restored? (see D&C 128:20).
- When was the Melchizedek Priesthood restored?

After students have answered the questions, have them search Doctrine and Covenants 18:9 for an office in the Melchizedek Priesthood (Apostle). Explain that the date of the restoration of the Melchizedek Priesthood was not recorded, but historical records and the testimonies of Joseph Smith’s associates show that it was probably between May 16–28, 1829 (see the introduction to section 18, p. 46). The reference in verse 9 to the office of Apostle is the first indication in the Doctrine and Covenants that the Melchizedek Priesthood had been restored. Share the following statement by David Whitmer about what Oliver Cowdery said just before his death.

“[Oliver Cowdery spoke to] the people in his room, placing his hands . . . upon his head, saying, ‘I know the Gospel to be true and upon this head have Peter, James, and John laid their hands and conferred the Holy Melchizedek Priesthood’ (in “The Testimony of Oliver Cowdery,” *Ensign*, Dec. 1996, 40; spelling and grammar standardized).

Doctrine and Covenants 18 was given soon after the Melchizedek Priesthood was restored, and the principles taught in this section are related to that priesthood. Divide students into three groups. Have each group read one of the following sets of verses and consider how they relate to the Melchizedek Priesthood:

- Verses 1–5. The scriptures are true and contain a fulness of the gospel, including information on the ordinances of the Melchizedek Priesthood.
- Verses 9–25, 40–47. There is great wickedness in the world. To overcome this wickedness, we need the Savior, His Atonement, and the ordinances of the priesthood.
- Verses 26–39. In order to perform these ordinances, we must have the Melchizedek Priesthood and the Apostles who direct it.

Doctrine and Covenants 18:9, 27–38. The Twelve Apostles are called to live righteously, administer priesthood ordinances, and preach the gospel by the power of the Holy Ghost. (20–25 minutes)

Hold up a picture of an Apostle. Ask students who it is and what position he holds in the Church. Share the following story by Elder Boyd K. Packer:

“On one occasion, Karl G. Maeser was leading a party of young missionaries across the Alps. As they reached the summit, he looked back and saw a row of sticks thrust in the snow to mark the one safe path across the otherwise treacherous glacier.

“Halting the company of missionaries, he gestured toward the sticks and said, ‘Brethren, there stands the priesthood [of God]. They are just common sticks like the rest of us, . . . but the position they hold makes them what they are to us. If we step aside from the path they mark, we are lost’ [in Alma P. Burton, *Karl G. Maeser: Mormon Educator* (1953), 22]” (in Conference Report, Apr. 1985, 45; or *Ensign*, May 1985, 35).

Ask students how the sticks in the glacier represent the Apostles of the Lord. Write *Role of an Apostle* on the board. Have students search Acts 4:33; 10:39–43; Doctrine and Covenants 18:9, 26–32; 107:23, 33–35. List on the board everything they can find that describes the role of an Apostle. Ask:

- What dangers do we risk if we choose not to follow the prophets and apostles?
- What benefits come to those who follow their counsel?

Share the following statement by Presidents Brigham Young, Heber C. Kimball, and Willard Richards, then members of the First Presidency:

“Let all the Saints give diligent heed unto the counsel of those who are over them in the Lord, upholding them by the prayer of faith, keeping themselves pure and humble, and they will never lack wisdom from above” (in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. [1965–75], 2:48).

Read Doctrine and Covenants 18:37 and look for the two men the Lord assigned to find the Twelve Apostles. Later the Lord called Martin Harris to join them. In February 1835 these three selected and ordained the first Quorum of the Twelve Apostles in our day (see *Church History in the Fulness of Times*, pp. 153–54). Share the following observation by Elder B. H. Roberts, who was a member of the Seventy:

“It appears that the *special* calling of the Twelve is to be Witnesses for the Lord Jesus Christ in all the world; hence it was preeminently proper that these Twelve Witnesses should be chosen by the Three very special Witnesses—witnesses of the Book of Mormon in particular, and of God’s marvelous work in general” (*History of the Church*, 2:187 n).



Doctrine and Covenants 18:10–16 (Scripture Mastery, Doctrine and Covenants 18:10, 15–16). The worth of every individual is so great that Jesus Christ suffered and died so we can repent and return to Him. Sharing this message changes lives and brings us joy. (5–10 minutes)

Show students something that is valuable to you and ask them how much they think it is worth. Discuss the following questions:

- What are some of your valuable possessions?
- What gives your possessions value?

Read Doctrine and Covenants 18:10–12 and ask:

- What is the worth of a human soul?
- What price was the Lord willing to pay for each person? (see also John 3:16; D&C 34:3).

Testify that it cost the blood of a God to save the souls of mankind (see 1 Corinthians 6:19–20; 1 Peter 1:18–19). Ask students how it makes them feel to know what the Lord did for them. Read or sing “I Stand All Amazed” (*Hymns*, no. 193). Read Doctrine and Covenants 18:13 and invite students to share why they think repentant souls bring joy to the Lord.

Read verses 14–16 and ask:

- What has the Lord commanded us to do?
- How does this commandment compare with the Lord’s purpose described in verse 11?
- How will keeping this commandment make us feel?

Read Alma 26:30–31; 29:8–10 and invite students to share missionary experiences that brought them great joy. Or invite a returned missionary to share with the class some of the joys he or she experienced in missionary work. Share the following statement by President Ezra Taft Benson:

“My beloved coworkers, you face the happiest years of your lives. I know whereof I speak. I have been there. I have tasted the joy of missionary work. There is no work in all the world that can bring an individual greater joy and happiness” (*The Teachings of Ezra Taft Benson* [1988], 213).

Discuss with students what they can do now and later to “cry repentance” to others (D&C 18:14).

Doctrine and Covenants 18:21–25, 40–43. When we repent and are baptized, we take upon ourselves the name of Jesus Christ. Those who know His name and recognize His voice will be saved. (15–20 minutes)

Invite one or two students to write their surname on the board. Ask them to explain how they got their name and what privileges and responsibilities come with the name. (Privileges might include room and board, love, security, being raised in the Church. Responsibilities might include guarding the key to the home, treating members of the family with love and respect, doing household chores, and bringing honor to the family name.)

Have students read Doctrine and Covenants 18:21–25, 40–43, and ask:

- As members of the Church, what name do we take upon us?
- Read Doctrine and Covenants 20:37. According to this verse, when do we take upon us this name?
- What does this name have to do with our salvation?
- What privileges come with this name? What responsibilities?

President Joseph Fielding Smith, who was then President of the Quorum of the Twelve, said:

“We covenant that we will be willing to take upon us the *name* of the Son and always remember him. In keeping this covenant we promise that we will be called by his name and never do anything that would bring shame or reproach upon that name” (*Doctrines of Salvation*, 2:344–45).

Invite students to write ways they could take upon them the name of Christ more effectively.

Doctrine and Covenants 18:34–36. The scriptures contain the words of Christ. We can hear the voice of Jesus Christ as we read the scriptures by the power of the Spirit. (5–10 minutes)

Note: This teaching suggestion could be combined with the one for the Explanatory Introduction to the Doctrine and Covenants (p. 22).

Play a recording of three or four voices that are familiar to your students. Invite individual students to identify the voices. Or blindfold one or two students. Have several other students take turns speaking without disguising their voices, and ask the blindfolded students to name the speaker. Ask the class:

- Why are some voices easier to recognize than others?
- What are some ways that people hear the voice of the Lord?

Point out that the more we hear a voice, the more familiar it becomes, and the greater our chance of recognizing it. Read Doctrine and Covenants 18:34–36 and ask:

- According to these verses, how can we hear the voice of the Lord?
- How could this change the way you think about the scriptures?

Write on the board: *When you want to talk to God, pray. When you want God to talk to you, read the scriptures.* Ask how these statements apply to verses 34–36.

Doctrine and Covenants 19

Introduction

President Joseph Fielding Smith, then President of the Quorum of the Twelve, said that Doctrine and Covenants 19, with its teachings on the Atonement, “is one of the great revelations given in this dispensation; there are few of greater import than this” (*Church History and Modern Revelation*, 1:85). Joseph Smith, using Martin Harris’s farm as collateral, hired publisher Egbert B. Grandin to print the Book of Mormon. Before the publication was complete, some townspeople held a meeting and passed a resolution not to purchase the Book of Mormon. According to Joseph Knight Sr., Martin Harris, fearing that he might lose his farm, went to the Prophet and said, “The books will not sell, for nobody wants them.’ Joseph says, ‘I think they will sell well.’ Says he, ‘I want a commandment [revelation].’ ‘Why,’ says Joseph, ‘fulfill what you have got.’ ‘But,’ says he, ‘I must have a commandment.’ . . . He insisted three or four times he must have a commandment” (in Jesse, “Joseph Knight’s Recollection,” 37). Joseph received section 19 one day later. The next month Martin Harris sold part of his farm and paid the debt to Grandin.

Some Important Gospel Principles to Look For

- Jesus Christ sustains the Father’s plan of salvation by doing His will (see D&C 19:1–5, 16–24; see also Moses 4:1–2).
- The punishment that the disobedient receive in the next life is not endless (see D&C 19:6–12).
- To pay the price of the Atonement, Jesus Christ suffered more than any mortal could withstand or even comprehend (see D&C 19:15–20; see also Mosiah 3:7).
- The atoning blood of Jesus Christ pays for the sins of those who repent. Those who do not repent will suffer the penalty of their own sins (see D&C 19:4, 13–20; see also Mosiah 4:1–3).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 62–66.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 36–39.

Suggestions for Teaching



Doctrine and Covenants 19:4, 13–21 (Scripture Mastery, Doctrine and Covenants 19:16–19). The atoning blood of Jesus

Christ pays for the sins of those who repent. Those who do not repent will suffer the penalty of their own sins.

(20–25 minutes)

Give a copy of the accompanying chart to students as a handout. Leave the answers in the right-hand column blank. Have students use the scriptures to find the answers.

Question	Scripture	Answer
Why does the Lord give us commandments?	John 13:17; Mosiah 2:41; 4 Nephi 1:15–17	To bless us and help us to be happy.
What are the results of sin and wickedness?	Matthew 25:31–34, 41; D&C 19:5	Unhappiness, sorrow, and suffering.
What has the Lord provided to overcome the effects of sin?	D&C 19:4, 13–21	The Atonement, repentance, and forgiveness.

Write on the board: *Jesus Christ’s suffering made payment for our sins.* Ask: What price did the Savior pay to give us the gift of repentance? Read Mosiah 3:7 and the quotations in the commentary for Doctrine and Covenants 19:13–20 in *Doctrine and Covenants Student Manual: Religion 324–325* (pp. 37–38). Ask: For whom did the Savior suffer? (see D&C 18:11; 19:16).

Write on the board: *When we repent we experience suffering and sorrow.*

Read 1 John 1:8; Alma 40:26 and ask:

- Considering these verses, why is repentance so valuable?
- What is the relationship between suffering and repentance? (see D&C 19:4, 13–21).
- Why do you think suffering is an important part of repentance?

Share the following statement by President Spencer W. Kimball:

“One has not begun to repent until he has suffered intensely for his sins. . . .

“We must remember that repentance is more than just saying, ‘I am sorry.’ It is more than tears in one’s eyes.

It is more than a half a dozen prayers. Repentance means suffering. If a person hasn’t suffered, he hasn’t repented” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 88, 99).

Write on the board: *If we choose not to repent, we will suffer the payment of our own sins.*

Read Doctrine and Covenants 19:17 and ask: If suffering is an important part of repentance, what do you think the Savior means in this verse? Explain that the suffering that is part of repentance is not the same as the suffering that the Savior experienced in the Atonement. His suffering was for the payment of sins and was infinitely more difficult. Share the following statement by President Joseph Fielding Smith:

“All sin, no matter what nature it is, is a violation of a constituted law or commandment and hence is worthy of punishment unless the price is paid. That price could be in physical or mental suffering or by otherwise paying the debt. The scriptures inform us that for every sin there must be compensation, either by repentance or punishment” (*Seek Ye Earnestly* [1970], 151).

Read Matthew 11:28–30; Mosiah 26:30 and ask: What blessings for repentance are found in these verses? Sing or read “There Is a Green Hill Far Away” (*Hymns*, no. 194). Invite students to write their feelings for the Savior. Allow any who would like to share their feelings to do so. Testify of the Savior and the importance of His Atonement in your life.

Doctrine and Covenants 19:13–38. The Lord gave commandments to Martin Harris.

(10–15 minutes)

Share with students the introduction to section 19 (p. 49). Invite them to skim Doctrine and Covenants 19:13–28 and underline the phrases *I command you* and *I command thee*. Write the verse numbers in the accompanying chart vertically on the board. Invite students to write the Lord’s commandments to Martin next to each verse number.

D&C 19	Commandments
v. 13	Repent.
v. 21	Preach repentance to others.
v. 23	Listen to the Lord’s words. Be humble.
v. 25	Don’t covet or kill.
v. 26	Don’t covet your own property. Support the printing of the Book of Mormon financially.

v. 28	Pray vocally and silently in public and private.
v. 30	Trust God; do not revile.
v. 31	Teach faith, repentance, baptism, and the Holy Ghost.
v. 37	Preach; exhort; declare the truth.

Read verses 26, 34–35 and ask:

- How is it possible to covet one’s own property? (see D&C 104:14, 55–56).
- What are some sacrifices that either you or someone you know has made for the Lord?
- What sacrifices should you be willing to make if asked? (see Omni 1:26).



Introduction

About 60 people attended the organization of the Church on April 6, 1830, in Fayette, New York. Some came from as far away as Colesville, 160 kilometers (100 miles) to the south. Joseph Smith and Oliver Cowdery were sustained, after which they ordained each other as Church leaders. They administered the sacrament and confirmed previously baptized individuals, giving them the gift of the Holy Ghost. Later in the day they baptized others. Section 20, given on or before this date, instructed the Prophet to organize the Church. Elder Bruce R. McConkie wrote: “We call section 20 in the Doctrine and Covenants the constitution of the Church, meaning it is the document that sets forth what the basic doctrines, organizational structure, and procedures of the Church are” (*Doctrines of the Restoration: Sermons and Writings of Bruce R. McConkie*, ed. Mark L. McConkie [1989], 271).

Some Important Gospel Principles to Look For

- Jesus Christ’s authority was necessary to restore His Church. Priesthood holders are called by God, sustained, and ordained by one with proper priesthood authority (see D&C 20:1–4; see also D&C 26:1–2; Articles of Faith 1:5).
- The Book of Mormon contains the fulness of the gospel, testifies to the truth of the Bible, and teaches about Jesus Christ and His mission (see D&C 20:8–16; see also the title page of the Book of Mormon).

- The Creation, the Fall of Adam, and the Atonement of Jesus Christ are three foundational principles of the gospel (see D&C 20:17–24; see also Alma 18:36–39; Mormon 9:11–12).
- Those who humble themselves, have faith, desire baptism, repent, and are willing to take upon them the name of Christ and serve Him to the end are worthy of baptism (see D&C 20:25–26, 37, 72–74; see also Moroni 6:1–4).
- Through the Atonement of Jesus Christ, we may receive the blessings of repentance, justification, sanctification, and salvation in the kingdom of God (see D&C 20:29–31; see also Moroni 10:32–33).
- There are several offices in the priesthood, and each office includes specific duties (see D&C 20:38–71; see also Articles of Faith 1:5).
- The purpose of the sacrament is to remember the Savior’s sacrifice and renew our baptismal covenants (see D&C 20:75–80; see also 3 Nephi 18:1–12, 28–29).

Additional Resources

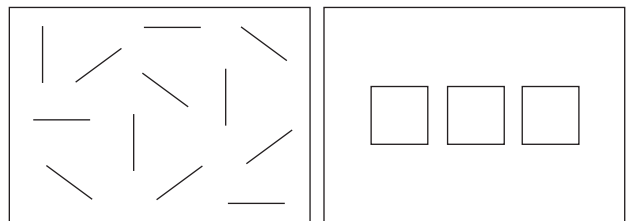
- *Church History in the Fulness of Times: Religion 341–43*, pp. 67–69.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 39–43.

Suggestions for Teaching

Doctrine and Covenants 20. The Lord revealed the order of His Church. (5 minutes)

Have students turn to the photograph of the restored Peter Whitmer Sr. log house in the back of their scriptures (no. 6), and ask them what significant event in Church history took place there. Read the introduction and share materials on the organization of the Church from the additional resource section above. (See also note 6 in the beginning of the maps and photographs section of the scriptures.) Ask:

- What are some reasons you are grateful that the Church was restored and organized?
- How are our meetings today different from the first meeting in the Church?
- How are our meetings the same?



Prepare two pictures as in the accompanying diagram. Tell students you will show them two items and that they should try to draw what they see. Explain that they will see each item for one second only, so they should pay close attention.

Show them the first picture, give them time to draw, and then show them the second picture. When they finish the second drawing, ask:

- Which picture was easiest to draw? Why? (Point out that both pictures have the same number of lines, but in one they are organized and in the other they are not.)
- Why is it important to have order in God’s kingdom? (see 1 Corinthians 14:33; D&C 132:8).

Explain that when the Lord restored His Church, He gave a revelation on how it should be organized. Section 20 can be compared to a “constitution.” Ask:

- What is a constitution? (A document that outlines procedures and rules by which an organization is governed.)
- How does a constitution promote order?
- What blessings come to the Church as a result of having a governing set of rules?

Encourage students to look for ways that Doctrine and Covenants 20 promotes order.



Doctrine and Covenants 20:1–4. Jesus Christ’s authority was necessary for restoring His Church. Priesthood holders are called by God, sustained, and ordained by one with proper priesthood authority. (5–10 minutes)

Tell students: Imagine you have borrowed a friend’s car and are stopped by the police. The officer asks to see the car registration and finds out the car does not belong to you.

- Under what circumstances might the officer allow you to continue on your way?
- Under what circumstances might the officer arrest you for car theft?

Have students read Doctrine and Covenants 20:1–4 and tell what happened in verse 1. Ask:

- What did Joseph and Oliver already have before organizing the Church? (The priesthood.)
- Why would it be important to have the priesthood before organizing the Church?
- How does that compare with the example of borrowing your friend’s car?
- Who has authority today to direct the work of the Lord?

Share the following statement by Elder Russell M. Nelson of the Quorum of the Twelve:

“The Prophet Joseph Smith was chosen to reestablish the Church, to receive and administer priesthood authority, and to restore plain and precious truths lost to human knowledge” (in Conference Report, Oct. 1994, 112; or *Ensign*, Nov. 1994, 84).

Doctrine and Covenants 20:8–28. The Book of Mormon contains the fulness of the gospel, testifies to the truth of the Bible, and teaches about Jesus Christ and His mission. (10–15 minutes)

Write the following phrase on the board, leaving the words in italics blank: “No member of this Church can stand approved in the presence of God who has not seriously and carefully read the *Book of Mormon*” (Joseph Fielding Smith, in Conference Report, Sept.–Oct. 1961, 18; italics added). Have students ask 20 yes-or-no questions to determine what is missing. Invite them to ponder if they have “seriously and carefully read the Book of Mormon.”

Have students read Doctrine and Covenants 20:8–28 and list everything they can find about the Book of Mormon. Invite a few students to share what they found. Ask: If you know the Book of Mormon is true, what else do you know about:

- Joseph Smith?
- The Restoration of The Church of Jesus Christ of Latter-day Saints?
- The restoration of the Aaronic and Melchizedek Priesthoods?
- The principles of the gospel?

Share the following statement by President Ezra Taft Benson:

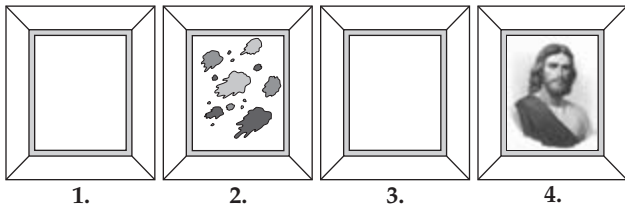
“The Book of Mormon is the keystone of testimony. Just as the arch crumbles if the keystone is removed, so does all the Church stand or fall with the truthfulness of the Book of Mormon. The enemies of the Church understand this clearly. This is why they go to such great lengths to try to disprove the Book of Mormon, for if it can be discredited, the Prophet Joseph Smith goes with it. So does our claim to priesthood keys, and revelation, and the restored Church. But in like manner, if the Book of Mormon be true—and millions have now testified that they have the witness of the Spirit that it is indeed true—then one must accept the claims of the Restoration and all that accompanies it” (in Conference Report, Oct. 1986, 5; or *Ensign*, Nov. 1986, 6).

Doctrine and Covenants 20:25–26, 37, 72–74. Those who humble themselves, have faith, desire baptism, repent, and are willing to take upon them the name of Christ and serve Him to the end are worthy of baptism. (5–10 minutes)

Write on the board *D&C 20:25–26; D&C:20:37; D&C:20:72–74*. Invite the class to imagine that a nonmember friend who is

interested in the gospel asks them what our scriptures teach about baptism. Invite three students to read the three sets of verses on the board, and discuss as a class what they teach.

Doctrine and Covenants 20:17–34. Through the Atonement of Jesus Christ, we may receive the blessings of repentance, justification, sanctification, and salvation in the kingdom of God. (15–20 minutes)



Show students the accompanying pictures. (Use the larger versions on page 312 of the appendix.) Ask:

- How is the first picture or canvas like us when we are born? (see D&C 93:38).
- Why does our canvas become dirty as shown in the second picture? (see D&C 20:17–20).

Read Doctrine and Covenants 20:21–24 and ask:

- What did the Lord do so we can become clean again like the third picture?
- What must we do to become clean? (see v. 29).
- Read verse 30. What word does the Lord use to describe this clean condition?
- How is the third canvas like us after we repent and are baptized? (Compare the third canvas to the first.)
- How do these canvases relate to what is depicted in the fourth canvas?

Explain that *justification* means to be cleansed and forgiven. Share the following statement by Elder Bruce R. McConkie:

“An act that is justified by the Spirit is one that is . . . ratified and approved by the Holy Ghost. . . .

“As with all other doctrines of salvation, justification is available because of the atoning sacrifice of Christ, but it becomes operative in the life of an individual only on conditions of personal righteousness” (Mormon Doctrine, 408).

Explain that *sanctification* means to become holy, righteous, and Christlike. President Brigham Young taught:

“When the will, passions, and feelings of a person are perfectly submissive to God and His requirements, that person is sanctified. It is for my will to be swallowed up in the will of God” (in *Journal of Discourses*, 2:123).

- Read Doctrine and Covenants 20:31. What does this verse say we must do to become sanctified?
- Read Matthew 22:36–38. How do these verses compare to the requirement in Doctrine and Covenants 20:31?
- Read Moroni 10:32–33. What similarities do these verses have with Doctrine and Covenants 20:30–31?
- Read Doctrine and Covenants 20:32–34. What warning and instruction does the Lord give in these verses?

Doctrine and Covenants 20:38–71. There are several offices in the priesthood, and each office includes specific duties. (15–20 minutes)

Give students the following quiz about the priesthood.

1. What office in the priesthood is needed to bless the sacrament? (Priest; see D&C 20:46.)
2. What office is needed to baptize someone? (Priest; see v. 46.)
3. What office is needed to ordain someone a deacon? (Priest; see v. 48.)
4. What office is needed to give someone the gift of the Holy Ghost? (Elder; see vv. 41, 43.)
5. What office is needed to ordain an elder? (Elder; see v. 39.)
6. What office is to expound, exhort, teach, and invite all to come unto Christ? (Deacon, teacher, priest, and elder; see vv. 42, 47, 50–51, 59.)

Have students spend a few minutes studying Doctrine and Covenants 20:38–59, and then correct the quiz by going over the verses following each question.

Write these headings on the board: *Elder* (see vv. 38–45, 70), *Priest* (see vv. 46–52), *Teacher* (see vv. 53–59), *Deacon* (see vv. 57–59). Divide the class into four groups, and assign each group one of the priesthood offices on the board. Have the groups read the accompanying verses and list under their heading what their verses teach about that office. Discuss their findings.

Read verses 60–65; Articles of Faith 1:5 and ask: What must happen before someone can be ordained to the priesthood? Ask the Aaronic priesthood holders in your class: What are you doing now to magnify your responsibilities in the priesthood? Ask the young women: What can you do now and later in life to support and sustain the priesthood? Ask the young men: What can you do now to prepare to receive the priesthood or to advance in the priesthood?

Share the following statement by President James E. Faust, a counselor in the First Presidency:

“Priesthood is the greatest power on earth. Worlds were created by and through the priesthood. . . . Priesthood power is the power and authority delegated by God to act in His name for the salvation of His children. Caring for others is the very essence of priesthood responsibility. It is the power to bless, to heal, and to administer the saving ordinances of the gospel. Righteous priesthood authority is most needed within the walls of our own homes. It must be exercised in great love. This is true of all priesthood holders—deacon, teacher, priest, elder, high priest, patriarch, Seventy, and Apostle” (in Conference Report, Apr. 1997, 56–57; or *Ensign*, May 1997, 41).



Doctrine and Covenants 20:75–79. The purpose of the sacrament is to remember the Savior’s sacrifice and renew our baptismal covenants.

(20–25 minutes)

Ask students: What ordinance can we participate in more than once for ourselves? When they say the sacrament, read Doctrine and Covenants 20:75–79 and ask:

- What does the Lord say is “expedient”? (v. 75).
- According to verse 75, why do we take the sacrament?
- Who has the authority to administer the sacrament? (see v. 76).
- How are they to administer it?
- What covenants do we renew when we take the sacrament? (see vv. 37, 77).
- What promise does the Lord make if we partake worthily? (see vv. 77, 79).
- Read verse 80; 3 Nephi 18:28–29. How do these verses relate to one another?
- Why do you think it is important to take the sacrament frequently?

Elder Bruce R. McConkie said:

“So important is [baptism] in the eyes of the Lord that he has provided for us a means and a way to renew it often. The ordinance whereby we renew this covenant is the ordinance of the sacrament” (in Conference Report, Sept.–Oct. 1950, 14).

Write this matching exercise on the board or give it to students as a handout. Have them match the definitions on the right with the words on the left.

___1. Always	A. Hallow or consecrate
___2. Bless	B. Give favor to or make sacred
___3. Keep	C. The spirit and the body
___4. Remember	D. Affirm or testify
___5. Sanctify	E. Desire or be determined
___6. Soul	F. Bring to mind or think of again
___7. Be willing	G. Obey
___8. Witness	H. At all times

(Answers: 1–H, 2–B, 3–G, 4–F, 5–A, 6–C, 7–E, 8–D)

When students finish, have them reread verses 77, 79, replacing the key words with the definitions. Ask: What additional understanding do you gain by reading the prayers this way? Share the following statement by President David O. McKay, who was then a counselor in the First Presidency: “No more sacred ordinance is administered in the Church of Christ than the . . . sacrament” (in Conference Report, Apr. 1946, 112).

Invite students to write on a piece of paper ways they can make the sacrament more meaningful in their lives.



Introduction

We live in a confusing time that can be challenging to even the most devout disciples of Jesus Christ. But the Lord provides guidance and direction through His servants the prophets. Elder L. Tom Perry, a member of the Quorum of the Twelve, taught:

“Never has there been a time when the written and spoken word can descend upon us from so many different sources. Through the media we find analysts analyzing the analysts, almost overwhelming us with opinions and different views.

“What a comfort it is to know that the Lord keeps a channel of communication open to His children through the prophet. What a blessing it is to know we have a voice we can trust to declare the will of the Lord” (in Conference Report, Oct. 1994, 22; or *Ensign*, Nov. 1994, 19).

In section 21, which was given the day the Church was organized, the Lord names many of the gifts that make prophets so valuable to Latter-day Saints. For more insight, see the historical background for section 21 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 43).

Some Important Gospel Principles to Look For

- Prophets are given special gifts to assist the Lord in building the Church and blessing the Saints (see D&C 21:1–3).
- The Lord speaks to us through His prophets (see D&C 21:4–7; see also D&C 1:38; 68:3–4).
- If we obey the Lord’s voice, Satan will not prevail against us (see D&C 21:6; see also D&C 1:37–38; 43:1–7).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 67–69.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 43–46.

Suggestions for Teaching

Doctrine and Covenants 21:1–3. Prophets are given special gifts to assist the Lord in building the Church and blessing the Saints. (5–10 minutes)

Display pictures of each of the prophets from this dispensation in random order (see Gospel Art Picture Kit, nos. 400, 507–20). Have students help put them in the correct order. Ask: Why is a prophet essential to the Lord’s Church?

Have students read Doctrine and Covenants 21:1 and mark all the titles for the President of the Church. Write these on the board, discuss definitions as needed, and give examples from the scriptures or Church history of individuals who filled those roles. (For help with definitions, see the commentary for D&C 21:1 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 44.) Invite students to share how the prophet’s spiritual gifts help them and the Church.

 **Doctrine and Covenants 21:1–9. If we obey the voice of the Lord through His prophet, Satan will not prevail against us.** (20–25 minutes)

Share the following news account:

“GREEN RIVER, Wyo.—About 150 antelopes, apparently disoriented by dense fog, plunged to their deaths after wandering single file off a 100-foot cliff in the southwest corner of Wyoming. . . .

“Tracks in the snow indicated that after one antelope fell off the fog-enshrouded cliff, the rest followed one by one. . . .

“The bodies are piled about four deep in a 400-square-yard area” (“Antelope Herd Falls from Foggy Cliff,” *Salt Lake Tribune*, Nov. 9, 1991, p. A6).

Invite students to read Proverbs 29:18; 1 Nephi 8:23; 12:17 to find similarities with the news account, and discuss them as a class.

Write on the board: *How does the Lord lead the members of the Church through the mists of darkness?* Read Doctrine and Covenants 21:1–9 and look for answers to the question. Invite a few students to bear testimony of the importance of having a prophet to lead them and the Church.

 **Doctrine and Covenants 21:4–7. The Lord speaks to us through His prophets.** (15–20 minutes)

Tell students: Imagine you are a missionary. You have just testified to an investigator that there is a true prophet on the earth who speaks for God. The investigator replies: “That’s a very important message. Tell me what the Lord has said recently through this prophet.” Ask: How would you answer this question?

Discuss the following questions:

- Where can you find what the prophet has said recently? (Answers might include Conference Reports, the *Ensign*, *For the Strength of Youth*, “The Family: A Proclamation to the World,” and “The Living Christ: The Testimony of the Apostles.”)
- Why is it important for us to know what the living prophet says?

Read Doctrine and Covenants 21:4–7 and look for reasons we should listen to the prophet. Invite students to mark the reasons that impress them, and have them share what they marked. Discuss the following questions:

- What does it mean to accept the prophet’s word with “patience and faith”? (v. 5).
- What promise can give you confidence to face spiritual battles with the adversary?
- Why do you think we can safely follow what the prophet says? (see the first paragraph of President Wilford Woodruff’s remarks following Official Declaration 1).



Introduction

During the Great Apostasy, the pure doctrines and ordinances of Christ’s Church became corrupted. In section 22 the Lord refers to these corrupted ordinances as “dead works” (v. 2). The Lord revealed through the Prophet Joseph Smith that ordinances are valid only when performed by those with authority from God (see D&C 20:72–74) and when sealed by the Holy Ghost (see D&C 132:7). When the Lord organized the Church, He did away with “all old covenants” and gave “a new and an everlasting covenant, even that which was from the beginning” (D&C 22:1). The doctrines and ordinances revealed through Joseph Smith were the same as in previous

dispensations reaching back to Adam and before the foundation of the world.

For added insight, see the historical background for section 22 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 46).

Some Important Gospel Principles to Look For

- To be acceptable to God, baptism must be performed by one having proper priesthood authority (see D&C 22; see also 3 Nephi 11:19–25; D&C 20:72–74).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 67–69.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 46–47.

Suggestions for Teaching

Doctrine and Covenants 22. To be acceptable to God, baptism must be performed by one having proper priesthood authority. (10–15 minutes)

Invite three students to take part in a role play. Have one take the role of an investigator who believes the Church is true. This investigator has been baptized by immersion in another church and does not understand why another baptism is necessary. Have the other two students take the part of missionaries trying to answer the investigator’s question. After some discussion, review the historical background for Doctrine and Covenants 22 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 46) and discuss the similarities with the role play. Have students read section 22 to see how the Lord answered this question. Discuss the following questions:

- What do you think the Lord was referring to as “dead works”? (v. 2).
- What did the Lord do because of these dead works? (see v. 3).
- Read 2 Nephi 31:17. Based on this verse, what do you think it means to “enter in at the strait gate”? (D&C 22:2).
- What is necessary for an ordinance to be valid?

Have students read Doctrine and Covenants 20:72–74; 132:7 and look for at least two things that are needed to make the ordinance of baptism valid. Discuss why baptism needs to be performed by priesthood authority from God and sealed by the Holy Ghost. Invite students to share ways the sacrament, ordinations, and blessings of comfort and healing can have power in their lives when accompanied by the priesthood and the Spirit.

Doctrine and Covenants 23

Introduction

Less than a week after the organization of the Church, Oliver Cowdery, Hyrum Smith, Samuel Smith, Joseph Smith Sr., and Joseph Knight Sr. came to the Prophet Joseph Smith to receive the will of the Lord for them. “It is perfectly clear that these intimate friends and close associates of the Prophet, were fully convinced that God spoke through him. If not, they would not have asked him to inquire of the Lord for them” (Hyrum M. Smith and Janne M. Sjodahl, *The Doctrine and Covenants Commentary*, rev. ed. [1972], 119). For additional insight see the historical background for section 23 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 47).

Some Important Gospel Principles to Look For

- As we humbly seek the Lord, He will warn us of our weaknesses and strengthen us in our Church callings (see D&C 23; see also Ether 12:27).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 47–48.

Suggestions for Teaching

Doctrine and Covenants 23. As we humbly seek the Lord, He will warn us of our weaknesses and strengthen us in our Church callings. (15–20 minutes)

Read Doctrine and Covenants 23. Identify each individual the Lord addresses, and list the blessings, warnings, or counsel each was given. Ask:

- What does it mean to be under condemnation? (“To be declared guilty or worthy of punishment.”)
- What warning is given in verse 1? Who was it given to?
- What might happen if someone disregarded such a warning from the Lord?

Read the following statement by President Wilford Woodruff:

“I heard Joseph Smith say that Oliver Cowdery, who was the second Apostle in this Church, said to him, ‘If I leave this Church it will fall.’ Said [the Prophet], ‘Oliver, you try it.’ Oliver tried it. He fell; but the Kingdom of God did not” (*The Deseret Weekly*, Apr. 19, 1890, 559).

Explain that Oliver Cowdery returned to the Church later in his life but did not regain his former position. Ask:

- Why do you think the Lord counseled Joseph Knight to pray publicly and in secret? (see v. 6; see also the note on Joseph Knight in the commentary for D&C 23:1–6 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 47–48).
- What might have happened to Joseph Knight if he had refused to pray?
- What is the relationship between prayer and joining the Church? (see v. 7).

Invite students to share how the Lord warns them today and how prayer can strengthen them as they heed those warnings.



Introduction

Early members of the Church faced persecution, particularly in Colesville, New York. “Whenever important advances are being made by the Church, it seems that the adversary of all righteousness mounts a concerted effort to stop the growth of the kingdom of God. But dedicated Saints of God overcome the problems and grow stronger, as did the Colesville Saints, who welded themselves into a strong and united branch” (*Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* [1996], 17). During these times of persecution, the Lord encouraged the Prophet Joseph Smith and the Saints by revealing Doctrine and Covenants 24 and Moses 1. For additional insights see the historical background for section 24 in *Doctrine and Covenants Student Manual: Religion 324–325* (pp. 48–49).

Some Important Gospel Principles to Look For

- Those who endure their afflictions faithfully have the promise that the Lord will be with them and eventually deliver them from their trials (see D&C 24:1, 8; see also 2 Corinthians 4:17; James 1:2–4).
- Those who serve the Lord receive protection from their enemies, inspiration from heaven, and strength to fulfill their callings (see D&C 24).
- Church members are responsible to support and uphold the Lord’s prophet (see D&C 24:18; see also D&C 41:7; 43:12–13).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 70–73.

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 48–50.

Suggestions for Teaching

Doctrine and Covenants 24:1, 8. Those who endure their afflictions faithfully have the promise that the Lord will be with them. (10–15 minutes)

Write the following sentence on the board: “Don’t let the workings of adversity totally absorb your life” (Richard G. Scott, in Conference Report, Sept.–Oct. 1995, 20; or *Ensign*, Nov. 1995, 17). You could display a sponge that has soaked up all the water it can hold. Ask:

- What does it mean to be absorbed by something?
- How can our trials sometimes totally absorb us?

Briefly share examples of the trials experienced by Joseph Smith and the Colesville Saints (see *Church History in the Fulness of Times*, pp. 71–73). Discuss how their trials could have had a negative impact on their faith and kept them from accomplishing the Lord’s purposes.

Have students read Doctrine and Covenants 24:1, 7–8 and look for the Lord’s counsel and promises. List students’ findings on the board. Discuss how these promises might have helped Joseph Smith and how they can encourage us in our trials. Have a student read the following testimony by Elder Richard G. Scott, one of the Lord’s Apostles:

“I testify that when the Lord closes one important door in your life, He shows His continuing love and compassion by opening many other compensating doors through your exercise of faith. He will place in your path packets of spiritual sunlight to brighten your way. They often come after the trial has been the greatest, as evidence of the compassion and love of an all-knowing Father. They point the way to greater happiness and more understanding and strengthen your determination to accept and be obedient to His will” (in Conference Report, Sept.–Oct. 1995, 19–20; or *Ensign*, Nov. 1995, 17).

Doctrine and Covenants 24. Those who serve the Lord receive protection from their enemies, inspiration from heaven, and strength to fulfill their callings. (25–30 minutes)

Roll a ball down an incline. Ask students:

- At what point in the incline would it take the least resistance to stop the ball’s movement? Why?
- If you wanted something to fail, why would it be important to stop it before it gained momentum?

Briefly review examples of persecution experienced by Joseph Smith and the Colesville Saints in the summer of 1830 (see *Church History in the Fulness of Times*, pp. 71–73). Read Doctrine

and Covenants 24:1 and look for the powers that sought to stop the spread of the Church. Ask:

- How were “the powers of Satan” evident in these examples?
- How could the Lord’s words in this verse bring comfort to Joseph Smith?
- How can the promises of the Lord comfort us in our trials?
- What examples can you give of how the Lord has helped you or someone you know overcome “the powers of Satan”?

Have students read the section heading for Doctrine and Covenants 24 and underline the three reasons sections 24–26 were given. Write *strengthen*, *encourage*, and *instruct* on the board. Divide the class into three groups, assigning one reason to each group. Have them search section 24 and identify ideas that relate to their reason, and write them on the board. Ask:

- How might these ideas have been a blessing to the Prophet Joseph Smith and Oliver Cowdery?
- How can these same ideas be a blessing to the Saints today?

Explain that “the powers of Satan and . . . darkness” are found in every land and among every people. Testify that the Lord has the power to help all His children against this common enemy. Point out that during this same period the Lord revealed Moses 1. Read Moses’s experience with “the powers of Satan” in Moses 1:9–23 and look for ways that this account might strengthen, encourage, and instruct the Saints living in 1830. Discuss ways that it might strengthen, encourage, and instruct the Saints today.



Introduction

President Gordon B. Hinckley said: “As I read the history of our people I am impressed that the men are named and remembered and honored. Too little honor is given the women” (*Teachings of Gordon B. Hinckley* [1997], 698). Section 25, given to Emma Smith, provides an excellent opportunity to study one of the great women in the history of the Church. For more insight see the historical background for section 25 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 50), as well as the biographical sketch under “People and Terms in the Doctrine and Covenants” in the student study guide.

Some Important Gospel Principles to Look For

- When we accept and live the gospel of Jesus Christ, we become His children (see D&C 25:1; see also John 1:12; Romans 8:14–17; Mosiah 5:7).
- When husbands and wives support each other in their divine roles and callings, they can be directed by the Holy

Ghost and ultimately receive exaltation (see D&C 25:5–6, 9, 13–16; see also Ephesians 5:22–33).

- The Lord has given women special gifts and talents to bless His children (see D&C 25).
- The song of the heart is a prayer to the Lord (see D&C 25:11–12).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 71–74.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 50–53.

Suggestions for Teaching

Doctrine and Covenants 25:1. When we accept and live the gospel of Jesus Christ, we become His children. (5–10 minutes)

Invite students to think of their father or an individual who is like a father to them. Invite a few students to share characteristics of these fathers or father figures. Explain that there is someone else who can be their father. Have them read Doctrine and Covenants 25:1 to find this person. To help them, ask:

- Who is speaking in this verse?
- Who is He speaking to?
- What does He call her?
- In what ways is Jesus Christ a father to us?
- Read Mosiah 5:7. How can we become sons and daughters in Christ’s kingdom?

Share the following statement by Elder Russell M. Nelson, a member of the Quorum of the Twelve:

“When we embrace the gospel and are baptized, we are born again and take upon ourselves the sacred name of Jesus Christ [see D&C 20:37]. We are adopted as his sons and daughters and are known as brothers and sisters. He is the Father of our new life. We become joint heirs to promises given by the Lord to Abraham, Isaac, Jacob, and their posterity [see Galatians 3:29; D&C 86:8–11]” (in Conference Report, Apr. 1995, 43; or *Ensign*, May 1995, 34).

Doctrine and Covenants 25. When husbands and wives support each other in their roles and callings, they can be directed by the Holy Ghost and receive exaltation. (20–25 minutes)

Read or summarize for students the historical background for section 25 in *Doctrine and Covenants Student Manual: Religion*

324–325 (p. 50). Focus on Emma Smith’s trials and how she responded. Ask:

- Why do you think some people endure trials better than others?
- What helps you endure life’s trials?

Write on the board the headings *Counsel* and *Blessings*. Divide the class into two groups. Have one group read section 25 looking for counsel the Lord gave to Emma. Have the other read the section looking for blessings she received. List their findings under the two headings. Discuss the following questions:

- How do you think the counsel Emma received might have influenced her life?
- How do you think the promised blessings she received brought her comfort?

Have students read verse 16 again and identify those who could benefit from this revelation. Discuss how the counsel to Emma could influence our lives. Discuss also how the blessings she was promised could give us confidence and comfort in the face of trials.

Note: Doctrine and Covenants 25 has special significance for women in the Church, while Doctrine and Covenants 121:41–46, on exercising the priesthood, has special significance for men. You could compare and contrast the Lord’s counsel in these two revelations, and discuss the principles that are similar in both.

Doctrine and Covenants 25. The Lord has given women special gifts and talents to bless His children.
(25–30 minutes)

Read the following statement made by President Gordon B. Hinckley, then a counselor in the First Presidency, at a general women’s meeting:

“I have been led again to read the twenty-fifth section of the Doctrine and Covenants. . . . 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.’ (V. 16.) Therefore, the counsel given by the Lord on this occasion is applicable to each of you” (“If Thou Art Faithful,” *Ensign*, Nov. 1984, 90).

Tell students: Imagine that a traveler who has never been to our country before and knows nothing of our lifestyle comes for a visit. He arrives late at night and doesn’t have a chance to see much of the country before he goes to his hotel. Before going to sleep he decides to watch TV or read a popular national magazine for a couple of hours. Ask:

- Based only on the few hours of TV he saw, how do you think the traveler would describe the role of women in our country?

- Do you think the world’s opinion of the role of women differs from what the Lord has taught? If so, how?

There is much confusion in the world about women’s roles. The Lord has given women special gifts and talents to bless His children. Invite students to search Doctrine and Covenants 25:1–3 for reasons the Lord calls Emma “an elect lady.” List their responses on the board. (These might include that she had received the gospel, she was a daughter of God, she was promised an inheritance if she was faithful, her sins were forgiven.) Have them read Doctrine and Covenants 25:4–15 looking for ways an elect lady lives her life. For help with answers, see the list in the commentary for Doctrine and Covenants 25:16 in *Doctrine and Covenants Student Manual: Religion 324–325* (pp. 52–53). As you feel impressed, share portions of Elder Neal A. Maxwell’s talk from the same section of *Doctrine and Covenants Student Manual* (p. 53), and discuss them as a class.

Read and discuss the following statements by President Gordon B. Hinckley:

“I feel to invite women everywhere to rise to the great potential within you. I do not ask that you reach beyond your capacity. I hope you will not nag yourselves with thoughts of failure. I hope you will not try to set goals far beyond your capacity to achieve. I hope you will simply do what you can do in the best way you know. If you do so, you will witness miracles come to pass” (*Motherhood: A Heritage of Faith* [1995], 9).

“May I express my gratitude to you faithful Latter-day Saint women, now numbered in the millions and found across the earth. Great is your power for good. Marvelous are your talents and devotion. Tremendous is your faith and your love for the Lord, for His work, and for His sons and daughters. Continue to live the gospel. Magnify it before all of your associates. Your good works will carry more weight than any words you might speak. Walk in virtue and truth, with faith and faithfulness. You are part of an eternal plan, a plan designed by God our Eternal Father. Each day is a part of that eternity” (“Daughters of God,” *Ensign*, Nov. 1991, 100).

 **Doctrine and Covenants 25:11–12 (Scripture Mastery, Doctrine and Covenants 25:12). The song of the heart is a prayer to the Lord.**
(20–25 minutes)

Invite students to list types of music (for example, classical, hymns, alternative, easy listening, heavy metal, country, rap). Ask them to describe how they feel when they listen to that music (peaceful, rowdy, irritated, confused, patriotic, loving, carefree, scared, spiritual). Ask what they think makes music good or bad (see Moroni 7:14–16).

Share the following counsel from President Boyd K. Packer:

“Some music is spiritually very destructive. You young people know what kind that is. The tempo, the sounds, and the lifestyle of those who perform it repel the Spirit. It is far more dangerous than you may suppose, for it can smother your spiritual senses” (in Conference Report, Oct. 1994, 78; or *Ensign*, Nov. 1994, 61).

Have a student read Doctrine and Covenants 25:11. Point out that the Lord gave this commandment to Emma Smith in July 1830, just three months after the Church was organized. The hymnbook she compiled was published in 1835. Like all Latter-day Saint hymnbooks since, it contained some hymns from other churches and some written by Latter-day Saints. (See *Church History in the Fulness of Times*, pp. 161–62.) Have students read verse 12 and find how the Lord feels about sacred music. Discuss the following questions:

- Why do you think the Lord asked Emma to compile a book of hymns?
- How is a hymn different from other kinds of music? (see the statement by Elder Bruce R. McConkie in the commentary for D&C 25:12 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 52).

Ask students to give an example of how a hymn can be a “song of the heart” or “a prayer unto” the Lord. Ask: How can a hymn strengthen or encourage us?

Have a student read the following statement by Elder Boyd K. Packer:

“Choose from among the sacred music of the Church a favorite hymn, one with words that are uplifting and music that is reverent, one that makes you feel something akin to inspiration. Go over it in your mind carefully. Memorize it. Even though you have had no musical training, you can think through a hymn.

“Now, use this hymn as the place for your thoughts to go. Make it your emergency channel. Whenever you find [inappropriate thoughts slipping] onto the stage of your mind, put on this record, as it were. As the music begins and as the words form in your thoughts, the unworthy ones will slip shamefully away. It will change the whole mood on the stage of your mind. Because it is uplifting and clean, the baser thoughts will disappear” (in Conference Report, Oct. 1976, 100).

Discuss how hymns can help us overcome temptation, and invite students to share examples from their lives.

Sing or play some of the students’ favorite hymns or primary songs. Discuss the feelings that accompany inspired music.

Share some of the statements on the power of good music from the First Presidency Preface in the hymnbook (see *Hymns*, ix–x).



Introduction

Frequently in Church meetings we raise our arms to sustain someone receiving a Church calling or ordination. This practice is referred to as the law of common consent. In Doctrine and Covenants 26, which was given during the same period as sections 24–25, the Lord commands that “all things shall be done by common consent in the church” (v. 2). Common consent had already been practiced when the Church was organized. Speaking of that first meeting, the Prophet Joseph Smith wrote:

“We proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these several propositions they consented by a unanimous vote” (*History of the Church*, 1:77; see also D&C 20:65).

Elder Bruce R. McConkie taught: “The law of common consent has been operative in every dispensation” (*Common Consent* [pamphlet, 1973], 3; see also Exodus 24:3; Acts 15:25).

Some Important Gospel Principles to Look For

- In the Church we vote to sustain those given Church callings, those receiving priesthood ordinations, and in some cases, Church policies (see D&C 26; see also D&C 20:65; 28:10, 13; 38:34).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 73–74.
- *Doctrine and Covenants Student Manual: Religion 324–325*, p. 54.

Suggestions for Teaching

Doctrine and Covenants 26. In the Church we vote to sustain those given Church callings, those receiving priesthood ordinations, and in some cases, Church policies. (20–25 minutes)

Invite a student to come forward and hold some weights in the air as long as possible. While the student holds them, discuss with the class the meaning of the word *sustain* (you could use

synonyms like *support* and *uphold*). Invite another student to help hold up the arms of the first. Ask the first student:

- How difficult was it to hold up your arms?
- How did it feel when you received the help or support of another person?

Have a student read Doctrine and Covenants 26:2 and ask: What do you think *common consent* means? Explain that in the Church we vote to sustain those given Church callings, those receiving priesthood ordinations, and in some cases, Church policies.

- What blessings come to members of the Church who vote to sustain their leaders?
- How are Church leaders blessed by the sustaining vote of Church members?
- In addition to raising your arm, what else could you do to sustain your Church leaders?
- How is sustaining a Church leader different from voting in a government election?

Explain that when we sustain Church leaders we are not choosing who we want to lead us. Leaders in the Church are called by God (see Articles of Faith 1:5). By raising our arms we show that we accept and sustain the leaders God has chosen. Have students read Doctrine and Covenants 26:1 and find the assignments the Lord gave Joseph Smith, Oliver Cowdery, and John Whitmer. Ask:

- Why would it have been important for Church members to sustain these brethren as they followed this directive?
- Read Doctrine and Covenants 1:37–38. What are some instructions that have been given to us by our Church leaders?
- What can we do to show that we sustain these teachings?

Invite students to think about how well they sustain the prophet and other Church leaders. Read Doctrine and Covenants 21:1, 5–7 and share the following statements. President Gordon B. Hinckley said:

“The procedure of sustaining is much more than a ritualistic raising of the hand. It is a commitment to uphold, to support, to assist those who have been selected” (in Conference Report, Apr. 1995, 70; or *Ensign*, May 1995, 51).

President Harold B. Lee, then a counselor in the First Presidency, said:

“When you vote affirmatively you make a solemn covenant with the Lord that you will sustain, that is, give your full loyalty and support, without equivocation or reservation, to the officer for whom you vote” (in Conference Report, Apr. 1970, 103).

Doctrine and Covenants 27

Introduction

Taking the sacrament is a privilege. President James E. Faust explained:

“Renewing our baptismal covenants as we partake of the sacrament protects us against all manner of evil. As we worthily partake of the sanctified bread and water in remembrance of the Savior’s sacrifice, we witness unto God the Father that we are willing to take upon us the name of His Son and always remember Him and to keep His commandments which He has given us. If we do these things, we will always have His Spirit to be with us [see D&C 20:77, 79]. If we partake of the sacrament regularly and are faithful to these covenants, the law will be in our inward parts and written in our hearts” (in Conference Report, Apr. 1998, 20; or *Ensign*, May 1998, 18).

Doctrine and Covenants 27 includes important teachings on the sacrament.

Some Important Gospel Principles to Look For

- What we eat and drink for the sacrament is not as important as remembering the Savior’s atoning sacrifice and partaking worthily (see D&C 27:1–4; see also 3 Nephi 18:6–11, 28–29; D&C 20:75–79).
- As a part of the Second Coming, the Savior will appear at the Valley of Adam-ondi-Ahman and take the sacrament with the righteous (see D&C 27:5–14; see also Daniel 7:9–27; Matthew 26:26–29; D&C 107:53–57; 116).
- The Lord offers us protection against the temptations and evils of Satan (see D&C 27:15–18; see also 1 Corinthians 10:13; Ephesians 6:10–18).

Additional Resources

- *Church History in the Fulness of Times: Religion* 341–43, p. 74.
- *Doctrine and Covenants Student Manual: Religion* 324–325, pp. 55–56.

Suggestions for Teaching

Doctrine and Covenants 27:1–4. What we eat and drink for the sacrament is not as important as remembering the Savior’s atoning sacrifice and partaking worthily. (15–20 minutes)

Tell students: Suppose that this Sunday, when you take the sacrament, instead of bread there was some other food.

- What would be your reaction?
- Would you still take it?
- When might it be proper to use items other than bread and water? (When there is no bread or water available.)

President Ezra Taft Benson, then President of the Quorum of the Twelve, told of a time he visited war-torn Europe. He said, “I cannot forget the French Saints who, unable to obtain bread, used potato peelings for the emblems of the sacrament” (in Conference Report, Oct. 1980, 48; or *Ensign*, Nov. 1980, 33–34).

Read Doctrine and Covenants 27:1–4 and look for what the Lord said is important and what is not important when we take the sacrament. Discuss the following questions:

- What do these verses teach about Heavenly Father?
- In what ways can we show gratitude to Heavenly Father as we take the sacrament?
- Why is remembering the Savior so important when we take the sacrament? (see v. 2).
- What should we remember about the Savior?
- How has pondering about the Savior during the sacrament made that ordinance more significant to you?
- What are some other ways you have found to make the sacrament more meaningful?

Share the following statement by Elder Dallin H. Oaks:

“I plead with all members of the Church, young and old, to attend sacrament meeting each Sabbath day and to partake of the sacrament with the repentant attitude described as ‘a broken heart and a contrite spirit’ (3 Nephi 9:20). I pray that we will do so with the reverence and worship of our Savior that will signify a serious covenant to ‘always remember him’ (D&C 20:77). The Savior himself has said that we should partake ‘with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins’ (D&C 27:2).

“I pray that we will also partake of the sacrament with the submissive manner that will help us accept and serve in Church callings in order to comply with our solemn covenant to take His name and His work upon us. I also plead for us to comply with our solemn covenant to keep His commandments. . . .

“. . . Let us qualify ourselves for our Savior’s promise that by partaking of the sacrament we will ‘be filled’ (3 Nephi 20:8; see also 3 Nephi 18:9), which means that we will be ‘filled with the Spirit’ (3 Nephi 20:9)” (in Conference Report, Oct. 1996, 81–82; or *Ensign*, Nov. 1996, 61).

Doctrine and Covenants 27:5–14. As a part of the Second Coming, the Savior will appear at the Valley of Adam-ondi-Ahman and take the sacrament with the righteous. (15–20 minutes)

Ask students to look at the photograph of the Valley of Adam-ondi-Ahman in the back of their scriptures (no. 10). Discuss what they know about this location, and list it on the board. Have a student read note 10 in the beginning of the photographs section, and compare the information there to the list on the board.

Tell students that Doctrine and Covenants 27:5–14 contains a prophecy of an important event that will take place at Adam-ondi-Ahman as part of the Second Coming of Jesus Christ. Read Matthew 26:26–29 and discuss the following questions:

- What did the Savior promise He would do in verse 29?
- Read Doctrine and Covenants 27:5. How does this verse relate to the Savior’s promise?

Share the following statement by Elder Bruce R. McConkie:

“The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman” (*The Millennial Messiah*, 587).

Have students read Doctrine and Covenants 27:5–13 and list who will take the sacrament with the Savior at Adam-ondi-Ahman. (Point out that Michael is Adam.) Discuss who these prophets are and what role they had in the Restoration of the gospel. Read verse 14 and ask:

- Who else will be invited to this special meeting?
- Would you like to be among those “whom my Father hath given me out of the world”? Why?
- What do you think it would take to qualify to be among those the Father has given the Lord?

Share the following statement about Adam-ondi-Ahman by Elder Bruce R. McConkie:

“Every faithful person in the whole history of the world, every person who has so lived as to merit eternal life in the kingdom of the Father will be in attendance and will partake, with the Lord, of the sacrament” (*The Promised Messiah: The First Coming of Christ* [1978], 595).

Doctrine and Covenants 27:15–18. The Lord offers us protection against the temptations and evils of Satan. (15–20 minutes)

Discuss the following questions:

- What concerns would you have if your country called on you to fight in a war today?
- What weapons would you want to take with you to battle?
- What protective equipment would you like to have?

Have students read Revelation 12:9, 11–12, 17; Doctrine and Covenants 76:28–29. Then read Ephesians 6:10–12 and ask:

- What is happening here on earth that began during our premortal existence?
- How is this war worse than any fought with guns? (Our souls are at stake.)
- What weapons does Satan use?
- What weapons can we use? (The Atonement, the scriptures, our testimonies, the words of the prophets.)

Have students read Doctrine and Covenants 27:15–18 and draw on a piece of paper the armor we will need to overcome this war with Satan. Discuss what each piece of armor stands for and what spiritual protection it provides to help us “withstand the evil day” (v. 15). (For help with answers, see the commentary for these verses in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 56.)



Introduction

After the Prophet Joseph Smith received sections 24–26, Oliver Cowdery confronted him, claimed there was an error in one of the revelations, and commanded him to change it. Only with difficulty could the Prophet convince him that it was not his place “to command me to alter or erase, to add to or diminish from, a revelation or commandment from Almighty God” (*History of the Church*, 1:105). Not long afterward, the Prophet discovered that Hiram Page claimed to be receiving revelations for the Church through a stone, and many people, including Oliver Cowdery, believed these revelations. Newel Knight wrote that “Joseph was perplexed and scarcely knew how to meet this new exigency. That night I occupied the same room that he did and the greater part of the night was spent in prayer and supplication. After much labor with these brethren they were convinced of their error, and confessed the same. . . . In consequence of these things Joseph enquired of the Lord . . . and received [section 28]” (“Newel Knight’s Journal,” in *Scraps of Biography: Tenth Book of the Faith-Promoting Series* [1883], 65).

Some Important Gospel Principles to Look For

- The President of the Church is the Lord’s spokesman and the only person who can declare doctrine or revelation that is binding for the whole Church (see D&C 28:1–8; see also Amos 3:7; D&C 43:1–7).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 77–79.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 57–59.

Suggestions for Teaching

Doctrine and Covenants 28. The President of the Church is the Lord’s spokesman and the only person who can declare doctrine or revelation that is binding for the whole Church. (35–40 minutes)

Tell students: Imagine that a well-respected member of your ward or branch begins to tell people that he has received a revelation on changes the Church should make. When someone asks him, “Why haven’t we heard this taught by the General Authorities of the Church?” he replies: “The Lord said that all who ask may receive. I have a special spiritual gift to receive these revelations. I’m sure the General Authorities believe these things—they just haven’t taught them openly.” Discuss the following questions:

- How would you respond to this man’s claims?
- How could you know whether his revelation came from God or from another source?
- Who should we always look to for revelation for the Church?
- Who can receive revelation for a family? a branch or ward? a mission or stake?

Share the story of Hiram Page from *Church History in the Fulness of Times* (pp. 77–78). Tell students that section 28 contains true principles about revelation. This section states who can receive revelation for the whole Church and helps us distinguish between true revelation from God and false revelation from the adversary.

Have students read Doctrine and Covenants 28 and list the principles they can find concerning revelation. Discuss the following points and compare them to the list the students made.

- Only the prophet receives revelation that is binding on the whole Church (see v. 2).
- Other Church leaders may counsel and teach the Saints over whom they have responsibility, but they may not establish Church doctrine or give revelation for the whole Church (see vv. 4–5).
- Members may receive personal revelation for their own benefit but do not receive revelation to direct someone who presides over them (see vv. 6–12).
- Satan deceives through counterfeit revelation (see v. 11). (*Note:* If students are worried about distinguishing between true and false revelation, refer them to the principles in D&C 6; 8–9; 11.)

- Revelation that is binding on the Church will either be presented for the sustaining vote of the Church or presented and taught by those who are sustained as leaders of the Church (see vv. 12–13).

Share the following statement by the Prophet Joseph Smith:

“It is contrary to the economy of God for any member of the Church, or any one, to receive instructions for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom” (*History of the Church*, 1:338).

Explain that in 1840 Lorenzo Snow, who later became President of the Church, received a personal revelation in the form of a poetic couplet:

As man now is, God once was;
As God now is, man may be.

He shared this revelation with no one except his sister Eliza and Brigham Young.

“President Young listened with interest to his recital, and then said: ‘Brother Snow, that is a new doctrine; if true, it has been revealed to you for your own private information, and will be taught in due time by the Prophet to the Church; till then I advise you to lay it upon the shelf and say no more about it.’ Elder Snow took this wise counsel, and [several years later] it was Brigham Young himself who came to him and told him that what had been revealed to him was true, for the Prophet had just been teaching it to the people” (Orson F. Whitney, “Lives of Our Leaders—The Apostles: Lorenzo Snow,” *Juvenile Instructor*, Jan. 1, 1900, 3–4).

Doctrine and Covenants 29

Introduction

Joseph Smith received sections 28–29 prior to the conference of the Church held September 26, 1830. The six elders mentioned in the section heading for Doctrine and Covenants

29 were Oliver Cowdery, Thomas B. Marsh, Samuel H. Smith, David Whitmer, John Whitmer, and Peter Whitmer.


Some Important Gospel Principles to Look For

- Those who hear and obey the Lord’s voice are the elect of God. The Lord gathers them, protects them, and prepares them to live eternally with Him (see D&C 29:1–8, 26–27).
- At the Second Coming of Jesus Christ, the wicked will be destroyed, the righteous who have died will be resurrected, and Christ will dwell on earth for a thousand years (see D&C 29:9–13; see also Malachi 4:1).
- At the end of the Millennium there will be a little season in which men will again begin to deny God (D&C 29:22). The earth will be changed and become a celestial kingdom. The wicked will finally be resurrected, there will be a final judgment, and all will be given an eternal reward (see D&C 29:22–29; see also D&C 88:17–20; 130:8–11).
- Some of the Lord’s commandments may seem temporal (having to do with this life only), but to the Lord all things are spiritual (see D&C 29:34–35).
- Agency and opposition were part of the premortal life, and they continue in earth life. We receive rewards and punishments based on how we use our agency (see D&C 29:35–40, 43–45; see also 2 Nephi 2:11).
- Satan gains power over us when we transgress God’s laws. We can overcome spiritual death through repentance and faith in Jesus Christ (see D&C 29:41–43; see also Alma 7:14).
- The effects of the Fall, including temporal and spiritual death, are overcome through the Atonement (see D&C 29:40–45).
- Little children cannot sin. Satan is not allowed to tempt them, and they are redeemed through the Atonement (see D&C 29:46–50; see also Mosiah 3:16; Moroni 8:22).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 59–63.

Suggestions for Teaching

 **Doctrine and Covenants 29. Agency and opposition were part of the premortal life, and they continue in earth life. We receive rewards and punishments based on how we use our agency.**
(50–60 minutes)

Read 2 Nephi 2:11. Ask students: Why must there be an opposition in all things? Read verses 10, 15 and share this statement by President Ezra Taft Benson: “Opposition provides choices, and choices bring consequences—good or bad” (in Conference Report, Apr. 1988, 5; or *Ensign*, May 1988, 6). Ask: How do laws help us gain eternal life? Read verse 13 and

explain that without law we could not progress because we couldn't keep the law and be righteous. Ask:

- What part does Satan play in our agency? (see vv. 16–18).
- How did we get the power to choose? (see vv. 16, 26).
- How can making good choices bring freedom? How can making bad choices bring captivity? (see vv. 26–30).

Tell students that Doctrine and Covenants 29 deals with many parts of God's plan for His children and this earth. Understanding this plan can help us make decisions based on an eternal perspective.

Make a time line on the board or on a poster with the following labels: *Premortal Life* (see vv. 36–38; see also *Abraham 3:21–28*), *The Fall* (see vv. 39–42), *The Present* (see vv. 1–8), *Just before the Second Coming* (see vv. 14–21), *The Second Coming* (see vv. 9–13), *The Millennium* (see v. 11), and *After the Millennium* (see vv. 22–29).

Have students read the verses for *Premortal Life* to learn about the first period on the time line. In particular, have them identify what the verses teach about the righteous and the wicked. Discuss their findings, and list them on the board. Repeat this process for the other periods on the time line. Ask:

- According to these verses, why is it important to choose righteousness?
- Why do you think it is so difficult for some people to do what is right?
- How can these verses inspire us to stay faithful in a wicked world?

Clarify any questions the students have, using information from *Doctrine and Covenants Student Manual: Religion 324–325* (pp. 59–63).

Draw a picture of a large bank check on a poster or on the board made out to students for “all that I have.” Ask:

- If you could have anyone sign this check, who would it be?
- Read Doctrine and Covenants 29:45; 84:38. How do the Lord's wages compare to Satan's?
- Read Isaiah 64:4; Alma 12:12–17; 30:60. What do these verses add to our understanding of this doctrine?
- How can we tell whether we are working for the Lord's wages or Satan's?

Testify that while we are blessed in this life for keeping God's commandments, many of His blessings are greater than we can receive in this life. Receiving that eternal reward is worth any effort or sacrifice we can make.

Doctrine and Covenants 29:1–29. At the Second Coming of Jesus Christ, the wicked will be destroyed and the righteous who have died will be resurrected. (15–20 minutes)

Show students a nearly full cup of water and some pebbles. Tell them that the pebbles represent sins. Have students name

sins that are common in the world around them. For each sin, drop a pebble in the cup, until the cup overflows. Have students read Doctrine and Covenants 29:17 and tell how this demonstration represents the consequences of wickedness. Read verse 9 and ask:

- What does this verse compare the world's wickedness to?
- What does the phrase *the earth is ripe* mean?

Have students read verses 1–8, 11, 13, and list ways the Lord helps His children overcome wickedness. Read verses 9, 14–21, 27–29, and discuss what happens to the wicked. If desired, read or sing “Do What Is Right” (*Hymns*, no. 237), stressing that good consequences come from our righteous living. The Lord will bless those who keep His commandments, both now and in eternity. When we “do what is wrong,” consequences also follow. Good and bad things happen to both the righteous and wicked. But some of the world's calamities are the results of bad choices and disobedience to the Lord's commands.

Doctrine and Covenants 29:34–35. Some of the Lord's commandments may seem temporal (having to do with this life only), but to the Lord all things are spiritual. (15–20 minutes)

Help students define the words *temporal* and *spiritual*. Have students read Doctrine and Covenants 29:34–35 and tell in their own words what the Lord said about His commandments. Ask: How do you think all commandments can be spiritual? Have students list some of the Lord's commandments. Discuss several of them and the blessings that come from obeying them, both in this life and in eternity. (You could discuss chastity, honesty, the Word of Wisdom, tithing, keeping the Sabbath day holy, and other commandments you feel need to be emphasized.)

Doctrine and Covenants 29:46–50. Little children and those who cannot understand right from wrong cannot sin. Satan is not allowed to tempt them, and they are redeemed through the Atonement. (15–20 minutes)

Tell students that in the *Ensign* magazine there is often a section called “I Have a Question.” Ask them to imagine that they have been asked to write that column for the next issue and to answer these questions:

- Can children who die before they are baptized receive salvation?
- What about individuals with mental disabilities?

Invite students to read the following scriptures and statement and write answers to the questions:

- 2 Nephi 9:25–26
- Mosiah 3:16–18
- Moroni 8:22
- Doctrine and Covenants 29:46–50
- Doctrine and Covenants 137:7–9

- Elder Bruce R. McConkie taught:

“After revealing that little children are redeemed from the foundation of the world through the atoning sacrifice of Him who died to save us all, and after specifying that Satan has no power to tempt little children until they begin to become accountable, the Lord applied the same principles to those who are mentally deficient: ‘And, again, I say unto you, that whoso having knowledge, have I not commanded to repent? And he that hath no understanding, it remaineth in me to do according as it is written.’ (D&C 29:49–50.)” (“The Salvation of Little Children,” *Ensign*, Apr. 1977, 6–7).

Discuss what they wrote, and share the commentary for Doctrine and Covenants 29:46–48 and 29:50 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 63).



Introduction

One of the most important lessons any person can learn is to rely on the Lord and His servants rather than the wisdom of man. Those who learn this lesson and strive to keep the Lord’s commandments will attain eternal life. Section 30 teaches that “we cannot be passive in our covenant relationship with the Savior. We must be actively involved in growing spiritually. Scripture study, meeting attendance, acts of kindness, service to others, prayer and fasting, etc. all serve the same purpose—we can become more capable of obedience to the Savior” (Leaun G. Otten and C. Max Caldwell, *Sacred Truths of the Doctrine and Covenants*, 2 vols. [1982–83], 1:147).

Some Important Gospel Principles to Look For

- Spreading the gospel through missionary work is one of the major purposes of the Church (see D&C 30–36).
- We should rely on the Lord and His servants rather than the counsel of men and the things of the world (see D&C 30:1–2, 5, 11; see also D&C 3:6–11).

Additional Resources

- Church History in the Fulness of Times: Religion 341–43*, pp. 79–80.
- Doctrine and Covenants Student Manual: Religion 324–325*, p. 64.

Suggestions for Teaching



Doctrine and Covenants 30–36. Spreading the gospel through missionary work is one of the major purposes of the Church. (25–30 minutes)

Set up a row of dominoes so that when you knock one over, the others fall. Point out the “domino effect” and discuss how it is like missionary work. Ask: What must happen before all the dominoes can fall? (One domino must begin the process.) Explain that when we share the gospel, we can begin a chain reaction that touches the lives of many people.

Explain that sections 30–36 contain counsel and promises to missionaries that are applicable today. Read Doctrine and Covenants 33:2–6, 10–13, and discuss why it is so important for everyone to hear the restored gospel (see also 2 Nephi 2:8; D&C 1:1–14).

References	Commandments or Counsel	Promises or Blessings
D&C 30: 1–2, 5–11	Trust in God, don’t fear men, declare the gospel.	You will gain eternal life.
D&C 31:1–8, 11–13	Declare the gospel happily, thrust in your sickle, pray always, be faithful.	Your tongue will be loosed, your sins are forgiven, you will have many converts, your family will be blessed, the Comforter will guide you.
D&C 32	Declare the gospel, be meek and lowly of heart, heed the words of God.	The Lord will go with you and be in your midst.
D&C 33:1–2, 6–17	Declare the gospel, gather those who believe, obey the revelations of God.	Open your mouths and they will be filled, you will have many converts, those who are baptized will receive the gift of the Holy Ghost.
D&C 34:4–11	Preach the gospel, prepare the people for the Second Coming, prophesy by the power of the Holy Ghost.	The Lord is with you until He comes.
D&C 35:6–14, 24–27	Baptize converts, “thrash the nations” by the power of the Spirit, gird up your loins and fight for the Lord, keep the commandments and covenants, lift up your hearts and be glad.	Those who are baptized will receive the Holy Ghost; believers will see miracles, signs, and wonders; the Lord will protect you; the heavens will shake; Satan will tremble; and Israel will be saved.
D&C 36:1–3, 6–8	Preach the gospel, embrace missionary work with singleness of heart, gird up your loins.	You will receive the Holy Ghost and be taught by Him, the Lord will suddenly come to His temple.

Draw the accompanying chart on the board without the answers in the two right-hand columns. Assign groups of students to search the references in the left column and to fill in the other columns.

Discuss with students how the commandments and promises the Lord made to these faithful servants can apply to us.

Ask: What might happen if we don't share the gospel with Heavenly Father's other children? (see D&C 88:81–82). Discuss ways your students can help share the gospel in addition to serving full-time missions. Sing or read "Hark, All Ye Nations!" (*Hymns*, no. 264).

Doctrines and Covenants 30. We should rely on the Lord and His servants rather than the counsel of men and the things of the world. (15–20 minutes)

Write on the board *A Formula for Failure*. Have students read Doctrine and Covenants 30:1–2 looking for such a formula. Ask: What did the Lord say David Whitmer did wrong? Write responses on the board under *A Formula for Failure*. Ask:

- Why is this a formula for failure?
- What are some ways young people sometimes "fear" man more than God? (Answers might include in dress and dating standards, honesty, Sabbath observance.)
- Why should we be more interested in pleasing God than in pleasing the world? (see D&C 29:43–45).

Read Doctrine and Covenants 3:7–11, and ask some or all of the following questions:

- How was David Whitmer's mistake like that of Joseph Smith when Joseph gave Martin Harris the 116 pages of Book of Mormon manuscript?
- What can someone do who has made this kind of mistake? (see v. 10).
- What happens to someone who refuses to repent of this sin? (see v. 11).
- What gift do we receive after baptism that is lost if we do not repent of our sins?

Read Doctrine and Covenants 30:5, 9, 11 and identify two other men who were warned about fear. Ask: How might these warnings apply to missionaries today? Read verses 6–8 and ask:

- What do these verses say that would help missionaries avoid the sin of fearing man?
- How could following Church leaders help us avoid fearing man? (see v. 7).
- What is the promise for those who listen to the Lord and are diligent in obeying His commandments? (see v. 8).

Share an experience that illustrates the importance of these principles in missionary work.

Doctrines and Covenants 31

Introduction

The Spirit prepares those who seek the truth and draws them to the gospel. Thomas B. Marsh came to Palmyra, New York, because of a newspaper report about the printing of a "golden Bible." He met with Martin Harris and Oliver Cowdery and obtained a proof sheet of the first 16 pages of the Book of Mormon, which he took back to his family in Massachusetts. He and his wife believed the message and moved to New York to join the Saints. Thomas B. Marsh was baptized by David Whitmer on September 3, 1830, and was ordained an elder a few days later by Oliver Cowdery. Section 31, addressed to Thomas B. Marsh, was received in late September that year. He was called as one of the original members of the Quorum of the Twelve in 1835 and served as its first President. Tragically, he apostatized and was excommunicated in 1839. In 1857, after an 18-year separation, he sought out the Church, was rebaptized, and went to Utah to be with the Saints. Although he died in full fellowship, he was never restored to his position as an Apostle. (See *Church History in the Fulness of Times*, pp. 74–75, 199.)

Some Important Gospel Principles to Look For

- If we faithfully serve in God's kingdom, He will bless us and our families (see D&C 31:1–10).
- The Lord knows each of us personally and can give specific counsel to help us be happy and avoid sorrow (see D&C 31:1–2, 5–13; see also Mosiah 2:41; Alma 41:10).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 74–75, 199.
- *Doctrines and Covenants Student Manual: Religion 324–325*, p. 65.

Suggestions for Teaching

Doctrines and Covenants 31:1–10. If we faithfully serve in God's kingdom, He will bless us and our families. (15–20 minutes)

Ask students who have brothers or sisters serving missions to tell where they are serving. Invite students to imagine that they are serving full-time missions away from family and home. Have them search section 31 and mark verses they think would be encouraging to them as missionaries. Invite some of them to share the verses that they selected and explain why they chose them.

Read verse 3, emphasizing the words *rejoice* and *joy*. Ask: How do you think missionary work is joyful? Read Alma 29:1–9; Doctrine and Covenants 18:10, 15–16 with students, and discuss why serving the Lord brings joy. Invite students to cross-reference these verses with Doctrine and Covenants 31:3. Bear testimony of the joys you have felt in serving in the Lord’s Church. Read or sing “Called to Serve” (*Hymns*, no. 249).

Doctrine and Covenants 31. The Lord knows each of us personally and can give specific counsel to help us be happy and avoid sorrow. (10–15 minutes)

Write the following statement by President Gordon B. Hinckley on the board:

“He who is the Creator and Governor of the universe knows me, knows you, each of you children here today. He knows you, He loves you, He is concerned for you” (“Excerpts from Recent Addresses of President Gordon B. Hinckley,” *Ensign*, Aug. 1996, 61).

Have students read and ponder the statement, and ask:

- How can realizing that the Lord knows you and is concerned about you affect your prayers?
- How does knowing this affect your willingness to accept His advice and warnings?
- How does the Lord give us counsel and warning?

Invite students to read Doctrine and Covenants 31:9–13 and identify the Lord’s counsel to Thomas B. Marsh. List their findings on the board. The following questions may be helpful:

- How can you receive personal revelation from Heavenly Father?
- How do personal prayer, pondering the scriptures, father’s blessings, and patriarchal blessings affect personal revelation?
- What danger might there be in not heeding the personal counsel the Lord gives us?

Doctrine and Covenants 32

Introduction

In September 1830 Oliver Cowdery and Peter Whitmer Jr. were called to serve a mission to the Lamanites (see D&C 28:8; 30:5–6). The Lamanite mission created considerable excitement in the Church because of the many prophecies about the Lamanites in the Book of Mormon (see the title page of the Book of Mormon; 1 Nephi 15:13–18; Enos 1:11–17).

In October Joseph inquired of the Lord for more information and received section 32.

Some Important Gospel Principles to Look For

- The Lord promises to be with and bless missionaries who humbly declare the gospel, prayerfully study the scriptures, and obey what is written in them (see D&C 32).
- The Lord commanded that the gospel be taken to the Lamanites, as promised in the Book of Mormon (see D&C 32 heading, vv. 1–3; see also Enos 1:13–16; D&C 28:8–9; 30:5–6).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 79–88.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 66–67.

Suggestions for Teaching

Doctrine and Covenants 32:1–3. The Lord commanded that the gospel be taken to the Lamanites, as promised in the Book of Mormon. (10–15 minutes)

Write *Lamanites* on the board and ask students:

- Who were the Lamanites?
- Where do you think the children of Lehi are found today?
- Why do you think the Lord commanded the Church to take the gospel to them? (see the title page of the Book of Mormon; Enos 1:11–17).

Read Doctrine and Covenants 28:1–8; 30:5–6; 32:1–3 looking for the names of those called to go to the Lamanites, and list the counsel each man received from the Lord. Discuss how that counsel might apply to missionaries today.

Show students the map of the Lamanite mission in the student study guide (see the “Understanding the Scriptures” section for D&C 32:2–3). Ask how far these missionaries traveled (about 2,500 kilometers, or 1,500 miles, mostly on foot). Explain that though the Lamanite mission is mentioned only briefly in the Doctrine and Covenants, it had a significant impact on the Church. The missionaries had most of their success in frontier towns on their way to Indian Territory. Share some examples from *Church History in the Fulness of Times* (see pp. 79–88). Explain that because of this mission, the size of the Church doubled and foundations were laid for missionary work among the children of Lehi and future revelation about the land of Zion. Ask students if they think the journey was worthwhile.

Discuss what the Church is doing today to take the gospel to the children of Lehi (see the commentary for D&C 32 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 67).

Doctrine and Covenants 33

Introduction

The Lord's counsel to Ezra Thayre and Northrop Sweet is an example of His foreknowledge and concern for His children. In section 33, the Lord, knowing their hearts and minds, counseled these men to hearken to His words. Northrop Sweet left the Church soon after his baptism and helped form another church that lasted only a short time. Ezra Thayre was chastened and his membership suspended in 1835, but he was later restored to full fellowship. After the death of the Prophet Joseph, he refused to follow the leadership of the Twelve Apostles and again left the Church.

Some Important Gospel Principles to Look For

- The gospel was restored to gather the Lord's children in preparation for the Second Coming (see D&C 33:1–10, 17–18).
- If we build our lives on the gospel of Jesus Christ, we will overcome Satan's temptations and be saved (see D&C 33:11–15; see also Articles of Faith 1:3–4).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 67–68.

Suggestions for Teaching

Doctrine and Covenants 33:10–15. If we build our lives on the gospel of Jesus Christ, we will overcome Satan's powers and be saved. (15–20 minutes)



Draw a house in a storm, as in the accompanying illustration, and ask students: How are our trials and temptations like “a mighty storm”? Show students a hand-sized rock. Have them

read Doctrine and Covenants 33:10–13 and identify what the rock in these verses symbolizes.

Write *Helaman 5:9–12* and *3 Nephi 18:11–13* on the board, and have students search these verses for ways to withstand life's storms.

Doctrine and Covenants 34

Introduction

From the time section 34 was revealed until the end of his life, Orson Pratt was almost constantly engaged in preaching the restored gospel. He left on his first mission to Colesville, New York, before the end of 1830. He served many missions both in North America and Europe, crossing the Atlantic Ocean 16 times. He was one of the original members of the Quorum of the Twelve. He was dropped from the Quorum in August 1842 because of differences with the Prophet Joseph but repented and was reinstated in January 1843. He was a member of Zion's Camp in 1834 and the 1847 Pioneer Company. He was a gifted orator and a prolific writer on scientific as well as religious subjects. He served as Church historian from 1874 until his death in 1881.

Some Important Gospel Principles to Look For

- The Atonement is evidence of the love of Heavenly Father and Jesus Christ for us (see D&C 34:1–3; see also John 3:16).
- Through the Atonement we can be spiritually adopted into the family of Jesus Christ and become joint-heirs with Him (see D&C 34:1–3; see also Romans 8:15–17; Mosiah 5:7–10; D&C 35:1–2).
- Missionaries are called to cry repentance to prepare the world for the Savior's Second Coming (see D&C 34:5–9; see also Malachi 4:1; 1 Nephi 22:16–20).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 69–70.

Suggestions for Teaching

Doctrine and Covenants 34:1–3. The Atonement is evidence of the love of Heavenly Father and Jesus Christ for us. (10–15 minutes)

Ask students: How do you know Heavenly Father loves His children? Have them compare John 3:16 to Doctrine and Covenants 34:3 and discover who else loves the Father's children.

Read Doctrine and Covenants 34:1–3 and ask: What does the Lord say to Orson Pratt in these verses that shows He loves him? Read the following statement:

“It is worth noting that love is giving not taking. One can give without loving, but one cannot love without giving. We recall that God so loved the world that He gave. [See John 3:16.] In [Doctrine and Covenants 34:3], the Savior declared that He so loved the world that He also gave.

“How does such love come to be? How do we develop this Christ-like love for others? The answer is found in the words of the Savior, when He declared:

“‘This is my commandment, that ye love one another, as I have loved you.’ [John 15:12, italics added.]

“The question we need to ask is: How did Jesus love that we might do the same? As we study the ministry of the Savior, we discover that His whole life was one of serving and sacrificing in behalf of other people” (Otten and Caldwell, *Sacred Truths*, 1:167).

- How can we develop this Christlike love?
- How can we show that love to others?

Doctrine and Covenants 34:5–9. Missionaries are called to cry repentance to prepare the world for the Savior’s Second Coming. (10–15 minutes)

Have students look at the picture of an ancient trumpet in the student study guide (see the “Understanding the Scriptures” section for D&C 34). Ask: What purpose do you think this served? Read Ezekiel 33:1–7 to find one answer. Ask: What can sounding a trumpet symbolize today?

Have students read Doctrine and Covenants 34:5–9 and look for what the Lord commanded Orson Pratt to do that is like sounding a trumpet. Ask: What was he to help prepare the people for?

Remind students of the verses in Ezekiel. Ask: Who is called to be a watchman today? (Answers might include missionaries and others with Church callings.) Discuss what happens when watchmen fail to warn the people.



Introduction

Sidney Rigdon was a minister in Mentor, Ohio, near Kirtland. He was baptized when he heard the message of the restored

gospel in 1830. Soon after his baptism, he traveled with Edward Partridge to Fayette, New York, to meet the Prophet. In section 35, Sidney Rigdon was called to be the Prophet Joseph Smith’s scribe and help with the translation of the Bible.

Some Important Gospel Principles to Look For

- The Atonement helps us become one with Jesus Christ as He is one with the Father (see D&C 35:1–2; see also John 17:11–23; Mosiah 5:2–8; D&C 25:1; Moses 6:57–68).
- Preaching the gospel by the Spirit separates the righteous from the wicked in preparation for the Second Coming (see D&C 35:6–14, 24–27).
- Miracles and wonders accompany faithful followers of Christ and are signs of the true Church (see D&C 35:8–11; see also Mark 16:17–18).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 82–83.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 70–72.

Suggestions for Teaching

Doctrine and Covenants 35:1–2. The Atonement helps us become one with Jesus Christ as He is one with the Father. (15–20 minutes)

Display pictures of newlyweds in front of the temple (Gospel Art Picture Kit, no. 609) and a family praying (no. 606). Ask: How do these pictures illustrate oneness? Point to the newlyweds and ask: Which of these individuals constitutes the marriage? (see Genesis 2:24). Point to the family praying and ask: Which individual constitutes the family?

Write *Atonement* on the board and ask students to identify a shorter word inside this word. Circle the word *one* and ask: Who can the Atonement of Jesus Christ make us one with?

Have students read Doctrine and Covenants 35:1–2 and tell what kind of oneness they think these verses refer to (see also John 17:11–23). Help students find as many truths as they can in Doctrine and Covenants 35:1–2 about who the Savior is, what He has done for us, and why, and write them on the board. Write on the board *John 17:20–23; Mosiah 5:2–8; D&C 25:1; Moses 6:64–68*. Have students search these references (they could work alone or in groups). Have them report on how the Atonement helps us become children of God and one with Him.

Read Moses 7:18 and ask: What happened to these people when they became “of one heart and one mind”? Invite students to tell what they would like most about being in a family, class, school, or community where everyone was “one.”

Doctrine and Covenants 35:8–11. Miracles and wonders always accompany the faithful followers of Christ and are signs of the true Church. (15–20 minutes)

Have students name several miracles Jesus performed during His mortal ministry, and list their responses on the board. Ask:

- Why are miracles performed?
- How do miracles show the compassion of Jesus Christ?
- How do miracles witness of Jesus Christ as the Son of God?

Read Doctrine and Covenants 35:8–11 to find what must happen for miracles to take place today. Ask:

- To whom does the Lord show miracles?
- What must those who believe do in order for miracles to occur?
- What can keep miracles from happening?
- Read Mormon 9:15–21. How do these verses relate to these questions?

Share the following account. Many years ago Ella Jensen, President Lorenzo Snow's 19-year-old niece, contracted scarlet fever and died. Ella's parents sent for President Snow, who came with Rudger Clawson, Ella's stake president and later President of the Quorum of the Twelve. President Clawson relates:

"As we entered the home we met Sister Jensen, who was very much agitated and alarmed. We came to Ella's bedside. . . .

"Turning to me President Snow said: 'Brother Clawson, will you anoint her,' which I did. We then laid our hands upon her head and the anointing was confirmed by President Snow, who blessed her and among other things, used this very extraordinary expression, in a commanding tone of voice, 'Come back, Ella, come back. Your work upon the earth is not yet completed, come back.'"

Ella's father, Jacob Jensen, continues the account:

"After President Snow had finished the blessing, he turned to my wife and me and said; 'Now do not mourn or grieve any more. It will be all right. Brother Clawson and I are busy and must go. . . .'

"Ella remained in this condition for more than an hour after President Snow administered to her, or more than three hours in all after she died. We were sitting there watching by the bedside, her mother and myself, when all at once she opened her eyes. She looked about the room, saw us sitting there, but still looked for someone else, and the first thing she said was: 'Where is he?'

Where is he?' We asked, 'Who? Where is who?' 'Why, Brother Snow,' she replied. 'He called me back.'" (in LeRoi C. Snow, "Raised from the Dead," *Improvement Era*, Sept. 1929, 885–86).

Ella recovered from her illness, served in the Church, married Henry Wight, and eventually had eight children.

Share this statement by President Spencer W. Kimball: "Today the libraries would bulge their walls if all the miracles of our own time were recorded" ("President Kimball Speaks Out on Administration to the Sick," *New Era*, Oct. 1981, 48). Testify that miracles still occur today. If prompted by the Spirit, share a miracle you have witnessed.

Doctrine and Covenants 36

Introduction

In section 36 the Lord called Edward Partridge to preach the gospel and told him that his sins were forgiven him. "To properly function in such a calling . . . requires a worthiness level that exists with those who become free from their sins. Edward Partridge had the joy of knowing that he was embarking on his call under these favorable conditions.

"Everyone who serves in the Lord's kingdom does so under [the] authority of others who are authorized representatives of the Lord. As a new convert coming into the Lord's church, Edward Partridge was taught this important fundamental principle" (Otten and Caldwell, *Sacred Truths*, 1:176).

Some Important Gospel Principles to Look For

- We must be free from sin to come unto Christ. If we are, we can obtain peace through the Spirit (see D&C 36:1–3, 6; see also Alma 13:12; D&C 42:59–61).
- An ordinance performed by an authorized priesthood holder is as valid as if the Lord Himself performed it (see D&C 36:2; see also John 15:16; D&C 42:11; 84:35–39).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 82–83.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 72–73.

Suggestions for Teaching

Doctrine and Covenants 36:1–3, 6. We must be free from sin to come unto Christ. If we are, we can obtain peace through the Spirit. (10–15 minutes)

Show students a dirty T-shirt and ask:

- What should be done before anyone wears this again?
- Would your answer change if the shirt was last worn by a person with a contagious disease?

Tell students that in Old Testament times clothing that was infected with leprosy was burned (see Leviticus 13:52).

Read Doctrine and Covenants 36:6 and ask: How is contact with sin like contact with disease? Read verses 1–3 and discuss what comes to those who repent of their sins.

Review with your students the principles in *For the Strength of Youth*. Discuss how the commandments and Church standards help us avoid spiritual disease.



Introduction

The Church grew rapidly in Kirtland, Ohio, because of the visit of missionaries on their way to the Lamanite mission (see D&C 32:1–3). Within three weeks there were more members of the Church in Ohio than in New York and Pennsylvania. When the missionaries left Kirtland to continue on to Missouri, they wrote to the Prophet Joseph Smith and suggested that someone with experience come to Kirtland and assist the Church. The Prophet sent John Whitmer. In December 1830 “Joseph received a letter from John Whitmer, desiring his immediate assistance at Kirtland in regulating the affairs of the Church there” (Lucy Mack Smith, *History of Joseph Smith by His Mother*, ed. Scot Facer Proctor and Maurine Jensen Proctor [1996], 251). The Prophet inquired of the Lord and received section 37, which commanded all Church members to move to Ohio. This was the beginning of the gathering of the Latter-day Saints to a central place.

Section 38 “reaffirmed the importance of the Church’s move to the Ohio. [See vv. 31–32.] This revelation also contained counsel and instructions that would assist the saints to make this move with a greater faith and confidence in the Savior who led them” (Otten and Caldwell, *Sacred Truths*, 1:181).

Some Important Gospel Principles to Look For


- The Lord gathers His people together for physical and spiritual blessings. Those gathered are responsible to help gather others by sharing the gospel (see D&C 37; 38:9, 15, 31–33, 39–42).

- Jesus Christ (Jehovah) is the God of the Old Testament, the Creator of the earth, and the Judge of all at the end of the world (see D&C 38:1–8; see also Exodus 3:14; John 8:58; D&C 29:1; 39:1).
- At the Second Coming of Jesus Christ, the righteous will be preserved and the wicked will be burned (see D&C 38:8–12, 17–22; see also 1 Nephi 22:15–17; D&C 133:41–52).
- True followers of Jesus Christ can be recognized by the way they treat others and by their unity (see D&C 38:24–27; see also John 13:34–35).
- The riches of the earth become a curse to the Saints if those riches lead to pride. The greatest riches are the blessings of eternal life (see D&C 38:39; see also Jacob 2:18–19; Alma 4:7–9; 62:48–49; Helaman 13:21–23).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 89–101.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 74–79.

Suggestions for Teaching

 **Doctrine and Covenants 37; 38:9, 15, 31–33, 39–42. The Lord gathers His people together for physical and spiritual blessings. Members are responsible to help gather the Saints by sharing the gospel.** (15–20 minutes)

Read the following statement by the Prophet Joseph Smith:

“What was the object of gathering . . . the people of God in any age of the world? . . .

“The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. . . .

“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.” (*History of the Church*, 5:423–24).

Have students read Doctrine and Covenants 37, and ask:

- According to verse 1, why were Joseph Smith and Sidney Rigdon told to stop translating?
- What were they translating and why? (see footnote 1a; Bible Dictionary, “Joseph Smith Translation,” 717).
- What three things did the Lord want Joseph Smith and Sidney Rigdon to do instead?

- Why did the Lord want them to gather to Ohio? (see v. 1).
- How would gathering protect them against the enemy mentioned in verse 1?

Read Doctrine and Covenants 38:9, 15, 23–27, 31–33, 39–42 as you discuss the following questions:

- What other reasons did the Lord give for gathering to Ohio?
- What is our responsibility toward the poor? (see vv. 23–27).
- How can we “esteem” our brothers as ourselves? (vv. 24–25).
- Where would one go to be “endowed with power from on high”? (v. 32).
- How would the points mentioned in these verses protect the Saints from their enemies?
- What enemy opposes faithful members of the Church today?
- How does being righteous and temple-worthy protect us from our enemy today?
- What is our responsibility to others? (see v. 41).

Note how the Lord protects the Saints if they obey His revelations. Testify that living prophets warn the Saints of danger from Satan and his followers. Testify of the importance of listening to the living prophets.

Doctrine and Covenants 38:1–8. Jesus Christ is the God of the Old Testament, the Creator of the earth, and the Judge of all at the end of the world.

(10–15 minutes)

Ask students to name important truths they know about Jesus Christ, and list them on the board. Have them read Doctrine and Covenants 38:1–8, and add what they learn about Jesus Christ to the list on the board. Ask:

- How would knowing these things help you if you had a nice home in New York, and the Lord asked you to move to Ohio, whether you could sell your house or not?
- How would knowing these things help you live Church standards, even when they seem difficult or others are not living them?

Point out that when the Lord said “I am in your midst” (v. 7), He was expressing His love and concern. Ask: How does it make you feel to know the Lord watches over you?

Read the following statement by President Harold B. Lee:

“And so I come to you today, with no shadow of doubting in my mind that I know the reality of the person who is presiding over this church, our Lord and Master, Jesus Christ. I know that he is. I know that he is closer to us than many times we have any idea. They are not an absentee Father and Lord. They are concerned about us, helping to prepare us for the advent of the Savior, whose coming certainly isn’t too far away because of the signs that are becoming

apparent” (in Conference Report, Apr. 1973, 180; or *Ensign*, July 1973, 124).

Doctrine and Covenants 38:8–12, 17–22. At the Second Coming of Jesus Christ, the righteous will be preserved and the wicked will be burned.

(15–20 minutes)

Write on the board the sentences *I want the Lord to delay His coming because* and *I look forward to the coming of the Lord because*. Invite students to choose the sentence that best describes how they feel. Have them write on a piece of paper a brief paragraph that completes the sentence they selected.

Discuss reasons people give for wanting or not wanting the Lord to come. (Allow students to share what they wrote if they wish.) Read Doctrine and Covenants 38:8–12 and look for words or phrases that describe why some people fear the Lord’s coming. Ask:

- Who are the only ones who will “abide the day”? (v. 8).
- What do you think the phrase “clean, but not all” means? (v. 10).
- Read Moroni 10:32–33. According to these verses, how can we prepare for the Savior’s coming?

Testify that the blessings the Saints will enjoy when the Lord comes are worth preparing for. Read Doctrine and Covenants 38:17–22 and list the blessings that the faithful will receive when the Lord comes again. Read the following statement by President Gordon B. Hinckley:

“I don’t know when the Savior will come. I’m ready for Him. I hope it isn’t too long in this evil-filled world. I do not know. ‘Come, O thou King of Kings’; I can sing that with conviction” (*Teachings of Gordon B. Hinckley*, 577).

Encourage students to begin to acquire a similar attitude about the Second Coming.



Introduction

In his vision of the tree of life, Lehi described a great and spacious building. It was filled with people mocking and pointing their fingers at those who were eating the fruit of the tree. Some who tasted the fruit “were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and were lost” (1 Nephi 8:28). Sections 39–40

concern James Covill, a man touched by the spirit of the Restoration. But his conversion was temporary because of “the fear of persecution and the cares of the world” (D&C 40:2). Elder Harold B. Lee, then a member of the Quorum of the Twelve, taught: “That which you possess today in testimony will not be yours tomorrow unless you do something about it. Your testimony is either going to increase or it is going to diminish, depending on you” (*The Teachings of Harold B. Lee*, ed. Clyde J. Williams [1996], 135).

Some Important Gospel Principles to Look For

- As we live the principles and ordinances of the gospel, we become children of Jesus Christ (see D&C 39:1–6; see also Mosiah 5:7–9).
- Pride, fear of persecution, and the cares of the world can lead us to reject the Lord and turn from our covenants (see D&C 39:7–11; 40; see also Matthew 13:20–22; 1 Nephi 8:28).
- The Lord’s servants are called to preach the gospel before the Second Coming of Jesus Christ (see D&C 39:17–24; see also Matthew 28:19–20).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 79–80.

Suggestions for Teaching

Doctrine and Covenants 39:7–11; 40. Pride, fear of persecution, and the cares of the world can lead us to reject the Lord and turn from our covenants.

(40–45 minutes)

Display pictures of you when you were a child. Ask students to describe how you have changed. Read 1 Samuel 16:7 and briefly describe how your heart has changed during those same years. Ask students to compare the section headings for Doctrine and Covenants 39 and 40 and identify what took place in less than a month. Ask:

- How did James Covill’s heart change?
- What do you think could have caused him to reject the Lord’s word so soon?

Read Doctrine and Covenants 39:7–9. Invite students to look again at verse 7 and insert their names in place of “James.” Ask if they think the Lord could call them by name and say that He has seen their works and knows them. Ask:

- Why do you think the Lord watches and knows about you?
- How might verse 8 have made James Covill feel?
- What does it mean that his heart *is* right before the Lord?
- Had James Covill’s heart always been right before the Lord? What had he previously struggled with?

Share the following statement by President Ezra Taft Benson:

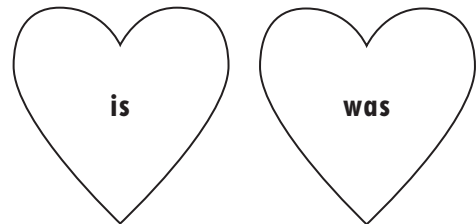
“Essentially, pride is a ‘my will’ rather than ‘thy will’ approach to life. . . .

“Pride is characterized by ‘What do I want out of life?’ rather than by ‘What would God have me do with my life?’ It is self-will as opposed to God’s will. It is the fear of man over the fear of God” (in Conference Report, Apr. 1986, 5–6; or *Ensign*, May 1986, 6–7).

Refer students to the section heading for Doctrine and Covenants 39, and ask what work James Covill had done for 40 years. Read verses 10–11, and discuss why the Lord could say James Covill would be doing a greater work. Ask: What word in verse 11 shows that the promised blessings are conditional?

Compare Doctrine and Covenants 39:8 with 40:1. Ask: What word in Doctrine and Covenants 40:1 indicates how James Covill’s heart had changed?

Draw the accompanying picture on the board. Discuss why the word *was* is significant. Share the following statements (or some of your own) and ask students to describe what difference it makes when *was* is inserted in the sentence instead of *is*.



- Hiroshi ___ staying morally clean.
- Audrey ___ keeping the Word of Wisdom, including staying away from drugs.
- Antonio ___ reading the scriptures and praying every day.
- Maria ___ preparing to be sealed in the temple.

Have students write the message of Doctrine and Covenants 40:2 in their own words. Invite a few students to share what they wrote. Discuss the following:

- What does *straightway* mean? (Immediately.)
- Why would Satan straightway tempt someone who had just received a revelation?
- What caused James Covill to reject the word of the Lord?
- Read verse 3. According to this verse, what did James’s fear of persecution and concern for the cares of the world lead him to do?

Read the parable of the sower (see Matthew 13:3–8, 18–23). Have students tell which verses they think describe James Covill, and why. Invite them to write a short paragraph explaining how they can strengthen their testimonies and be true to their covenants.

OHIO AND MISSOURI PERIOD



Doctrine and Covenants 41

Introduction

In December 1830 the Saints were commanded to move to Ohio (see D&C 37:3). By the end of January the Prophet Joseph Smith, his wife, Emma, Sidney Rigdon, and Edward Partridge left New York for Ohio. Most of the New York Saints followed them during the next four or five months. Moving was not easy for the early Saints. Some were reluctant to leave their farms and homes or feared they would lose money or be unable to sell their property. Yet most of the Saints moved.

Church membership may cause equally difficult trials for modern Saints. In section 41 the Lord describes His disciples as anyone who “receiveth my law and doeth it” (D&C 41:5). As Elder Neal A. Maxwell of the Quorum of the Twelve said: “Each day we decide the degree of our discipleship. Each day we answer the question, ‘Who’s on the Lord’s side? Who?’” (in Conference Report, Apr. 1992, 57; or *Ensign*, May 1992, 39).

In Doctrine and Covenants 38:32 the Lord promised the Saints that He would reveal His law when they had moved to Ohio. References to “the law” in section 41 refer to the fulfillment of this prophecy in section 42.

Some Important Gospel Principles to Look For

Note: Prayerfully study each assigned scripture block and consider the principles under this heading before preparing your lessons.

- The Lord delights in blessing those who hear and obey His laws; they are His disciples (see D&C 41:1–5; see also John 8:31; 15:4–8; D&C 84:87–91).
- Bishops are called by the Lord, sustained by the voice of the members, and ordained to their positions (see D&C 41:9–11; see also 1 Timothy 3:1–7).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 89–92, 96, 98–99, 120.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 81–82.

Suggestions for Teaching

Note: Choose from the ideas under this heading, or use some of your own, as you prepare to teach the assigned scripture block.

Doctrine and Covenants 41:1–5. The Lord delights in blessing those who hear and obey His laws; they are His disciples. (10–15 minutes)

Tell students how the Church was established in Kirtland, Ohio (see the historical background for section 32 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 66, paragraphs 2–3). Refer students to the photograph of the Newel K. Whitney and Company Store in the back of their scriptures (no. 7). Tell of the first meeting of the Prophet Joseph Smith and Newel K. Whitney (see *Church History in the Fulness of Times*, pp. 90–91, paragraphs 2–3 after “Gathering to Ohio Begins”). Explain that nearly half the sections in the Doctrine and Covenants were given to the Prophet in Ohio.

Ask:

- What does it mean to delight in something?
- What activities do you delight in?
- Read Doctrine and Covenants 41:1. According to this verse, what does the Lord delight in?
- How has the Lord blessed your life?
- What did you do to invite these blessings?

Write on the board *disciple of Christ* and have students define the phrase. Read Doctrine and Covenants 41:2–5 and compare the students’ definition with the Lord’s. Share the following statement by President Gordon B. Hinckley:

“There is nothing we can do that is more important than to listen to that which [the Lord] has spoken. If we are His disciples, there cannot be conflict in our hearts. There cannot be jealousy. There cannot be meanness. There cannot be any of those things” (*Teachings of Gordon B. Hinckley* [1997], 243).

Discuss how we can be better disciples of Christ.



Doctrine and Covenants 42

Introduction

The Prophet Joseph Smith described section 42 as “embracing the law of the Church” (*History of the Church*, 1:148). The Lord’s laws are not intended to restrict our freedom or enjoyment but to bring blessings (see D&C 130:21). His laws are so important to our happiness that He promises to crown those who obey Him “with blessings from above, yea, and with commandments not a few” (D&C 59:4). Imagine being blessed with commandments!

Elder George Albert Smith, then a member of the Quorum of the Twelve, provided this thoughtful perspective:

“As a child I presume I may have felt that the Lord had so arranged affairs . . . in this life that I must obey certain laws or swift retribution [punishment] 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, who is more concerned in our welfare than earthly parents can be, 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).

Some Important Gospel Principles to Look For

- The Lord’s laws bless His children. His laws are not burdens that limit freedom but opportunities that bring joy (see D&C 42; see also D&C 130:20–21).
- We are commanded to teach gospel principles from the scriptures as directed by the Spirit. The Spirit will accompany our teaching if we pray in faith and obey the covenants and commandments of the gospel (see D&C 42:12–17; see also 1 Corinthians 2:4, 10–11; 2 Nephi 33:1; D&C 50:13–18; 52:9).
- If we do not repent, we must suffer the consequences of our sins (see D&C 42:18–29, 74–93).
- Those who refuse to repent of their lusts deny the faith and lose the Spirit (see D&C 42:23; see also Matthew 5:27–28; D&C 63:16).
- Saints who live the law of consecration covenant to remember the poor by consecrating their possessions to the Savior’s Church (see D&C 42:30–42, 53–55, 70–73; see also D&C 51:5–8).
- In times of illness, the Lord counsels us to seek priesthood blessings and competent medical help (see D&C 42:43–44; see also James 5:14–16).
- Sorrow for the loss of a loved one is proper, but death is not a tragedy for those who live the gospel (see D&C 42:44–52).
- Revelations and answers to prayer come as we seek them (see D&C 42:56–58, 61, 68; see also Matthew 7:7–11; Alma 26:22).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 89, 95–99.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 82–86, 393–97.

Suggestions for Teaching



Doctrine and Covenants 42. The Lord’s laws bless His children. His laws are not burdens that limit freedom but opportunities that bring joy.

(15–20 minutes)

List several laws on the board (for example, do not speed, do not steal, pay your bills). Discuss the following questions:

- Do you believe these laws are necessary? Why or why not?
- How would your town and country be different if there were no laws?
- What are some of God’s laws?
- How do these laws relate to our happiness?

Display the following statement by the Prophet Joseph Smith on the board or an overhead projector, and have students read it silently:

“Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received” (*History of the Church*, 5:134–35).

Read with students Doctrine and Covenants 38:32, and have them mark what the Lord promised to give the Saints when they moved to Ohio. Suggest that they also mark the cross-references for the word *law* (see note 32c). Read the section heading for Doctrine and Covenants 42. Ask: Why do you think the Lord would give a set of laws for His young Church?

Write the following quiz on the board. Have students quickly read the references on the left and match them with the summaries on the right. Discuss the answers with students as you correct their papers as a class.

___ 1. D&C 42:4–17	A. The Lord’s law for governing the Church is given in the scriptures.
___ 2. D&C 42:18–29	B. Laws concerning teaching the gospel, especially as missionaries.
___ 3. D&C 42:30–42	C. Laws concerning priesthood action for serious sin.
___ 4. D&C 42:43–52	D. Laws of morality.
___ 5. D&C 42:56–60	E. The law of consecration.
___ 6. D&C 42:74–93	F. Laws concerning administration to the sick.

(Answers: 1–B, 2–D, 3–E, 4–F, 5–A, 6–C)

Read Doctrine and Covenants 130:20–21, and discuss the relationship between obedience and blessings. Invite students to select one of the laws from the quiz and explain how we can be blessed by obeying it.

Sing or read “How Gentle God’s Commands” (*Hymns*, no. 125). Have students tell which verse of the hymn they like best and why. Read Elder George Albert Smith’s statement from the introduction to section 42 (p. 76).



Doctrine and Covenants 42:12–17. We are commanded to teach gospel principles from the scriptures as directed by the Spirit. The Spirit will accompany our teaching if we pray in faith and obey the covenants and commandments of the gospel.
(20–25 minutes)

Ask students:

- What are some examples of teaching opportunities Church members might have during their lifetime? (List responses on the board.)
- Which of these opportunities will likely involve using the scriptures?

Invite students to talk about opportunities they have had to teach from the scriptures.

Write the following references and questions on the board:

D&C 42:12–17; 50:13–14, 17–18, 21–22

1. What should be our source for teaching?
2. What role does the Holy Ghost have in gospel teaching?
3. What is the role of the teacher in gospel teaching?

Have students search the verses for answers to the questions. You may wish to have them write below each question their answers and what verses they found them in. Discuss their findings. Use the statements below as desired to help your discussion.

1. What should be our source for teaching?

“You are to teach this gospel, using as your sources and authorities the standard works of the Church and the words of those whom God has called to lead His people in these last days” (J. Reuben Clark Jr., “The Charted Course of the Church in Education,” in *Charge to Religious Educators*, 3rd ed. [1994], 7).

“I don’t know much about the gospel other than what I’ve learned from the standard works. When I drink from a spring I like to get the water where it comes out

of the ground, not down the stream after the cattle have waded in it. . . . I appreciate other people’s interpretation, but when it comes to the gospel we ought to be acquainted with what the Lord says” (Marion G. Romney, in J. Richard Clarke, in Conference Report, Oct. 1982, 19; or *Ensign*, Nov. 1982, 15).

2. What role does the Holy Ghost have in gospel teaching?

“In the gospel of Jesus Christ it is a cardinal rule that ‘the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach’ (D&C 42:14). I take the imperative form of the verb *shall* in that verse to mean not only that without the Spirit we won’t teach very well or that learning isn’t really going to take place, but more emphatically that God forbids us to teach without the Spirit. ‘Ye shall not teach’ sounds like a commandment to me” (Jeffrey R. Holland, in CES videoconference, June 20, 1992).

“Doctrine gains its power as the Holy Ghost confirms that it is true. We prepare those we teach, as best we can, to receive the quiet promptings of the still, small voice. That takes at least some faith in Jesus Christ. It takes at least some humility, some willingness to surrender to the Savior’s will for us” (Henry B. Eyring, in Conference Report, Apr. 1999, 95; or *Ensign*, May 1999, 74).

“Teachers and class members should seek the Spirit during the lesson. A person may teach profound truths, and class members may engage in stimulating discussions, but unless the Spirit is present, these things will not be powerfully impressed upon the soul. . . .

“When the Spirit is present in gospel teaching, ‘the power of the Holy Ghost carrieth [the message] unto the hearts of the children of men’ (2 Nephi 33:1)” (*Church Handbook of Instructions, Book 2: Priesthood and Auxiliary Leaders* [1998], 300).

3. What is the role of the teacher in gospel teaching?

“We cannot hope to influence others in the direction of virtue unless we live lives of virtue. The example of our living will carry a greater influence than will all the preaching in which we might indulge. We cannot expect to lift others unless we stand on higher ground ourselves” (Gordon B. Hinckley, in Conference Report, Oct. 1975, 57; or *Ensign*, Nov. 1975, 38–39).

“We must . . . get our teachers to speak out of their hearts rather than out of their books, to communicate their love for the Lord and this precious work, and somehow it will catch fire in the hearts of those they teach” (Gordon B. Hinckley, *Teachings of Gordon B. Hinckley*, 619–20).

“A gospel teacher will never be satisfied with just delivering a message or preaching a sermon. A superior gospel teacher wants to assist in the Lord’s work to bring eternal life to His children” (Dallin H. Oaks, in Conference Report, Oct. 1999, 103; or *Ensign*, Nov. 1999, 80).

Invite students to share examples of teachers who have used these principles as they taught. Ask what difference it made in the students’ learning.

Share the following statement by Elder Dallin H. Oaks, a member of the Quorum of the Twelve:

“The scriptures are obviously the primary source of our understanding of the doctrine of the gospel of Jesus Christ. . . .

“We must also remember that, as we read the scriptures, our minds need to be enlightened by the Spirit of the Lord. . . . Since the scriptures were written (or uttered) under the influence of the Holy Ghost, they will not be correctly understood unless they are read under the influence of the Holy Ghost” (“Studying the Scriptures,” address delivered on the BYU—Hawaii campus, Mar. 14, 1986, 6, 8; see also 2 Timothy 3:16; 2 Peter 1:21).

Doctrine and Covenants 42:30–42, 53–55, 70–73. Saints who live the law of consecration covenant to remember the poor by consecrating their possessions to the Savior’s Church. (40–45 minutes)

Before class, use tape or a marker to mark a line on each of six clear glasses. Mark the lines at differing heights on the glasses. Fill one glass to its line, three above their lines, and two below their lines. (You could use colored water.) Place a label that reads *Bishops’ Storehouse* on a pitcher.

Show students a newspaper article that discusses the plight of the poor or efforts to help them. Ask: How long have there been poor people on the earth? Read Deuteronomy 15:11; Luke 14:12–14; Jacob 2:17–19. Ask: What has the Lord taught regarding the poor? Students should understand that in all ages the Lord has commanded us to care for the poor.

Show students the glasses. Write *consecrate* on the board and ask what it means. Have a student find the definition in the student study guide (see the “Understanding the Scriptures” section for D&C 42:30–42), and write it on the board. Have the class read Doctrine and Covenants 42:30, and ask what the word *properties* means (land, money, other possessions).

Share the following statement by President J. Reuben Clark Jr., who was a counselor in the First Presidency:

“The basic principle of all the revelations on the [law of consecration] is that everything we have belongs to the Lord; therefore, the Lord may call upon us for any and all of the property which we have, because it belongs to Him [see D&C 104:14–17, 54–57]” (in Conference Report, Oct. 1942, 55).

Ask: How could remembering that “everything we have belongs to the Lord” affect our attitude about caring for the poor? Invite students to keep this principle in mind as you discuss the law of consecration.

Explain that the lines on the glasses represent the needs and righteous desires of various families. The water represents each family’s wealth or means. Place the empty “Bishops’ Storehouse” pitcher next to the glasses. Have students read Doctrine and Covenants 42:31, and ask: What is the first step in living the law of consecration? Pour all the water from the six glasses into the pitcher.

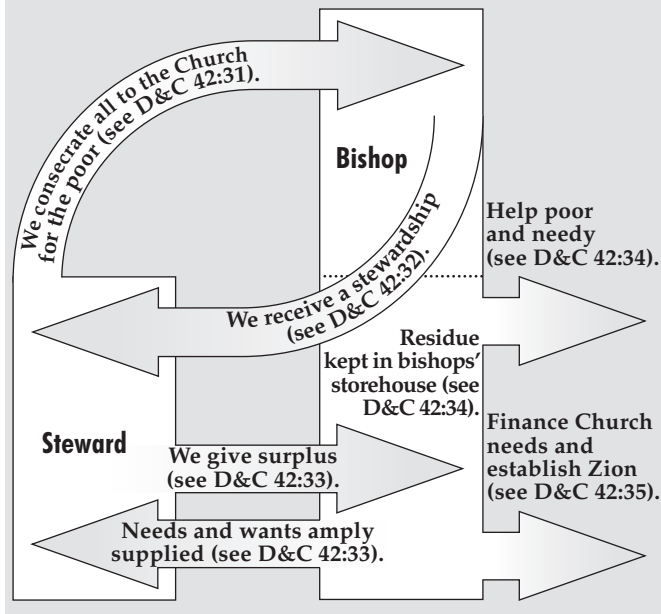
Read verse 32 and look for the next step. Pour water from the pitcher and fill each glass to its line. Ask: Who decides how much each family receives? Explain that this decision was made by the bishop and the head of household. If desired, share the following counsel from the Prophet Joseph Smith and the First Presidency to Edward Partridge, the first bishop of the Church:

“The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop’s judgment, is giving to the Bishop more power than a king has; and upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop” (*History of the Church*, 1:364).

Show students the water left in the pitcher. Read verses 33–35 and ask what the “residue” was for. (Help the poor, finance Church buildings, add to other members’ stewardships.) Ask: How could the law of consecration be a blessing to the Church?

Draw the following diagram on the board or display it on an overhead projector. Invite a volunteer to explain how each part of the diagram represents part of the law of consecration.

How the Law of Consecration Works (D&C 42:30–35)



Read verses 40–42 and discuss the characteristics a person must have to live this law. Ask:

- What financial requirements has the Lord given to Church members today?
- In what ways do tithes and fast offerings bless the poor?
- What similarities do you see between tithing and fast offerings, and the law of consecration?
- In addition to money, what else can we consecrate to the Lord?

Explain that although we are not commanded to live the law of consecration in the same manner as the early Saints, the law is still in force today. Share the following statements. President Spencer W. Kimball taught:

“We must lay on the altar and sacrifice whatever is required by the Lord. We begin by offering a ‘broken heart and a contrite spirit.’ We follow this by giving our best effort in our assigned fields of labor and callings. We learn our duty and execute it fully. Finally we consecrate our time, talents, and means as called upon by our file leaders and as prompted by the whisperings of the Spirit. In the Church, as in the Welfare system also, we can give expression to every ability, every righteous desire, every thoughtful impulse. Whether a volunteer, father, home teacher, bishop, or neighbor, whether a visiting teacher, mother, homemaker, or friend—there is ample opportunity to give our all. And as we give, we find

that ‘sacrifice brings forth the blessings of heaven!’ (*Hymns*, no. 147.) And in the end, we learn it was no sacrifice at all” (in Conference Report, Apr. 1978, 123–24; or *Ensign*, May 1978, 81).

President Marion G. Romney, who was a counselor in the First Presidency, said:

“I hope we *all* understand how our consecrations to the Lord—whether in time, work, or money—unite to relieve suffering while *sanctifying both the giver and the receiver*” (in Conference Report, Apr. 1977, 118; or *Ensign*, May 1977, 92).

Ask: How do you feel paying tithes and offerings and giving service in the Church bless both the giver and the receiver? Invite students to suggest ways they can consecrate their attitude, time, and abilities to the service of the Lord.

Doctrine and Covenants 42:43–44. In times of illness, the Lord counsels us to seek priesthood blessings and competent medical help. (5–10 minutes)

Hold up a bottle of consecrated oil in one hand and a bottle of medicine in the other. Ask students: Which of these should we rely on in times of illness? Invite students to look for the Lord’s answer to this question in James 5:14–15; Doctrine and Covenants 42:43–44. Discuss the following questions:

- What value might “herbs and mild food” have in healing the sick?
- How could “herbs and mild food” relate to the bottle of medicine?

Share the following statements. President Brigham Young said:

“If we are sick, and ask the Lord to heal us, and to do all for us that is necessary to be done, according to my understanding of the Gospel of salvation, I might as well ask the Lord to cause my wheat and corn to grow, without my plowing the ground and casting in the seed. It appears consistent to me to apply every remedy that comes within the range of my knowledge, and to ask my Father in Heaven, in the name of Jesus Christ, to sanctify that application to the healing of my body. . . .

“But supposing we were traveling in the mountains, . . . and one or two were taken sick, without anything in the world in the shape of healing medicine within our reach, what should we do? According to my faith, ask the Lord Almighty . . . to heal the sick. This is our privilege, when so situated that we cannot get anything to help ourselves. Then the Lord and his

servants can do all. But it is my duty to do, when I have it in my power" (*Discourses of Brigham Young*, sel. John A. Widtsoe [1941], 163).

Elder Russell M. Nelson, a member of the Quorum of the Twelve and a medical doctor, said:

"One of the great applications of spiritual power is obeying the laws of both God and man. Freedom to act and mastery of our actions both emanate from law. . . .

"I relearned that so well from President [Spencer W.] Kimball. On one occasion when he needed an operation that I was to perform, he first asked me for a priesthood blessing. Following that, he said, 'Now you may proceed to do that which must be done in order to make that blessing possible.'

"He knew, and I knew, that not even for God's prophet can anyone be exempted from law" (in Conference Report, Oct. 1984, 38; or *Ensign*, Nov. 1984, 30–31).

Doctrine and Covenants 42:44–52. Sorrow for the loss of a loved one is proper, but death is not a tragedy for those who have lived the gospel. (15–20 minutes)

Note: Be sensitive to the feelings of those who may have recently experienced the death of a loved one. The statements on pages 85–86 of *Doctrine and Covenants Student Manual: Religion 324–325* may be helpful as you study this scripture block with students.

Ask:

- Have any of you recently attended a funeral?
- What emotions do you think the family members felt?

Show one or more pictures of the resurrected Savior (for example Gospel Art Picture Kit, nos. 233–35). Testify that because of Jesus Christ's Atonement, everyone will live again. Read Doctrine and Covenants 42:45, and discuss why, even though we know of the Resurrection, it is appropriate to weep for those who die. Share the following statement by Elder Russell M. Nelson:

"Irrespective of age, we mourn for those loved and lost. Mourning is one of the deepest expressions of pure love" (in Conference Report, Apr. 1992, 101; or *Ensign*, May 1992, 72).

Read verses 46–47 and ask: Why do you think death will be "sweet" to those who have kept their gospel covenants? Have students search verses 48–52, and ask:

- What do you think the phrase "not appointed unto death" means? (see the commentary for D&C 42:48 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 85–86).
- In what ways can the power of faith bless an individual?
- Why might an individual with great faith endure years of sickness or other ailments?
- Will the Lord always take away our sicknesses? Why not?

Share the following insight by President Spencer W. Kimball, then President of the Quorum of the Twelve:

"If all the sick for whom we pray were healed, if all the righteous were protected and the wicked destroyed, the whole program of the Father would be annulled. . . . No man would have to live by faith. . . .

". . . There would be little or no suffering, sorrow, disappointment, or even death, and if these were not, there would also be no joy, success, resurrection, nor eternal life. . . .

"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* [1972], 97–98).

Have students review Doctrine and Covenants 42:43–52. Invite them to mark the verses that most impress them and write a paragraph on how these scriptures can help them.

Doctrine and Covenants 43

Introduction

Section 43 was one of several revelations given shortly after the Prophet Joseph Smith arrived in Kirtland, Ohio. New members of the Church were sometimes confused about the order and manner in which revelation came to the Church. Some of the early Saints were influenced by claims to revelation by Hiram Page (see D&C 28), a Mrs. Hubble (see D&C 43), and the Shakers (see D&C 49). In each case the Lord corrected His people through His true prophet. These sections affirm that only one person is appointed to receive revelation for the entire Church.

Some Important Gospel Principles to Look For

- Only the President of the Church receives commandments and revelations for the entire Church. Members help support the prophet through their faith, prayers, and actions (see D&C 43:1–7, 12–14; see also Amos 3:7; D&C 1:38; 28:2–8).
- God’s servants must teach by the Spirit and warn all people to repent. Prior to His coming in judgment, the Lord will also testify to the people through thunder, lightning, earthquakes, hailstorms, and famines (see D&C 43:7, 15–25; see also D&C 42:12–14; 50:15–22; 88:81–92).
- The purpose of Church meetings is to instruct and edify one another, to learn God’s laws, and to become sanctified (see D&C 43:8–10; see also Moroni 6:5–9; D&C 46:2).
- The Millennium is a thousand-year period of peace and righteousness during which Satan will be bound (see D&C 43:18, 26–33; see also Isaiah 65:17–25; 1 Nephi 22:26).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 92–95.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 87–90.

Suggestions for Teaching

Doctrine and Covenants 43:1–7, 12–14. Only the President of the Church receives revelations and commandments for the entire Church. Members help support the prophet through their faith, prayers, and actions. (20–25 minutes)

Write on the board the following statement by the Prophet Joseph Smith:

“It is contrary to the economy of God for any member of the Church, or any one, to receive instructions for those in authority, higher than themselves” (*History of the Church*, 1:338).

Ask students if they can think of any scriptures they have studied that apply to this statement (see D&C 28:1–7; see also D&C 42:11–13). Share with students the historical background for section 43 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 87). Have them search Doctrine and Covenants 43:1–7, 12–14 and look for answers to the following questions:

- Who was the Lord’s appointed servant at the time of this revelation? (see vv. 2, 12).
- Who receives revelation for the Church? (see vv. 3–5).
- How is the prophet chosen? (He is appointed by God and ordained; see v. 7; see also the introduction to “Succession in the Presidency” [p. 236].)

- What does “come in at the gate” mean? (He will be sustained publicly and not chosen in secret.)
- According to verse 6, what blessing do we receive because of this principle?
- Why is it important not to be deceived?
- What can we do to support the prophet in the work the Lord has given him? (see vv. 12–13).
- Who has the Lord appointed as His servant today?

Share the following statement by Elder Harold B. Lee, then a member of the Quorum of the Twelve:

“When there is to be anything different from that which the Lord has told us already, he will give it to his prophet, not to [anyone else]. . . . Do you suppose that while the Lord has his prophet on the earth he is going to take some round-about means of revealing things to his children? That is what he has a prophet for, and when he has something to give to this Church, he will give it to the President” (“The Place of the Living Prophet, Seer, and Revelator,” in *Charge to Religious Educators*, 2nd ed. [1982], 109).

Doctrine and Covenants 43:8–10. The purpose of Church meetings is to instruct and edify one another, to learn God’s laws, and to become sanctified. (5–10 minutes)

Ask students what Church meeting they have attended recently that they enjoyed. Ask: What made it enjoyable? Have students read Doctrine and Covenants 43:8–10 and look for answers to the following questions:

- What did the Lord say we should do when we “assemble together”? (see also D&C 42:12–14).
- What does the word *edify* mean? (To build up or strengthen.)
- What should we teach and discuss in our meetings?
- What could you do to better receive instruction and edification at the meetings you attend?
- What blessings does the Lord promise?
- What does it mean to be “sanctified”? (To be made holy.)

Share the following statement by Elder Gene R. Cook, a member of the Seventy:

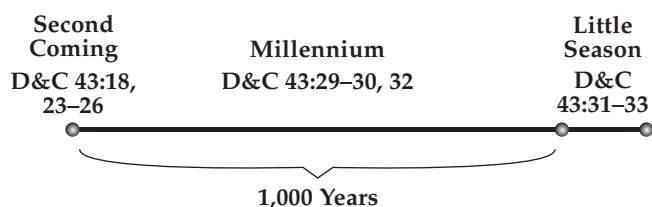
“One time a man asked President Spencer W. Kimball, ‘What do you do when you find yourself in a boring sacrament meeting?’ There was silence for a moment and then President Kimball said, ‘I don’t know. I’ve never been in one.’ That’s interesting, isn’t it? That tells me that the real meeting was really between President Kimball and the Lord, in addition to what

was happening in sacrament meeting. If you are just in [the meeting], you are in the wrong meeting, and you will miss most of what is said. The same is true of other meetings. If you enter a meeting with your heart prepared to be written upon by the Lord, then that will happen" (in "Learning Gospel Is Lifetime Pursuit," *Church News*, Mar. 24, 1990, 10).

Doctrine and Covenants 43:18, 26–33. The Millennium is a thousand-year period of peace and righteousness, during which Satan will be bound. (15–20 minutes)

Cut out and display several newspaper articles, and ask students:

- If you could be a newspaper reporter, which of these stories would you most like to report on? Why?
- What current events most interest you? Why?
- What event of world history (past, present, or future) would you most like to report on?
- What event is prophesied in Doctrine and Covenants 43:29?



Draw the accompanying time line on the board. Have each student read one of the three sets of verses and list what will occur during that time period. Have them share what they found with the class.

Ask: How do you think Satan will be bound during the Millennium? President George Q. Cannon, who was a counselor in the First Presidency, said:

"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" (in Conference Report, Oct. 1897, 65; see also D&C 45:55).

President Cannon explained that after the wicked are destroyed at the coming of Christ:

"The righteous will be left, and because of their righteousness the Lord will have mercy upon them; they, exercising their agency in the right direction, will bring down His blessings upon them to such an extent that Satan will be bound" (*Gospel Truth: Discourses and Writings of President George Q. Cannon*, ed. Jerreld L. Newquist, 2 vols. [1957], 1:87; see also 1 Nephi 22:26).

Have students compare Doctrine and Covenants 43:20–22 with 1 Nephi 22:16–17 and discuss how we can best prepare for the Second Coming of Jesus Christ. Invite them to write on a piece of paper ways they can personally prepare for His coming.



Introduction

When the Church was organized, the Lord commanded the members to hold conferences regularly (see D&C 20:61). Section 44 called for the fourth conference of the Church. This conference was held on June 3, 1831, and was the first held in Kirtland, Ohio. President Spencer W. Kimball said, "The purpose of [general] conference is that we may refresh our faith, strengthen our testimonies, and learn the ways of the Lord from his duly appointed and authorized servants" (in Conference Report, Apr. 1975, 4; or *Ensign*, May 1975, 4).

Some Important Gospel Principles to Look For

- When faithful Church members gather for conference with their leaders, the Lord pours out His Spirit upon them (see D&C 44:1–2).
- The Lord commands the Church to be organized according to the laws of the land (see D&C 44:4–5).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 100–101.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 90–91.

Suggestions for Teaching

Doctrine and Covenants 44:1–3. When faithful Church members gather for conference with their leaders, the Lord pours out His Spirit upon them. (10–15 minutes)

Show students the picture of the Conference Center in the student study guide (see the introduction for D&C 44). Tell students that every six months in this and other buildings, Church members gather to hear the General Authorities speak. Ask:

- What do you think it would be like to attend a general conference?
- Why are these talks so important to us?

Invite one or two students who would like to share experiences from a conference that had an impact on their life to do so.

Write on the board *Why has the Lord commanded us to hold conferences?* Write also the following references: D&C 1:14; 20:61–66; 43:8; 58:56; 72:7; 73:2; 124:144. Divide the references among the students. Have them read their verses to find answers to the question, and then invite them to write their findings on the board. Read Doctrine and Covenants 44:1–3 and discuss why the Lord wanted the Church to hold a conference. Ask: How do these teachings apply to ward, stake, and general conferences today? Share the statement by President Spencer W. Kimball from the introduction to section 44 above, and testify of its truthfulness.



Introduction

The Church continued to grow in Kirtland. But in the spring of 1831, wrote the Prophet Joseph Smith, “many false reports, lies, and foolish stories, were published in the newspapers, and circulated in every direction, to prevent people from investigating the work, or embracing the faith. . . . To the joy of the Saints who had to struggle against every thing that prejudice and wickedness could invent, I received [Doctrine and Covenants 45]” (*History of the Church*, 1:158). Section 45 is “a repetition to Joseph Smith . . . of words originally spoken by the Master upon the Mount of Olives, when he was discussing with the disciples the judgment that would come upon Jerusalem, its destruction, the dispersion of the Jews, and then their gathering again, and the coming of the Lord in the last days” (Melvin J. Ballard, in Conference Report, Oct. 1920, 80–81).

“One of the great revelations containing prophecies and promises is D&C Section 45. There is one major conclusion to be drawn from that which is recorded in this revelation. There is sufficient evidence that the signs foretold by Jesus Christ have been, are now being, and will yet be fulfilled. They all bear witness that Jesus lives and He will return to reign upon the earth” (Leaun G. Otten and C. Max Caldwell, *Sacred Truths of the Doctrine and Covenants*, 2 vols. [1982–83], 1:220).

Some Important Gospel Principles to Look For

- Jesus Christ is the Creator and our advocate with the Father (see D&C 45:1–8; see also 1 John 2:1; 2 Nephi 2:8–10; D&C 38:4).
- The Lord restored the everlasting covenant to prepare us to live in His presence and gain eternal life (see D&C 45:8–10; see also D&C 66:2).
- The righteous will recognize the signs of the times and prepare for the Lord’s Second Coming (see D&C 45:11–69; see also 1 Thessalonians 5:1–6; D&C 29:9–21; Moses 7:60–66).

- The “times of the Gentiles” is the period when the gospel is generally rejected by the Jews and taken to the Gentiles (see D&C 45:24–30).
- At the Second Coming, the Savior will appear to the Jews on the Mount of Olives and give them an opportunity to accept Him (see D&C 45:43–53; see also Zechariah 13:6; 14:1–4).
- Righteous people who have died will be resurrected and come forth to meet the Savior at the time of the Second Coming (see D&C 45:45–46, 54; see also D&C 76:63–65; 88:96–99).
- During the Millennium Satan will be bound, children will grow up without sin, and the Lord will reign personally among the people (see D&C 45:55–59; see also Micah 4:1–7; 1 Nephi 22:26; Articles of Faith 1:10).
- The Lord will gather His people to Zion, a place of peace and safety from the wars and destructions of the last days (see D&C 45:64–71; see also D&C 29:1–11; 101:22–25; and 115:5–6).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion* 324–325, pp. 91–98.

Suggestions for Teaching



Doctrine and Covenants and Church History Video presentation 7, “Be Not Troubled” (4:55), can be used in teaching Doctrine and Covenants 45:16–39.

Presentation 8, “They That Are Wise” (8:38), can be used in teaching Doctrine and Covenants 45:56–57. (See *Doctrine and Covenants and Church History Video Guide* for teaching suggestions.)

Doctrine and Covenants 45:1–8. Jesus Christ is the Creator and our advocate with the Father. (10–15 minutes)

Read 2 Nephi 25:23 and ask:

- What will save us from the effects of the Fall?
- Who could be exalted without the Atonement?

Read Doctrine and Covenants 45:3–8 and ask:

- What is an advocate? (One who pleads another’s cause.)
- What did Jesus Christ do that allows Him to be our advocate?
- Read Mosiah 3:17. According to this verse, who besides Jesus Christ could be our advocate?
- What must we do for Jesus to act as our advocate?

Share the following statement by Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve:

“[Jesus Christ] intercedes on man’s behalf, advocating his cause in the courts above. . . . In the atonement that he wrought, he paid the penalty for the sins of men, on conditions of repentance, so that all might escape the judgments decreed for disobedience. . . .

“. . . The most perfect summary of this law found anywhere in Holy Writ is given to us in [Doctrine and Covenants 45:3–5]” (*The Promised Messiah: The First Coming of Christ* [1978], 329–30).

Invite a student to read verses 3–5 and put his or her name in place of “your,” “these my brethren,” and “they.” Ask: How do you imagine it would feel to have the Savior standing by you saying these words at your final judgment? To help answer this question, read and discuss 3 Nephi 17:16–17.



Doctrine and Covenants 45:16–59. The Lord prophesied the events of the last days.

(30–35 minutes)

Note: Use the many helps on pages 91–98 of *Doctrine and Covenants Student Manual: Religion 324–325* as you teach this section (see also “The Times of the Gentiles” in the appendix, p. 304).

Have students read Doctrine and Covenants 45:16 to find a question that the Savior’s disciples asked Him during His mortal ministry. Ask: Why do you think they asked this question?

Read verse 17 and ask: How is having your spirit separated from your body a type of bondage? Share the following statement by Elder Melvin J. Ballard, who was a member of the Quorum of the Twelve:

“When we go out of this life, leave this body, we will desire to do many things that we cannot do at all without the body. We will be seriously handicapped, and we will long for the body; we will pray for the early reunion with our bodies. We will know then what advantage it is to have a body” (in *Melvin J. Ballard . . . Crusader for Righteousness* [1966], 213).

Write on the board the following heading: *Prophecies about Jerusalem* (D&C 45:18–24). Invite students to mark these verses in their scriptures and write the heading in the margin. Read the verses and have students list on the board what the Lord said would happen to the Jews in Jerusalem. Ask: Which of these prophecies have been fulfilled? Share the following by President Anthony W. Ivins, who was a counselor in the First Presidency:

“In A.D. 66, . . . a general revolt against Rome occurred, and the Jews took possession of Jerusalem.

“Vespasian and his son Titus were sent with a Roman army to bring them back into submission, and after a siege which continued about four years, one of the most frightful and atrocious sieges of history, characterized by unspeakable horrors, the city was taken by Titus, who burned the temple, leveled the city to the ground and scattered the Jewish people to the four corners of the earth. . . .

“. . . The words uttered by Christ our Lord, in which he declared the destruction of the temple at Jerusalem and the scattering of the Jews have been literally fulfilled” (in *Conference Report*, Oct. 1930, 121).

Ask: How does the fulfillment of this prophecy relate to the fulfillment of future prophecies?

Write on the board the heading *The times of the Gentiles* (D&C 45:24–30). Again have students mark these verses and write the heading in the margin. Read the verses. Ask the following questions and have students list the answers on the board:

- What events will happen during the “times of the Gentiles”?
- How will people act at that time?
- When is the “times of the Gentiles”? (The time when the gospel is offered primarily to the Gentiles.)

Share this statement by President Joseph Fielding Smith, then President of the Quorum of the Twelve:

“The times of the Gentiles commenced shortly after the death of our Redeemer. The Jews soon rejected the Gospel and it was then taken to the Gentiles” (*Church History and Modern Revelation*, 2 vols. [1953], 1:196).

President Smith, when he was a counselor in the First Presidency, taught:

“Jesus said the Jews would be scattered among all nations and Jerusalem would be trodden down by the Gentiles until the times of the Gentiles were fulfilled. (Luke 21:24.) The prophecy in Section 45, verses 24–29, of the Doctrine and Covenants regarding the Jews was literally fulfilled. Jerusalem, which was trodden down by the Gentiles, is no longer trodden down but is made the home for the Jews. They are returning to Palestine, and by this we may know that the times of the Gentiles are near their close” (in *Conference Report*, Apr. 1966, 13).

Write on the board the heading *The Second Coming of Jesus Christ and the Millennium* (D&C 45:39–59). Have students mark their scriptures as before. Read these verses and have students list on the board how the Second Coming will affect the following: (1) the Saints who have “slept,” (2) those who mocked and scorned the truth, (3) the Jews, (4) the heathen nations, (5) Satan, (6) the wise who take the Holy Spirit as their guide, and (7) children.

Have students list on a piece of paper ways they can prepare for the Second Coming of Jesus Christ.

Doctrine and Covenants 45:11–69. The righteous will recognize the signs of the times and prepare for the Lord’s Second Coming. (40–45 minutes)

Before class, ask a student to prepare a brief overview of the parable of the ten virgins (see Matthew 25:1–13).

Show students the picture of the ten virgins in the student study guide (see the “Studying the Scriptures” section for D&C 45, or use the cover of the October 1999 *Ensign*). Ask: What scriptural account does this picture represent? Have the student who prepared the report on the ten virgins give it. Write on the board each element of the parable as the student mentions it (such as virgins, wise virgins, foolish virgins, lamps, oil, the bridegroom). Ask the class what they think each element represents. (See the commentary for Matthew 25:1–13 in *The Life and Teachings of Jesus and His Apostles* [Religion 211–212 student manual, p. 154] for an explanation of the parable.) Invite students to read what the Lord said about this parable in Doctrine and Covenants 45:56–57. Ask:

- How can we receive the truth?
- What must we do to take “the Holy Spirit for [our] guide”? (see also D&C 76:116).
- How will the righteous abide the day of the Second Coming?

Read verses 37–40 and ask: What does it mean to be prepared for the Second Coming?

Give students copies of the following chart as a handout. Leave the answers in the two right-hand columns blank. Work through the chart as a class, writing in the middle column the signs and wonders described in the verses. Have students indicate in the right-hand column whether they think the fulfillment of each sign is past, present, or future.

Verses	Sign or Wonder	Fulfillment
11–14	The city of Enoch returns (see also Moses 7:62–64).	
16, 44	Jesus Christ comes in glory in the clouds.	
17	Scattered Israel is restored.	
18–24	The temple in Jerusalem is destroyed and the Jews scattered.	

25	The Jews are gathered after the times of the Gentiles.	
26,33,69	The whole earth is at war.	
27	Hatred and wickedness are common in the world.	
28	The gospel is restored in the times of the Gentiles.	
29	The Gentiles reject the gospel.	
31	An overflowing scourge and desolating sickness cover the land.	
32	The Lord protects the righteous from the scourge.	
33	There are earthquakes and desolations.	
41	There are fires and vapors of smoke.	
42	The sun is darkened, the moon turns to blood, and the stars fall.	
43	A remnant of the Jews gathers to Jerusalem.	
45, 54	The righteous are resurrected (see also D&C 88:96–99).	
48	Jesus sets His foot on the Mount of Olives and it splits in half.	
50	The wicked are destroyed by fire.	
64–71	The righteous gather from all nations to Zion.	
67–69	Zion is the only people not at war.	

Have students read 1 Thessalonians 5:1–6; Doctrine and Covenants 45:37–40, and ask:

- Which of these verses describe the feelings of the righteous before the Second Coming?
- Which describe the feelings of the wicked?
- Why do you think these two groups have such different feelings?

Discuss with students their feelings about the Second Coming of Jesus Christ. Share the following statement about the Second Coming by President Joseph Fielding Smith, who was then President of the Quorum of the Twelve:

“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, righteousness to the people, and [a] spirit of peace and joy and happiness*” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 3:14).

Doctrine and Covenants 45:32, 64–71. The Lord will gather His people to Zion, a place of peace and safety from the wars and destructions of the last days.

(15–20 minutes)

Tell students that on August 11, 1999, a tornado struck near Church headquarters in downtown Salt Lake City, Utah. Many of those injured were hit by flying glass from broken windows or by other debris. Tornadoes are rare in Utah, and many people did not know the best way to protect themselves. Homes or buildings in regions where tornadoes are more common often have storm cellars or reinforced rooms where people can go for safety.

In a world filled with wickedness, the Lord has established a few places of safety to which the righteous can retreat. Have students list some of their own places of safety from the temptations of the world. Ask: Why are those places safe for you? Invite students to read Doctrine and Covenants 45:32, and ask: What are some additional places of safety from the world? Share the following statement by President Ezra Taft Benson: “Holy men and women stand in holy places, and these holy places consist of our temples, our chapels, our homes, and the stakes of Zion” (*Come unto Christ* [1983], 115).

Read Doctrine and Covenants 45:62–71 and make two lists. On one list write words and phrases in these verses that describe conditions in the world in the last days. On the second, write words and phrases that describe conditions in Zion. Compare the lists and ask:

- How is Zion like a place of shelter in a tornado?
- How do the promises in these verses relate to the “holy places” mentioned in verse 32?
- Would you like to live in the Zion described in these verses? Why?

Have a student read to the class the following statement by President Brigham Young:

“Where is Zion? Where the organization of the Church of God is. And may it dwell spiritually in every heart; and may we so live as to enjoy the spirit of Zion always!” (*Discourses of Brigham Young*, 118).

Ask what *the spirit of Zion* means. Have the class read Doctrine and Covenants 82:14–19; 97:21; Moses 7:18, and list on the board words that define *the spirit of Zion*. Share the following statement by Bishop Robert D. Hales, who was then Presiding Bishop:

“This promised Zion always seems to be a little beyond our reach. We need to understand that as much virtue can be gained in progressing toward Zion as in dwelling there. It is a process as well as a destination. We approach or withdraw from Zion through the manner in which we conduct our daily

dealings, how we live within our families, whether we pay an honest tithing and generous fast offering, how we seize opportunities to serve and do so diligently. Many are perfected upon the road to Zion who will never see the city in mortality” (in Conference Report, Apr. 1986, 38; or *Ensign*, May 1986, 30).

Invite students to share ideas on how we could use these principles to make our homes, wards, and stakes a refuge from the world and places of peace and safety.

Doctrine and Covenants 46

Introduction

Early Church leaders needed to learn how to direct Church meetings. The Lord revealed the need for guidance by the Spirit and the benefits of other spiritual gifts. The Apostle Paul taught us to seek “earnestly the best gifts” (1 Corinthians 12:31). Elder Wilford Woodruff, then a member of the Quorum of the Twelve, spoke about the blessings that come from the gifts of the Spirit: “I realize to a great extent the necessity of prizing the gifts of the Holy Spirit bestowed upon me. . . . If we can be made to rightly value the gifts which the Almighty bestows upon us, we shall certainly not do any thing that is wrong; we shall not walk where we ought not to walk, but we shall be devoted to the building up of the kingdom of our God” (in *Journal of Discourses*, 9:160–61).

Some Important Gospel Principles to Look For

- Church meetings should be conducted as the Spirit directs. All those seeking the truth should be invited to our public meetings (see D&C 46:1–6; see also Moroni 6:5–6, 9).
- We should “seek . . . earnestly the best gifts, always remembering for what they are given” (D&C 46:8). They are given to help us accomplish God’s work, serve others, and avoid deception (see D&C 46:7–29; see also 1 Corinthians 12:1–13, 31; Moroni 10:8–18).
- Bishops and other Church leaders are given the gift to judge which spiritual gifts are of God (see D&C 46:7, 27–29).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 98–102.

Suggestions for Teaching

Doctrine and Covenants 46:1–6. Church meetings should be conducted as the Spirit directs. All those seeking the truth should be invited to our public meetings. (10–15 minutes)

Ask students to name several activities they see in Church meetings, and list them on the board. (These might include prayers, hymns and other musical numbers, talks, ordinances.) Have students read Doctrine and Covenants 46:1–2 and look for why we do these activities in the Church. Have students compare verse 2 with Moroni 6:9 and identify any Church activities that were not listed on the board.

Add *sacrament* to the list on the board (if it is not already there). Read Doctrine and Covenants 46:4 looking for instruction on the sacrament, and compare it with 3 Nephi 18:28–29. Share the following statement by President Spencer W. Kimball:

“Every time we take the bread and water, there should be a reconsecration, a rededication. When we are not living the commandments, when we are in transgression, when we have angers and hatreds and bitterness, we should consider seriously if we should take the sacrament. . . . The sacrament is so sacred . . . we fear that many times unworthy people partake of [it]” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 225).

Invite a student to pretend to be a nonmember attending a Church meeting for the first time. Ask the student:

- What might you think about when you first walk in?
- What might you hear or see that could seem unusual?
- How could someone help you feel comfortable and welcome?

Have another student pretend to be a less-active member. Ask the same questions, and invite the class to consider how the answers would differ.

Read Doctrine and Covenants 46:3–6; 3 Nephi 18:28–32 and ask: How should we treat nonmembers and less-active members who come to Church meetings? Share the following statement by President Howard W. Hunter: “Treat each other with more kindness, more courtesy, more humility and patience and forgiveness” (in “President Howard W. Hunter, Fourteenth President of the Church,” *Ensign*, July 1994, 4).

Doctrine and Covenants 46:7–29. We should “seek . . . earnestly the best gifts, always remembering for what they are given.” They are given to help us accomplish God’s work, serve others, and avoid deception.

(35–40 minutes)

Prior to class, write in large letters on a piece of paper *D&C 46:11–12*. Cut the paper into fourteen puzzle pieces. On the other side of each piece, write a verse number from the following verses: 13–25, 27.

Ask students: What do you think is the most difficult commandment the Lord has given? After a few responses, have them read Matthew 5:48, and discuss the difficulty of being perfect. Share the following statement by President George Q. Cannon:

“If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections” (*Gospel Truth*, 1:196).

Ask: What has the Lord given us to help us become perfect?

Give the puzzle pieces to the students. Have them look up the verse on their puzzle piece in section 46. Invite them to tell what gift of the Spirit is described in their verse and name a situation in which that gift would be of value. (Use the explanations of the gifts of the Spirit on pages 100–101 in *Doctrine and Covenants Student Manual: Religion 324–325*.) Have students turn their pieces over, assemble the puzzle as a class, and read the verses shown (*D&C 46:11–12*). Ask:

- What do these verses have to do with verses 13–25?
- Why is every member important in the Lord’s Church?
- Do you think this list includes all the gifts of the Spirit?

Share the following statements. Elder Bruce R. McConkie wrote:

“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).

Elder Marvin J. Ashton, who was a member of the Quorum of the Twelve, said:

“Taken at random, let me mention a few gifts that are not always evident or noteworthy but that are very important . . . :

“. . . 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).

Tell students that the Lord can reveal spiritual gifts through patriarchal blessings. Tell them that the degree to which we have spiritual gifts depends on our faith and righteousness. Invite students to write on a piece of paper their answers to the following questions:

- What should I do when I have been blessed with a spiritual gift? (see v. 32).
- What gifts of the Spirit have I received?
- Which gifts would I like to have?
- What can I do to obtain these gifts? (see Moroni 7:48).

Doctrine and Covenants 46:7, 27–29. Bishops and other Church leaders are given the gift to judge which spiritual gifts are of God. (15–20 minutes)

Write the accompanying chart on the board, leaving the contents of the right-hand column blank.

Christ's Gospel	Satan's Counterfeit
Love	Lust
Family	Alternative lifestyles
Humility	Self-righteousness
Faith	Scepticism, doubt
Lasting joy and happiness	Momentary pleasure
Repentance	The belief that there is no need to repent because there is no sin

Share with students the following statement by Elder Marion G. Romney, then a member of the Quorum of the Twelve:

“It appears that there are some apparently supernatural manifestations which are not worked by the power of the Holy Ghost. The truth is there are many which are not. The world today is full of counterfeits. It has always been so. . . .

“Some of these counterfeits are crude and easily detected, but others closely simulate true manifestations of the spirit. Consequently, people are confused and deceived by them” (in Conference Report, Apr. 1956, 70).

Have students name counterfeits of Satan for each of the gospel principles on the board, and fill in the chart with their answers. Read Doctrine and Covenants 46:7 and look for what the Lord said would keep us from being deceived by Satan's counterfeits (the Spirit). Read verses 8–10, 30–33 and have students list the principles that govern gifts of the Spirit. Discuss these principles and their importance in our lives.

Read verses 27–29 and look for who has the gift to know which gifts are of God and which are not. Share the following statement by Elder Abraham O. Woodruff, who was a member of the Quorum of the Twelve:

“The Saints should be guided by the Spirit of God, and subject to those who preside in the meetings. If the Bishop, who is a common judge in Israel, tells a person to restrain this gift, or any other gift, it is the duty of that person to do it. The Bishop has a right to the gift of discernment, whereby he may tell whether these spirits are of God or not, and if they are not they should not have place in the congregations of the Saints” (in Conference Report, Apr. 1901, 12).

Doctrine and Covenants 47

Introduction

In section 47 the Lord called John Whitmer to “write and keep a regular history” (v. 1) and “to keep the church record and history continually . . . by the Comforter” (vv. 3–4; see also D&C 21:1). President Spencer W. Kimball has given similar counsel to us:

“I urge all of the people of this church to give serious attention to their family histories, to encourage their parents and grandparents to write their journals, and let no family go into eternity without having left their memoirs for their children, their grandchildren, and their posterity. This is a duty and a responsibility” (in Conference Report, Apr. 1978, 4; or *Ensign*, May 1978, 4).

President Kimball also described some benefits of keeping records:

“Those who keep a book of remembrance are more likely to keep the Lord in remembrance in their daily lives. Journals are a way of counting our blessings and of leaving an inventory of these blessings” (in Conference Report, Apr. 1978, 117; or *Ensign*, May 1978, 77).

Some Important Gospel Principles to Look For

- The Church is commanded to keep its history and is promised the help of the Holy Ghost. We can have that same Spirit as we record our personal histories (see D&C 47).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 102–3.

Suggestions for Teaching

Doctrine and Covenants 47. The Church is commanded to keep its history and is promised the help of the Holy Ghost. We can have that same Spirit as we record our personal histories. (15–20 minutes)

Share with students an inspirational incident from the history of the Church. (See the following examples in *Church History in the Fulness of Times*: strangers prepare soil, pp. 56–57; Three Witnesses, pp. 59–60; Zion’s Camp at Fishing River, pp. 148–49; Joseph Smith in Richmond Jail, pp. 207–8; miracles at Montrose, pp. 217–19; Hugh B. Brown’s mission to England, pp. 472–73.) Ask:

- What impressed you most about this incident?
- What value is there in remembering this incident?
- What had to happen for us to know about experiences like these?
- How would the history of the Church be different if no one kept records?

Read Doctrine and Covenants 47 and look for what John Whitmer was called to do. Ask students why they think it is important for the Church to keep a history and why it is also important that they write their own histories (see the commentaries for D&C 47:1 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 102–3; see also President Kimball’s statements in the introduction above).

Explain that a Church historian cannot observe and record everything happening in the Church, so he collects histories from others. In a general sense, our own experiences are part of the history of the Church and can influence future generations. Invite a few students to share inspiring incidents from their own experience, and encourage them to record them in their journals.



Doctrine and Covenants 48

Introduction

In April 1829, the Lord commanded the Prophet Joseph Smith to “establish the cause of Zion” (D&C 6:6). Subsequent revelations also referred to Zion in general terms (see D&C 11:6; 12:6; 14:6; 21:7–8; 24:7). But in July 1830, the Lord referred to Zion as a place. Emma, the wife of the Prophet, was promised that she would “receive an inheritance in Zion” (D&C 25:2). In December 1830, the Saints living in the New York area were commanded to gather to Ohio (see D&C 37:3), where they would escape the power of their enemies, receive God’s law, and be endowed with power from on high (see D&C 38:31–32). Some mistakenly thought Ohio was the Zion

of which the revelations had spoken. Over 200 of these eastern Saints obediently sold their possessions and prepared to go to Ohio.

Some Important Gospel Principles to Look For

- The Lord commands Latter-day Saints to share what they have with those in need (see D&C 48:1–3; see also Mosiah 4:26).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 95–100.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 103–4.

Suggestions for Teaching

Doctrine and Covenants 48. The Lord commands Latter-day Saints to share what they have with those in need. (15–20 minutes)

Tell students: Imagine that the Saints in a distant area have lost their homes because of a natural disaster. Church leaders have asked your bishop (or branch president) to arrange for members of your ward to house some of the displaced families for several months.

- What questions and concerns would you and the families in your ward have?
- What concerns and feelings do you think those moving into your area would have?

Read the historical background for section 48 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 103). Help students understand that their concerns regarding this example are probably similar to those felt by the Saints moving to and living in Ohio. Read Doctrine and Covenants 48 and look for the Lord’s direction to these Saints. Ask:

- How does this revelation apply to us today?
- What are some ways we can share with others in the Church?
- What words show that the gathering in Ohio was temporary?
- How will the Saints establish the city of Zion in the future?
- Who will direct the gathering of the Saints?

Have a student read President Harold B. Lee’s statement in the commentary for Doctrine and Covenants 48:5–6 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 104). Discuss the following question: How could our willingness to share our worldly goods prepare us to establish the city of Zion?

Doctrine and Covenants 49

Introduction

Bishop Glenn L. Pace, then a member of the Presiding Bishopric, said:

“There are some of our members who practice selective obedience. A prophet is not one who displays a smorgasbord of truth from which we are free to pick and choose. However, some members become critical and suggest the prophet should change the menu. A prophet doesn’t take a poll to see which way the wind of public opinion is blowing. He reveals the will of the Lord to us. . . .

“In 1831 some converts wanted to bring a few of their previous beliefs into the Church with them. Our problem today is with members who seem very vulnerable to the trends in society . . . and want the Church to change its position to accommodate them. . . .

“We need to accept the full truth—even all of it—‘put on the whole armour of God’ (Ephesians 6:11), and get to work building up the kingdom. Each of us might ask ourselves, Am I a positive contributor to building up the kingdom in our day of this dispensation of the fulness of times?” (in Conference Report, Apr. 1989, 33–34; or *Ensign*, May 1989, 26–27).

Some Important Gospel Principles to Look For

- “True doctrine, understood, changes attitudes and behavior” (Boyd K. Packer, in Conference Report, Oct. 1986, 20; or *Ensign*, Nov. 1986, 17; see D&C 49).
- All mankind can be redeemed from their sins through the Atonement of Jesus Christ by obedience to the principles and ordinances of the gospel (see D&C 49:5, 8, 11–14, 26; see also 2 Nephi 25:23; Articles of Faith 1:3–4).
- Neither men nor angels know the day and hour of the Second Coming, but the Lord has revealed signs that can help us prepare (see D&C 49:6–7, 22–25; see also Joseph Smith—History 1:38–41).
- Marriage is ordained of God and is essential to fulfilling His plan for the earth (see D&C 49:15–17; see also Matthew 19:5–6).
- Animals were ordained for our use as food and clothing. We will be held accountable for killing animals when we have no need (see D&C 49:18–21; see also Genesis 9:3; JST, Genesis 9:10–11; D&C 89:12–15).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 92–95.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 104–7.

Suggestions for Teaching

Doctrine and Covenants 49. True doctrine, understood, changes attitudes and behavior. (20–25 minutes)

Ask students what they think of the following statement: “What people believe affects the way they behave and live.” Share either the story of Lucy Smith and the parting of the ice or the story of the Prophet Joseph Smith healing Alice Johnson (see *Church History in the Fulness of Times*, pp. 91–94). Ask students how the beliefs of Lucy Smith or Joseph Smith affected what happened in these situations.

Invite students to read the section heading for Doctrine and Covenants 49 and mark five beliefs of the Shakers. List them on the board under the heading *Shaker Beliefs*.

- The Second Coming had already occurred.
- Christ had returned in the form of a woman named Ann Lee.
- Baptism was not essential.
- People should not eat pork.
- A celibate life was higher than marriage.

Discuss with students how their lives might be different if they believed in the principles listed on the board.

Divide students into pairs and have them search Doctrine and Covenants 49 for teachings that correct the false beliefs of the Shakers. Write on the board the heading *What the Lord Said* next to *Shaker Beliefs*, and list the students’ findings.

- The Second Coming is “nigh at hand” (v. 6; see vv. 7, 23–24).
- Jesus will not come in the form of a woman or a traveling man (see v. 22).
- The Lord commands us to be baptized (see vv. 13–14).
- Whoever forbids to eat meat is not of God (see vv. 18–19).
- Whoever forbids to marry is not of God (see vv. 15–16).

Suggest that students write these verses in the section heading next to the corresponding Shaker beliefs. Be sure students understand how each false belief was corrected by true doctrine.

Ask: How could this revelation help Leman Copley, who was a new convert and a former Shaker? Have students name doctrines they know to be true and tell how those doctrines have influenced them. Ask: Do your beliefs really make a difference in how you live? In what ways?

Doctrine and Covenants 49:1–14. All mankind can be redeemed from their sins through the Atonement of Jesus Christ by obedience to the principles and ordinances of the gospel. (15–20 minutes)

Ask students how they would like to eat something baked by someone who followed only part of a recipe. (You might have students taste a sample of bread or cookies missing an ingredient.) Ask how they would like to be operated on by a doctor who only completed part of medical school or fly in an airplane with a pilot who only finished part of flight school. Ask:

- What might be the consequences of such situations?
- Which of these consequences would have the most serious impact on your life?
- How can doing or learning all that is required help prevent negative consequences?

Read Doctrine and Covenants 49:1–2, and discuss the following questions:

- Why do some people want to know only part of the truth?
- What do you think might be some of the consequences of living only part of the gospel?

Read verses 5–14 and have students identify what we must do to prepare for the Lord’s coming.

Share the statement by Bishop Glenn L. Pace from the introduction to section 49 above. Discuss the importance of following the Savior’s teachings completely.

Doctrine and Covenants 49:6–7, 22–25. Neither men nor angels know the day and hour of the Second Coming, but the Lord has revealed signs that can help us prepare. (15–20 minutes)

Show students some money and ask:

- Why would anyone make counterfeit money?
- What negative consequences can come from making and using counterfeit money?

Consider having a student read the statement by President Joseph F. Smith in the introduction to section 50 below. (*Note:* This statement is also used in the teaching suggestion for D&C 50.) Ask: Why do you think Satan produces counterfeits? Have students give examples of ways Satan deceives people today. Review the Shakers’ beliefs listed in the section heading for Doctrine and Covenants 49. Read Joseph Smith—Matthew 1:5–6, 9, 22, and discuss ways in which the Shakers were deceived.

Read Doctrine and Covenants 49:6–7 and ask:

- How might it affect your behavior if you knew the exact time the Lord was coming?
- Why do you think the Savior chose not to tell us the exact time?

Read verses 22–25, and discuss the following:

- How do we know that the Lord was concerned about His people being deceived?
- What important events will take place before the Lord’s coming?
- In what ways are “Jacob” and “Zion” flourishing today? (see the commentary for D&C 49:24–25 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 106–7).
- What does the phrase “the Lamanites shall blossom as the rose” mean?
- How can these signs help us prepare for “the hour and the day” of the Lord’s coming?

Have students read Doctrine and Covenants 21:4–6; 45:56–57; Joseph Smith—Matthew 1:37. Ask: What else can we do to prepare for the Second Coming of Jesus Christ?



Introduction

In every age, Satan has tried to thwart God’s work. Many early converts in Ohio were deceived by Satan and exhibited strange ideas and behavior. (For examples, see the historical background for section 50 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 107.)

President Joseph F. Smith warned:

“Let it not be forgotten that the evil one has great power in the earth, and that by every possible means he seeks to darken the minds of men, and then offers them falsehood and deception in the guise of truth. Satan is a skilful imitator, and as genuine gospel truth is given the world in ever-increasing abundance, so he spreads the counterfeit coin of false doctrine. Beware of his spurious currency, it will purchase for you nothing but disappointment, misery and spiritual death” (*Gospel Doctrine*, 5th ed. [1939], 376).

Some Important Gospel Principles to Look For

- Satan uses evil spirits and wicked men to try to deceive and overthrow God’s children (see D&C 50:1–9; see also Moses 4:3–4).
- The Spirit of the Lord brings understanding, edification, and joy. The spirit of the adversary brings confusion (see D&C 50:10–35; see also 1 Corinthians 14:26; D&C 11:13).
- As Church members grow in light and truth, they can avoid deception, have power over Satan, and become one with the Father and the Son (see D&C 50:23–44; see also 1 John 4:1–6; Moses 1:9–22).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 92–95.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 107–10.

Suggestions for Teaching



Doctrine and Covenants 50. Satan uses evil spirits and wicked men to try to deceive and overthrow God’s children. As Church members grow in light and truth, they can avoid deception, have power over Satan, and become one with the Father and the Son. (40–45 minutes)

Mark passages dealing with false spirits in the historical background for section 50 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 107), and invite a student to read them to the class. Ask the class:

- How does this compare to your experience in the Church today?
- How can you avoid these kinds of deceptions? (see D&C 50:31).

Read Doctrine and Covenants 50:1–9, and discuss the following questions:

- What was the source of these manifestations among members of the early Church?
- How did Satan try to “overthrow” the Saints in the early Church?
- What strategies do you think Satan is using to deceive the Saints today?

Have a student read the following statement by Elder Richard G. Scott, a member of the Quorum of the Twelve:

“Satan will use rationalization to destroy you. That is, he will twist something you know to be wrong so that it appears to be acceptable and thus progressively lead you to destruction” (in Conference Report, Apr. 1991, 43; or *Ensign*, May 1991, 35).

Ask:

- Why does Satan try to deceive us?
- How does he do it?

Have another student read this statement by Elder M. Russell Ballard, a member of the Quorum of the Twelve:

“Recently I talked with several groups of young men and women in Utah and Idaho. They told me that some of our youth feel that they can be immoral during their teen years and then repent when they

decide to go on a mission or be married in the temple. Some young men talk about a mission as a time when they will be forgiven from their past sins. They have the notion that a few transgressions now are no big deal because they can repent quickly, go on a mission, and then live happily ever after” (in Conference Report, Oct. 1990, 46; or *Ensign*, Nov. 1990, 36).

Ask: What deceptions are common today?

Have a third student read the continuation of Elder Ballard’s statement:

“Please believe me when I tell you that this scenario is a gross deception by Satan; it is a fairy tale. Sin will always, *always*, result in suffering. It may come sooner, or it may come later, but it will come. The scriptures state that you will ‘stand with shame and awful guilt before the bar of God’ (Jacob 6:9) and that you will experience ‘a lively sense of . . . guilt, and pain, and anguish’ (Mosiah 2:38).

“A related misconception is that repentance is easy. President Kimball said that ‘one has not begun to repent until he has suffered intensely for his sins. . . . If a person hasn’t suffered, he hasn’t repented’ (*The Teachings of Spencer W. Kimball* [Salt Lake City: Bookcraft, 1982], pp. 88, 99). You need only talk to a person who has truly repented of serious sin to understand that the momentary pleasure of an immoral act is simply not worth the pain that always follows” (in Conference Report, Oct. 1990, 46; or *Ensign*, Nov. 1990, 36).

Ask:

- What warnings have the Lord’s servants given?
- What can we do to detect Satan’s deceptions and avoid the pitfalls that come with them?

Divide the class into groups and divide the following sets of references between them. Have each group search their references for keys to detecting Satan’s deceptions:

- Doctrine and Covenants 28 heading, vv. 2–7, 11–13
- Doctrine and Covenants 43:1–7
- Doctrine and Covenants 45:57
- Doctrine and Covenants 46:8–9
- Doctrine and Covenants 50:21–24, 26–33
- Doctrine and Covenants 52:15–19

List the keys on the board as students find them.

Share the warning by President Joseph F. Smith in the introduction to section 50 above. Read Doctrine and Covenants 50:40–46, and discuss why the Lord may have

chosen to end a revelation of warning in this way. Ask: What hope might these verses bring to those concerned about Satan’s power?

Doctrine and Covenants 50:10–25. The Spirit of the Lord brings understanding, edification, and joy. The spirit of the adversary brings confusion. (10–15 minutes)

Write on the board the headings *Teacher’s Responsibility*, *Students’ Responsibility*, and *What a Seminary Class Should Accomplish*. Tell students: Imagine you are a newly appointed early-morning seminary teacher for your ward. Your coordinator has asked you to study the scriptures and find what the Lord has said about the three topics on the board. Have students read Doctrine and Covenants 50:10–25 looking for answers. Discuss each topic separately, and write students’ ideas under the appropriate headings. The following statements may help your discussion. Elder Wilford Woodruff, who was then a member of the Quorum of the Twelve, taught:

“No man, in this or any other generation, is able to teach and edify the inhabitants of the earth without the inspiration of the Spirit of God” (*The Discourses of Wilford Woodruff*, sel. G. Homer Durham [1946], 57).

Elder Joseph B. Wirthlin, a member of the Quorum of the Twelve, said:

“The more class members read their scriptural reading assignments, the more they bring their scriptures to class, and the more they discuss what the gospel actually means in their lives, the more will be their inspiration, growth, and joy as they try to solve their personal concerns and challenges” (in “Teaching by the Spirit,” *Ensign*, Jan. 1989, 15).



Introduction

In December 1830, the Lord commanded Church members to gather to Ohio (see D&C 37:3; 38:32). In February 1831, the Lord revealed His “law” (D&C 42), which introduced the principles of consecration and stewardship on which Zion would be built. Members of the Church from New York began arriving in the Kirtland, Ohio, area in the spring of 1831. The Saints from Colesville, New York, settled at Thompson, where they were privileged to organize themselves according to the law of consecration (see D&C 51:15). *Consecrate* means to make or

declare something sacred and to set it aside for God’s purposes. Doctrine and Covenants 51 gives more information on the law of consecration and the bishop’s role in that law.

Some Important Gospel Principles to Look For

- Jesus Christ is the head of the Church and directs its organization (see D&C 51:1–2; see also D&C 52:1–5, 22–44).
- Under the law of consecration, the bishop assigns members their portions according to their family, circumstances, wants, and needs. The bishop receives the members’ excess goods and uses them to support the poor (see D&C 51:3–15; see also D&C 42:30–42; 82:17).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 95–100.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 110–12.

Suggestions for Teaching

Doctrine and Covenants 51. Under the Lord’s law of consecration, the bishop assigns members their portions according to their family, circumstances, wants, and needs. (20–25 minutes)

Ask students: Who owns the property your home is on? Have them read Psalm 24:1 and find who *really* owns the property. Testify that the Savior created this earth for us to live on (see 1 Nephi 17:36), and those who obey the gospel will inherit this earth when it becomes a celestial kingdom (see D&C 88:17–20).

Have students tell what they know about the law of consecration, and list their responses on the board. Tell them that in 1831 the Church was preparing to live the law of consecration (see D&C 42:30–36). Section 51 was given to help Bishop Edward Partridge, the first bishop of the Church, know how to implement this law in Thompson, Ohio. List the following terms and definitions on the board:

Term	Definition
appoint	give
portion	property, means of making a living
writing	written promise or deed
church	branch of the Church
this people	members of this branch

Invite students to read Doctrine and Covenants 51, inserting the definitions on the board where appropriate. Have them consider the following questions as they read:

- What was every person to receive?
- How was it to be portioned out?

- What was to happen to people who became unworthy?
- What was the bishop's responsibility?
- What were some of the laws and principles the people had to follow in order to live the law of consecration?

Have students write a paragraph that answers the following question: "How can the commandments and principles in Doctrine and Covenants 51 help members of the Church today?" Discuss their thoughts on how these principles might help establish the kingdom of God in our day.



Introduction

A conference of the Church convened at Kirtland, Ohio, on June 3, 1831. During this conference Satan attempted to deceive the Saints but was discerned and rebuked by the Prophet Joseph Smith. After this event the Lord revealed a "pattern" by which members of the Church could avoid being deceived. Elder Marvin J. Ashton taught:

"The gospel of Jesus Christ is God's pattern for righteous living and eternal life. . . . Satan and his advocates will constantly try to deceive and entice us into following their patterns. If we are to achieve daily safety, exaltation, and eternal happiness, we need to live by the light and truth of our Savior's plan" (in Conference Report, Oct. 1990, 24; or *Ensign*, Nov. 1990, 20).

Some Important Gospel Principles to Look For

- Missionaries are called by the Lord to go forth two by two and preach the gospel. They are to preach the scriptures and the words of the living prophets by the power of the Holy Ghost (see D&C 52:1, 9–10, 36).
- The Lord has given us a pattern for discerning who is and isn't His servant (see D&C 52:14–21).
- Elders are to watch over the Church, work to support themselves, and help care for the poor, the sick, and the afflicted (see D&C 52:39–40).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 100–102.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 112–13.

Suggestions for Teaching

Doctrine and Covenants 52. Missionaries are called by the Lord to go forth two by two and preach the gospel. They are to preach the scriptures and the words of the living prophets by the power of the Holy Ghost.

(10–15 minutes)

Choose two students to play the role of missionaries. Tell the class: Imagine you live near a missionary training center. These two missionaries have just completed their training and are about to leave for their fields of labor. You are their cousins and have come to the airport or train station to say good-bye. You want to know how you can prepare to be missionaries. What would you say to your cousins? (Have the two "missionaries" answer their questions.)

Tell students that at the end of a Church conference in Kirtland, Ohio, several men were called as missionaries. Have the class read Doctrine and Covenants 52:4, 9–10, 14–20, 34, 36 and list what a missionary should do. Have the student missionaries share any additional answers to their cousins' questions.

Doctrine and Covenants 52:14–21. The Lord has given us a pattern for discerning who is and isn't His servant.

(20–25 minutes)

Have students read Doctrine and Covenants 52:37 and identify who the Lord called to replace Heman Basset as a missionary. Explain that Simonds Ryder (also known in historical records as Symonds Ryder) had been a preacher in the Campbellite religion. He was converted to Mormonism after hearing a Mormon girl predict an earthquake in China and reading of its fulfillment six weeks later. Soon after his baptism he was ordained an elder and called on a mission. When he received his call and found that the Prophet spelled his last name "Rider" instead of "Ryder," he began to doubt its inspiration and failed to serve the mission. Simonds Ryder later left the Church and opposed it publicly. Ask:

- What are some possible reasons Simonds Ryder fell away from the Church?
- What do you think leads a person to a lasting conversion?
- Even though other missionaries' names may have been misspelled, why didn't they also fall away?
- Why do you think people fall away today?
- What can we do to prevent this from happening to us?

Explain that the Lord has given a pattern for discerning who He has sent and who He has not. Read Doctrine and Covenants 52:14–21 with your students and help them identify and mark the pattern. Use the following chart as needed.

Verse	A True Servant of the Lord:
15	Prays.
15	Has a contrite (repentant) spirit.
15	Obeys the Lord’s ordinances.
16	Uses meek and uplifting language.
17	Receives the Lord’s power.
17	Works and teaches according to God’s revelations.

Discuss the following questions:

- How well do you think the Prophet Joseph Smith fits this pattern?
- How might this pattern have helped Simonds Ryder avoid rejecting Joseph Smith as a prophet?
- How might this pattern help you recognize those you should follow?

Share the statement by Elder Marvin J. Ashton in the introduction to section 52 above (p. 94).



Introduction

Algernon Sidney Gilbert, a successful merchant in Kirtland, was anxious to know the Lord’s will concerning his duty. Priesthood holders who seek God’s will should remember the words of President James E. Faust, a counselor in the First Presidency, who taught: “The priesthood of this Church carries the responsibility to help move the work of righteousness in all the world. Priesthood service requires us to set aside our selfish interests and desires. Brethren, we need to prepare so that we are able to accept priesthood callings should they come” (in Conference Report, Apr. 1997, 59; or *Ensign*, May 1997, 43).

Some Important Gospel Principles to Look For

- The Lord extends calls through priesthood leaders for people to serve in His kingdom (see D&C 53:1–4; see also Articles of Faith 1:5).
- Forsaking the world and enduring to the end lead to salvation (see D&C 53:2, 7; see also D&C 14:7).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 113–14.

Suggestions for Teaching

Doctrine and Covenants 53. The Lord extends calls through priesthood leaders for people to serve in His kingdom. (15–20 minutes)

Tell students: Imagine you are a Church leader with the responsibility to call Church members to serve.

- How do you think you would decide who should be called to a particular position?
- Why would it be important to involve the Lord in that decision?
- How should members be called? (see Articles of Faith 1:5).
- How is that better than having them choose the callings they want?
- Why do you think callings are revealed through Church leaders instead of through the members themselves?

Have students read the section heading for Doctrine and Covenants 53, and ask:

- Who asked to know concerning his calling in the Church?
- What part did Joseph Smith play in Brother Gilbert’s calling?
- What part did the Lord play in this process?
- How is this pattern like the pattern followed in the Church today?

Read Doctrine and Covenants 53:2–5 as a class. Have students find and mark the responsibilities Sidney Gilbert was given. Read verse 6 and explain that the word *ordinances* has at least two meanings. The most common meaning is rites and ceremonies, such as baptism and priesthood ordination. But the word can also mean “God’s decrees, his laws and commandments, the statutes and judgments that issue from him” (Bruce R. McConkie, *Mormon Doctrine*, 2nd ed. [1966], 548).

Tell students that one key to gaining knowledge and receiving revelation is to act on the commandments and counsel the Lord gives. Read verse 6 again and ask:

- What blessing did the Lord promise Sidney Gilbert if he kept his “first ordinances”?
- Read Matthew 7:21–23; James 1:22–25. How do these verses compare with what the Lord told Brother Gilbert?

Discuss the importance of doing what the Lord says, not just hearing it. Give students copies of part of a recent talk by the President of the Church. Review it with students and have them mark what the Lord taught through His prophet that we need to do to receive further blessings. Encourage them to follow the prophet’s counsel.

Doctrine and Covenants 53:2, 7. Forsaking the world and enduring to the end lead to salvation. (10–15 minutes)

Ask students for examples of what it means to forsake something. Read Doctrine and Covenants 53:2 and ask what

the Lord asks us to forsake. Discuss what it means to forsake the world. Explain that forsaking the world means setting aside worldly desires or pursuits. We forsake the world by making and keeping covenants with the Lord through the ordinances of the gospel.

Read the statement by President George Q. Cannon in the commentary for Doctrine and Covenants 53:2 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 114). Discuss with the class how what we watch, read, listen to, and wear can either help us get closer to the Savior or become more like the world. Read Doctrine and Covenants 53:7 and ask:

- How long does the Lord expect us to forsake the world?
- What promise is given to those who endure to the end?
- What characteristics could we develop to help us better endure?



Introduction

Breaking sacred covenants is a most serious matter. Elder Boyd K. Packer, then a member of the Quorum of the Twelve, taught:

“Keep your covenants and you will be safe. Break them and you will not. . . .

“ . . . We are not free to break our covenants and escape the consequences” (in Conference Report, Oct. 1990, 107–8; or *Ensign*, Nov. 1990, 84).

Elder Neal A. Maxwell asked:

“How can we, as individual members of the Church, survive spiritually if we do not honor our covenants? How can we survive spiritually if we break outright the covenants made at the time of baptism or in the holy temples?” (in Conference Report, Apr. 1988, 8; or *Ensign*, May 1988, 8).

Events surrounding the revelation in Doctrine and Covenants 54 serve as an example of the consequences of breaking covenants with God.

Some Important Gospel Principles to Look For

- The righteous can find deliverance and rest from tribulation as they exercise faith in God, repent, and are humble and patient (see D&C 54:3, 10; see also Mosiah 24:8–16).
- Those who keep their covenants will receive God’s blessings, while those who do not will receive God’s judgments (see D&C 54:4–6; see also Mosiah 2:38; Alma 34:16).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, p. 99.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 114–15.

Suggestions for Teaching

Doctrine and Covenants 54. Those who keep their covenants will receive God’s blessings, while those who do not will receive God’s judgments. (20–25 minutes)

Share the following story as related by Elder F. Burton Howard, a member of the Seventy, about a 10-hour car trip he took with his wife and young son:

“After sundown, with two hours of travel still to go, we decided to play a game. The purpose of the game was to try to get an exhausted youngster to sleep. . . . We said to the small boy in back, ‘Let’s play hide-and-seek.’ He enthusiastically agreed. We said, ‘Close your eyes and don’t open them until we call you. We need time to hide.’

“The game started. A front-seat passenger would crouch down in the seat and 10 or 15 seconds later would call, ‘OK.’ Our son would bound over the seat and say, ‘Aha, I found you!’ We would say, ‘Next time we will hide better. Close your eyes again.’ A minute or more would go by. Then we would call, and again he would energetically climb over the seat to find us. Finally we said, ‘We have a really good place to hide this time. It will take longer. Close your eyes and we will call you.’

“A minute, two minutes, five minutes went by. We drove along in silence. The tranquillity was marvelous. We must have traveled 15 miles before we began to whisper quiet congratulations to ourselves on the success of our devious game. Then, from out of the backseat, came the sobbing voice of a heartbroken little boy. ‘You didn’t call me, and you said you would.’

“‘You didn’t do what you agreed to do.’ What a terrible accusation. It was a defining moment in our lives. We knew that we could never play that game again” (in Conference Report, Apr. 1996, 36; or *Ensign*, May 1996, 27).

Discuss the following questions as a class:

- Why do you think Elder Howard described that experience as a “defining moment”?
- Why is it important to keep promises and do what we agree to do?

- Has anyone ever broken any promises made to you? How did you feel?
- How do you feel when people keep the commitments they have made to you?

Ask students to read the section heading for Doctrine and Covenants 54 and identify someone who had broken a covenant. Share the historical background for section 54 in *Doctrine and Covenants Student Manual: Religion 324–325* (pp. 114–15), and ask:

- What covenant had Lemman Copley entered into?
- How serious is a promise or covenant made with the Lord?
- What were the Saints who were coming to Ohio from New York expecting?

Read Doctrine and Covenants 54:4–5, and discuss what these verses teach about the importance of covenants. Read verses 7–9 to find what these Saints were to do. Read verses 6, 10 and look for the blessings the Lord promises to those who keep their covenants and are patient in tribulation. Discuss the value of these promises in our lives.

Share the continuation of Elder Howard’s statement:

“Church members commit to do many things. . . . We make covenants. . . . And just like that incident in the car so many years ago, we sometimes fail to do what we have agreed to do. . . .

“We are a covenant people. If there is a distinguishing feature about members of the Church, it is that we make covenants. We need to be known as a covenant-keeping people as well. Making promises is easy, but to follow through and do what we have promised is another matter. That involves staying the course, being constant and steadfast. It means keeping the faith and being faithful to the end despite success or failure, doubt or discouragement. It is drawing near to the Lord with all our hearts. It is doing whatever we promise to do with all our might—even when we might not feel like it.

“I once attended a funeral service with Elder M. Russell Ballard. A statement he made there has remained with me to this day. He said, ‘Life isn’t over for a Latter-day Saint until he or she is safely dead, with their testimony still burning brightly.’ ‘Safely dead’—what a challenging concept. Brothers and sisters, we will not be safe until we have given our hearts to the Lord—until we have learned to do what we have promised” (in Conference Report, Apr. 1996, 36, 38; or *Ensign*, May 1996, 27–28).

Doctrine and Covenants 55

Introduction

Soon after learning of the Restoration, William W. Phelps went to Kirtland. There he sought the Lord’s counsel through the Prophet Joseph Smith. As the Lord taught, “Blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom” (2 Nephi 28:30). Doctrine and Covenants 55 contains the Lord’s instructions to Brother Phelps.

Some Important Gospel Principles to Look For

- Those who are baptized with an eye single to God’s glory will receive a remission of sins and the gift of the Holy Ghost (see D&C 55:1).
- God gives direction to those who seek it (see D&C 55; see also D&C 4:7).
- Getting an education is pleasing to God (see D&C 55:4; see also 2 Nephi 9:29; D&C 88:77–80; 90:15).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, p. 103.
- *Doctrine and Covenants Student Manual: Religion 324–325*, p. 116.

Suggestions for Teaching

Doctrine and Covenants 55:1–5. Those who are baptized with an eye single to God’s glory will receive a remission of sins and the gift of the Holy Ghost.
(15–20 minutes)

Have students sing a hymn written by W. W. Phelps (see “Authors and Composers” in *Hymns*, p. 390). Ask: What does this hymn have in common with Doctrine and Covenants 55?

Share information about W. W. Phelps from the historical background for section 55 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 116). Read Doctrine and Covenants 55:1 and look for what the Lord told W. W. Phelps he needed to do to be forgiven and receive the Holy Ghost. Testify that we need to constantly examine our lives to see if our desires are focused on God’s glory or on satisfying our own pride.

Read verses 2–5 to find what the Lord wanted Brother Phelps to do. Discuss how he could do these things either to build up God’s kingdom or bring attention to himself. Encourage students to examine the reasons they serve in the Church: to glorify God or to build themselves up.

Draw on the board a ladder leaning against a wall. Ask students how climbing a ladder can be compared to living the gospel. Share this statement by the Prophet Joseph Smith:

“When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation” (*History of the Church*, 6:306–7).

Point out that living the gospel for the wrong reasons would be like climbing a ladder that had been placed against the wrong wall. Help students understand that we must not only do what God asks but do so for the right reasons. Ask:

- How does our motivation for climbing the gospel ladder affect how well we climb it?
- Why is it important to do what God asks with an eye single to His glory?



Introduction

The Lord declared: “There are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world” (D&C 121:34–35). This seems to have been a problem among some of the Saints living in Thompson, Ohio (see D&C 56:6). When Leman Copley backed out on his covenant to provide a portion of his property for the Colesville Saints, the Lord revoked Newell Knight’s mission call so he could lead the outcasts from Colesville to Missouri (see vv. 6–7). Ezra Thayre’s involvement in the controversies at Thompson kept him from preparing for his mission with Thomas B. Marsh (see v. 5; see also the section headings for D&C 54; 56). The Lord commanded Ezra Thayre to “repent of his pride, and of his selfishness” (v. 8).

Some Important Gospel Principles to Look For

- Those who rebel against God will receive His punishments (see D&C 56:1–4, 8–17; see also Mosiah 2:36–37; D&C 1:3).
- The Lord can declare and revoke commandments as He chooses (see D&C 56:4–11; see also D&C 58:32).
- Riches can canker the souls of both rich and poor. All who repent and humbly obey the truth will inherit the earth (see D&C 56:14–20; see also Matthew 19:23–26; 1 Timothy 6:10).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 102–4.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 117–18.

Suggestions for Teaching

Doctrine and Covenants 56. Those who rebel against God will receive His punishments. (20–25 minutes)

Invite students to give definitions of *rebellion*. Invite some to share what they wrote. Read the following statement by Elder Spencer W. Kimball, who was then a member of the Quorum of the Twelve:

“A common sin is rebellion against God. This manifests itself in wilful refusal to obey God’s commandments, in rejection of the counsel of his servants, in opposition to the work of the kingdom—that is, in the deliberate word or act of disobedience to God’s will. . . .

“Among Church members rebellion frequently takes the form of criticism of authorities and leaders. . . . They complain of the programs, belittle the constituted authorities, and generally set themselves up as judges. After a while they absent themselves from Church meetings for imagined offenses, and fail to pay their tithes and meet their other Church obligations. In a word, they have the spirit of apostasy, which is almost always the harvest of the seeds of criticism. . . .

“Such people fail to bear testimony to their descendants, destroy faith within their own homes, and actually deny the ‘right to the priesthood’ to succeeding generations who might otherwise have been faithful in all things” (*The Miracle of Forgiveness* [1969], 42–43).

Have students read Doctrine and Covenants 56:14–17 and identify phrases that describe rebellion. Invite students to give examples of rebellion in people their age.

Review the examples of rebellion in the introduction to section 56 above. Read Doctrine and Covenants 56:1–4 and ask: What do these verses teach about the rebellious? Read Mosiah 2:36–39; 16:5 and ask what these verses say about rebellion.

Read Doctrine and Covenants 56:5–11, 14, 18–20, and help students contrast the consequences of rebellion with those of humility as described in these verses. Review verse 18 and list what we can do to receive the promised blessings.

Doctrine and Covenants 56:16–20. Riches can canker the souls of both rich and poor. All who repent and humbly obey the truth will inherit the earth.

(10–15 minutes)

Divide students into two groups. Have one group imagine that they are wealthy and the other group that they are poor. Have each group discuss among themselves the following question: “Given your financial status, what do you think would be your greatest challenge in being faithful in the Church?” Invite a member of each group to share with the class what they discussed.

Have students compare Doctrine and Covenants 56:16–17 with 1 Timothy 6:10, and ask:

- What did the Lord say could canker the souls of those who are rich?
- What temptations did the Lord warn the poor against?
- Which of these challenges exist among the rich and poor today?
- Read Doctrine and Covenants 56:18. According to this verse, what is the solution to these problems?

Invite a student to read the following statement by President Ezra Taft Benson:

“Pride is a sin that can readily be seen in others but is rarely admitted in ourselves. Most of us consider pride to be a sin of those on the top, such as the rich and the learned, looking down at the rest of us (see 2 Nephi 9:42). There is, however, a far more common ailment among us—and that is pride from the bottom looking up. It is manifest in so many ways, such as faultfinding, gossiping, backbiting, murmuring, living beyond our means, envying, coveting, withholding gratitude and praise that might lift another, and being unforgiving and jealous” (in Conference Report, Apr. 1989, 5; or *Ensign*, May 1989, 5).

Read verses 18–20. Testify that while both the rich and poor can be guilty of the sin of pride, humility allows all to receive the Lord’s blessings described in these verses.



Doctrine and Covenants 57

Introduction

While working on the Joseph Smith Translation of the Bible in November and December of 1830, the Prophet learned more about a city of Zion in the days of the prophet Enoch (see Moses 6–7). The next February Joseph received Doctrine and

Covenants 42, which promised that the location of the New Jerusalem, another city of Zion that the Saints are to build in the latter days, would be made known (see v. 62).

In June 1831, the Lord called Joseph Smith and certain elders to travel to Missouri, where the place of their inheritance would be revealed (see D&C 52). On July 20, soon after the Prophet arrived, the Lord revealed that “the land of Missouri” had been “consecrated for the gathering of the saints” and that Independence was “the place for the city of Zion” (D&C 57:1–2; see v. 3).

Some Important Gospel Principles to Look For

- The Lord appointed Independence, Jackson County, Missouri as the location of the New Jerusalem and the center place of Zion (see D&C 57:1–5; see also 3 Nephi 20:22; 21:23–24).
- The Lord encourages the Saints to make an honest living and to use their success to help build the kingdom of God (see D&C 57:6–12).
- Our education, training, and experience can be helpful in building the kingdom of God (see D&C 57:6–14).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 106–7.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 118–19.

Suggestions for Teaching

Note: Remind students that between 1831 and 1838, Church members gathered both to the Kirtland, Ohio, area and to various places in Missouri. The Prophet Joseph Smith lived in Ohio until 1838 but made trips to Missouri, as did his counselors in the Presidency and the Apostles (after they were chosen in 1835).

Doctrine and Covenants 57:1–5. The Lord appointed Independence, Jackson County, Missouri, as the location of the New Jerusalem and the center place of Zion. (20–25 minutes)

Share this statement by the Prophet Joseph Smith:

“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).

Discuss the following questions:

- Why do you think the people of God have found the building of Zion such an important and interesting topic?
- What do you know about the building of Zion?
- What would you like to know about this topic?

Give students copies of the following chart as a handout:

Scripture	What It Teaches about Zion
1 Nephi 13:37	
2 Nephi 12:2–4	
Ether 13:4–8	
D&C 6:6	
D&C 21:1, 7	
D&C 28:8–9	
D&C 29:7–8	
Moses 7:13–21	
D&C 38:16–27, 34–35, 39	
D&C 42:8–9, 31–36	
D&C 45:11–14, 64–71	
D&C 48:3–6	
D&C 49:24–25	
D&C 52:2–5, 42–43	
D&C 57:1–5	

Divide the references among students and have them study them. As a class, go through the references in order, inviting the students who studied each reference to share what it teaches about Zion. Have them fill in the chart based on your discussion.

Note the number of times temples are spoken of in conjunction with Zion (see 2 Nephi 12:2–3; D&C 42:36; 57:3; Moses 7:21). Tell students that temples help people become pure in heart and enable them to enter into covenants with the Lord to establish Zion. Share the following statement by Elder Lance B. Wickman, a member of the Seventy:

“The words *Zion* and *temple* belong in the same sentence together. . . . For Zion, the pure in heart, the temple holds the key that unlocks holy places—places of rejoicing—while those in Babylon’s byways are condemned to mourn” (in Conference Report, Oct. 1994, 110; or *Ensign*, Nov. 1994, 83).

Point out that the Lord gave the Saints knowledge about Zion one step at a time. The Lord often uses this pattern to reveal His will. We learn a little, we act on it, and we learn a little more. Each step is important in our progress.

Doctrine and Covenants 57:6–16. Our education, training, and experience can be helpful in building the kingdom of God. (15–20 minutes)

Ask several students what their parents do for a living. Discuss how these occupations are important and bless the lives of others.

Read Doctrine and Covenants 57:8, 11, 13–15. Circle the names or offices of four individuals the Lord wanted “planted” or who he wanted to help “plant” others in Zion. (*Note:* In verse 15, “the bishop” refers to Edward Partridge and “the agent” to Sidney Gilbert; see D&C 41:9; 57:6–7.) Give students the following information about these four individuals:

William W. Phelps	A writer, editor, printer, and publisher who had worked for or founded several newspapers.
Sidney Gilbert	A successful merchant.
Oliver Cowdery	A talented writer, editor, and speaker who taught school and practiced law.
Edward Partridge	A merchant who owned a business that made hats.

Have students search Doctrine and Covenants 57:6–16, and discuss the following questions:

- What did the Lord ask each of these four individuals to do to help build Zion?
- How did their talents and training prepare them to build the Lord’s kingdom?
- What sacrifices do General Authorities make today? (They give up their careers to serve the Lord full time).
- What are ways you can develop talents or seek training? (Studying music, writing, or other arts; doing your best in all subjects at school; seeking a degree from a university; serving an apprenticeship or completing trade school; learning to work hard and honestly in any job.)
- How could your education, training, and talents be useful in building the kingdom of God, now and in the future?



Introduction

It took about 365 years from the time the Lord called Enoch to preach until his city was taken into heaven (see D&C 107:48–49; Moses 7:68). When Doctrine and Covenants 58 was revealed, the Church was not yet a year and a half old. Church members came to Missouri for the purpose of building Zion, but Zion would not be built in the lifetimes of these early Saints.

However, the work they did and the revelations they received laid a foundation for the last dispensation before the coming of the Lord.

Some Important Gospel Principles to Look For

- The Lord chose the Prophet Joseph Smith and others to “bear record” of the land on which Zion will be built and to lay its physical and spiritual foundation (see D&C 58:1–13, 49–59).
- The Lord promises eternal blessings to those who faithfully keep the commandments, even in tribulation (see D&C 58:2–5).
- Zion is built by preaching the gospel to the world and gathering individuals to her stakes in preparation for the coming of the Lord (see D&C 58:8–11, 44–48, 61–65; see also D&C 45:64–67).
- The Lord called bishops to judge Church members according to His laws. Church members should obey the law of the land (see D&C 58:14–23; see also D&C 134:5, 10–11; Articles of Faith 1:12).
- We should look for opportunities to do good and serve others, without waiting to be asked by the Lord or His leaders (see D&C 58:26–29).
- Under the law of consecration, members were to give all they had to the Lord through the bishop and in return were to receive an appropriate inheritance (see D&C 58:35–39, 49–53).
- Repentance includes confessing and forsaking sin. The Lord forgives the sins of the repentant and remembers those sins “no more” (see D&C 58:42–43; see also Mosiah 4:9–10; D&C 59:12).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 106–7.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 119–24.

Suggestions for Teaching

 **Doctrine and Covenants 58:1–13, 44–65. The Lord chose the Prophet Joseph Smith and others to “bear record” of the land on which Zion will be built and to lay its physical and spiritual foundation.** (25–30 minutes)

Read the following statement by the Prophet Joseph Smith: “We ought to have the building up of Zion as our greatest object” (*History of the Church*, 3:390). Discuss the following questions:

- What have you already learned about Zion from studying the Doctrine and Covenants?
- Why do you think Zion is such a valuable topic to study?

Tell students: Imagine you are with Joseph Smith at the time the Lord revealed the location for the city of Zion. What would you like to know next? Have students read the section heading for Doctrine and Covenants 58 and see what the Saints wanted to know. Explain that this revelation helped the Saints begin to know how to build Zion.

Read Doctrine and Covenants 58:1–13, 44 and look for what the Lord told the Prophet about Zion. Ask:

- What words or phrases show that Zion would not be fully established at that time?
- What role would tribulation play in the establishment of Zion?

Explain that while Zion would not be established in the days of the early Saints, they did have an important work to do in bringing it about. Help students discover the reasons the Lord had these early Saints gather to Zion by going through verses 6–13 again in detail. Discuss the following phrases:

- “That you might be obedient” (v. 6).
- “That your hearts might be prepared to bear testimony of the things which are to come” (v. 6).
- “That you might be honored in laying the foundation” of Zion (v. 7).
- “That you might be honored . . . in bearing record of the land upon which the Zion of God shall stand” (v. 7).
- “That a feast of fat things might be prepared for the poor” (v. 8; see vv. 9–11; see also the commentary for D&C 58:8–11 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 120–21).
- “That the testimony might go forth from Zion” (v. 13).

Ask students to list what they think Church members today are required to do to build the cause of Zion. Have them scan verses 44–65 and look for commandments that match items on their list. Ask: What keeps us from doing these things? Share the following counsel from President Spencer W. Kimball:

“For many years we have been taught that one important end result of our labors, hopes, and aspirations in this work is the building of a Latter-day Zion, a Zion characterized by love, harmony, and peace—a Zion in which the Lord’s children are as one.

“The vision of what we are about and what should come of our labors must be kept uppermost in our minds. . . .

“As important as it is to have this vision in mind, defining and describing Zion will not bring it about. That can only be done through consistent and concerted daily effort by every single member of the Church. No matter what the cost in toil or sacrifice, we must ‘do it.’” (in Conference Report, Apr. 1978, 121–22; or *Ensign*, May 1978, 80–81).

Doctrine and Covenants 58:2–5. The Lord promises eternal blessings to those who faithfully keep the commandments, even in tribulation. (10–15 minutes)

Ask students to define *tribulation*. (*Tribulation* means affliction, trial, or distress.) Share the following statement by Elder Marion G. Romney:

“Just as Jesus had to endure affliction to prove himself, so must all men endure affliction to prove themselves. . . .

“[As the Prophet Joseph Smith taught,] ‘. . . all the Saints . . . prophets and apostles, have had to come up through great tribulation. . . .’ (*Teachings of the Prophet Joseph Smith*, 1938 ed., pp. 260–61.)” (in Conference Report, Oct. 1969, 58).

Have students write what they think are the most difficult tribulations faced by people their age. Discuss what they wrote. Read Doctrine and Covenants 58:2–4 and look for what the Lord said about tribulation. Ask: How could these verses help someone overcome challenges in life?

Have students read Romans 8:16–18; Ether 12:6; Doctrine and Covenants 98:3, 12–15 and list the Lord’s promises to those who endure tribulation. Read the following statement by President Brigham Young and testify of its truthfulness:

“We talk about our trials and troubles here in this life: but suppose that you could see yourselves thousands and millions of years after you have proved faithful to your religion during the few short years in this time, and have obtained eternal salvation and a crown of glory in the presence of God; then look back upon your lives here, and see the losses, crosses, and disappointments, the sorrows . . . , you would be constrained to exclaim, ‘But what of all that? Those things were but for a moment, and we are now here. We have been faithful during a few moments in our mortality, and now we enjoy eternal life and glory.’” (in *Journal of Discourses*, 7:275).

Doctrine and Covenants 58:8–11, 44–48, 63–65. Zion is built by preaching the gospel to the world and gathering individuals to Zion and her stakes in preparation for the coming of the Lord. (20–25 minutes)

Assign each student one of the following scriptures: John 4:13–14; John 4:31–34; John 6:47–51; 2 Nephi 9:50. Have students read their assigned scripture and suggest words or phrases that could complete the following sentence: “The gospel of Jesus Christ is like _____ because it _____.” Ask students if they can think of any other words that would fit in the blanks. Read Doctrine and Covenants 58:8–11 and look for what the Lord compared the restored gospel to. Ask:

- How is the gospel like a feast?
- Who is invited to the feast?
- How do we go about inviting others to the feast?

Help students see that this feast is associated with “the marriage of the Lamb” (v. 11), which refers to the Second Coming of Jesus Christ. Read the Bible references given in the verse 11 footnotes (Matthew 22:1–14; Luke 14:16–24; Revelation 19:9), and discuss what they teach about the feast and the Second Coming. Ask: What should we do to prepare ourselves and others for the Second Coming? Read Doctrine and Covenants 58:44–48, 63–65 looking for what the Lord told His servants to do to build Zion and prepare for the Second Coming. For each commandment they find, have them explain why they think it is important.



Doctrine and Covenants 58:26–29 (Scripture Mastery, Doctrine and Covenants 58:26–27). We should seek opportunities to do good and serve others, without waiting to be asked by the Lord or His leaders. (10–15 minutes)

Have students write Doctrine and Covenants 58:26–29 in their own words. Refer them to the student study guide if they need help with some of the terms (see the “Understanding the Scriptures” section for D&C 58). Discuss the following questions:

- What does it mean to be “anxiously engaged”? (v. 27).
- How can we know what a “good cause” is? (see Moroni 7:13–16).
- What “power” do we have that allows us to do good? (v. 28).

Have students work with a partner to make up two stories: one that demonstrates a good example of these verses, and one that demonstrates a bad example. Have students share some of the stories.

Read the following statement by Elder Ezra Taft Benson, who was then a member of the Quorum of the Twelve:

“Usually the Lord gives us the overall objectives to be accomplished and some guidelines to follow, but he expects us to work out most of the details and methods. The methods and procedures are usually developed through study and prayer and by living so that we can obtain and follow the promptings of the Spirit. Less spiritually advanced people, such as those in the days of Moses, had to be commanded in many things. Today those spiritually alert look at the objectives, check the guidelines laid down by the Lord and his prophets, and then prayerfully act—without having to be commanded ‘in all things.’ This attitude prepares men for godhood. . . .

“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, 121–22).

Encourage students to be anxiously engaged in good causes.



Doctrine and Covenants 58:42–43 (Scripture Mastery). Repentance includes confessing and forsaking sin. The Lord forgives the sins of the repentant and remembers those sins “no more.” (15–20 minutes)

Invite a student to jump as far as possible, and mark the student’s best effort out of two or three tries. Have the student put on a heavy backpack and jump again. Mark the student’s best effort this time.

Ask the class to explain how this object lesson relates to sin in our lives. Have them read Doctrine and Covenants 58:43 and find what we must do to rid ourselves of the heavy burden of sin. Discuss the meaning of the word *forsake*, and help students better understand the principle of confession.

Share the following statements. Elder Spencer W. Kimball, then a member of the Quorum of the Twelve, 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” (*Love versus Lust*, Brigham Young University Speeches of the Year [Jan. 5, 1965], 10).

Elder Richard G. Scott said:

“You always need to confess your sins to the Lord. If they are serious transgressions, such as [sexual] immorality, they need to be confessed to a bishop or stake president. Please understand that confession is not repentance. It is an essential step but is not of itself adequate. Partial confession by mentioning lesser mistakes will not help you resolve a more serious, undisclosed transgression. Essential to forgiveness is a willingness to fully disclose to the Lord and, where necessary, His priesthood judge *all* that you have done” (in Conference Report, Apr. 1995, 102; or *Ensign*, May 1995, 76).

Read verse 60 and ask:

- What did Ziba Peterson do about his sins?

- What does the phrase “he thinketh to hide them” mean?
- Read Doctrine and Covenants 121:37. What happens to people who hide their sins?
- How do people try to hide their sins?
- Can we really hide our sins?

Tell students that the Hebrew word for *atone* comes from a root word that means “to cover.” Have students read Doctrine and Covenants 19:16–20; 58:42–43 and find how we can have our sins “covered” through the Atonement of Jesus Christ.

Tell students that if they have any doubt as to whether they should confess a sin, they should ask their bishop about it. He can help them know for sure. Note that students are often concerned about what their bishop will think of them if they confess their sin. You may want to invite a bishop to class to discuss this issue. Or share the following statement by President Gordon B. Hinckley, then a counselor in the First Presidency:

“Each of you has a bishop, who has been ordained and set apart under the authority of the holy priesthood and who, in the exercise of his office, is entitled to the inspiration of the Lord. He is a man of experience, he is a man of understanding, he is a man who carries in his heart a love for the youth of his ward. He is a servant of God who understands his obligation of confidentiality and who will help you with your problem. Do not be afraid to talk with him” (in Conference Report, Oct. 1983, 66; or *Ensign*, Nov. 1983, 45).



Introduction

Shortly after revealing the place for the city of Zion (see D&C 57:1–3) and instructing the Prophet to purchase land for the gathering of the Saints to Zion (see D&C 58:44–58), the Lord revealed section 59, which includes many of the commandments the Saints must live to build Zion. To those who obeyed these commandments, the Lord promised “the good things of the earth” (v. 3; see vv. 16–20); “revelations in their time” (v. 4); the ability to be “unspotted from the world” (v. 9); and “peace in this world, and eternal life in the world to come” (v. 23).

Today we continue to build on the foundation laid by the early members of the Church. President Gordon B. Hinckley testified:

“I see a wonderful future in a very uncertain world. If we will cling to our values, if we will build on our inheritance, if we will walk in obedience before the Lord, if we will simply live

the gospel, we will be blessed in a magnificent and wonderful way. We will be looked upon as a peculiar people who have found the key to a peculiar happiness” (in Conference Report, Oct. 1997, 94; or *Ensign*, Nov. 1997, 69).

Some Important Gospel Principles to Look For

- Those who obey the Lord’s commandments receive temporal and spiritual blessings in this life and eternal life in the world to come (see D&C 59:1–8, 15–20, 23; see also Psalm 37:9; Mosiah 2:41; D&C 14:7).
- God is pleased when we express our gratitude to Him and obey His commandments (see D&C 59:7, 21; see also Mosiah 2:20–22).
- The Sabbath is a day of rest and worship. Keeping the Sabbath day holy helps us overcome sin and resist temptation (see D&C 59:9–14; see also Isaiah 58:3–14).
- God created the world for man’s use and benefit. We are to use the earth’s resources with wisdom and judgment (see D&C 59:16–20; see also 1 Nephi 17:36; D&C 49:19).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 105–7.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 124–29.

Suggestions for Teaching



Doctrine and Covenants and Church History Video presentation 9, “Upon My Holy Day” (17:47), can be used in teaching Doctrine and Covenants 59:9–20 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).



Doctrine and Covenants 59. Those who obey the Lord’s commandments receive temporal and spiritual blessings in this life and eternal life in the world to come. (25–30 minutes)

Have a student share the following story by Sister Patricia P. Pinegar, then general president of the Primary. A little boy went to the park with his father to fly a kite.

“The boy was very young. It was his first experience with kite flying. His father helped him, and after several attempts the kite was in the air. The boy ran and let out more string, and soon the kite was flying high. The little boy was so excited; the kite was beautiful. Eventually there was no more string left to allow the kite to go higher. The boy said to his father, ‘Daddy, let’s cut the string and let the kite go; I want to see it go higher and higher.’

“His father said, ‘Son, the kite won’t go higher if we cut the string.’

‘Yes, it will,’ responded the little boy. ‘The string is holding the kite down; I can feel it.’ The father handed a pocketknife to his son. The boy cut the string. In a matter of seconds the kite was out of control. It darted here and there and finally landed in a broken heap. That was difficult for the boy to understand. He felt certain the string was holding the kite down” (in Conference Report, Oct. 1999, 84; or *Ensign*, Nov. 1999, 67–68).

Ask students:

- How are the commandments like a kite string?
- Read Doctrine and Covenants 59:4. What does the Lord promise to give the faithful?
- Read Doctrine and Covenants 130:21. How would receiving more commandments be a blessing?
- How are God’s commandments evidence of His love for us?

Read the following counsel from the First Presidency:

“God’s commandments (standards) are constant, unwavering, and dependable. As you adhere to them, you will receive countless blessings from heaven—including the gift of eternal life” (*For the Strength of Youth* [pamphlet, 1990], 6).

Write on the board the headings *Commandments* and *Consequences*. Have students read Doctrine and Covenants 59:5–13 and highlight the phrase *thou shalt* every time it appears. Write these commandments on the board under the appropriate heading. Read verse 8 and ask:

- What does it mean to have a “broken heart” and a “contrite spirit”? (See the word helps for D&C 20 in the student study guide; see also the statement by Elder Bruce R. McConkie in the “Understanding the Scriptures” section for D&C 59:8 in the student study guide.)
- Why do you think it is important to have a broken heart and a contrite spirit?

Discuss each of the commandments on the board and how your community might be different if people followed it.

Have students read verses 14–24 and highlight consequences of keeping or not keeping commandments. List their findings under *Consequences* on the board. Ask: Which of these consequences would be most important to you? Why?

Read verse 23 and ask:

- What does it mean to have “peace in this world”?
- How important would having peace in this life be to you?
- Why is it important to receive “eternal life in the world to come”?

Invite one or two students to tell about a time that keeping the commandments brought peace in their life, or share an example from your life. Share this testimony by Elder Richard G. Scott: “The power of God will come into your life because of your faithful obedience to His commandments” (in Conference Report, Mar.–Apr. 1990, 96; or *Ensign*, May 1990, 74).

Doctrine and Covenants 59:7–21. God is pleased when we express our gratitude to Him and obey His commandments. (10–15 minutes)

Give each student a small piece of candy and tell them not to eat it until you give permission. After each student has received one, go around the room again and give a second piece of candy to those who expressed appreciation for the gift. Ask students: Why did some get a second piece of candy? Read together Doctrine and Covenants 59:7, 21, and ask:

- Why is it important to be thankful?
- What should we be thankful for?
- According to these verses, how does God feel about ingratitude?

Have students read Mosiah 2:20–22 and tell what gifts we receive from God that we often take for granted. Ask: What does God ask from us in return for all He does for us?

Have students read Doctrine and Covenants 59:7–19 looking for a commandment that is discussed in more detail than the others. Discuss the following questions:

- How can our attitudes about and actions on the Sabbath show gratitude to the Lord?
- What Sabbath activities show a lack of gratitude to the Lord?
- Read Doctrine and Covenants 20:77, 79. How can we “remember” the Lord each Sabbath day?

Conclude by reading this statement by Elder LeGrand R. Curtis, then a member of the Seventy: “How we observe the Sabbath indicates our feelings toward our Father in Heaven” (in Conference Report, Oct. 1990, 14; or *Ensign*, Nov. 1990, 13).



Doctrine and Covenants 59:9–14 (Scripture Mastery, Doctrine and Covenants 59:9–10). The Sabbath is a day of rest and worship.

Keeping the Sabbath day holy helps us overcome sin and resist temptation. (20–25 minutes)

Write the following questions on the board. Give students a few minutes to respond on paper (tell them not to write their names), and then collect the papers.

- What is the purpose of the Sabbath day?
- What activities do you think are appropriate for the Sabbath?
- What activities do you think are inappropriate?

Have students search Doctrine and Covenants 59:9–14 and mark words or phrases that show the purpose of the Sabbath. Read some of the responses from the papers, and have students judge if each response is in harmony with section 59.

Read the following statement by President Gordon B. Hinckley:

“The Sabbath of the Lord is becoming the play day of the people. It is a day of golf and football on television, of buying and selling in our stores and markets. Are we moving to mainstream America as some observers believe? In this I fear we are. What a telling thing it is to see the parking lots of the markets filled on Sunday in communities that are predominately LDS.

“Our strength for the future, our resolution to grow the Church across the world, will be weakened if we violate the will of the Lord in this important matter. He has so very clearly spoken anciently and again in modern revelation. We cannot disregard with impunity that which He has said” (in Conference Report, Oct. 1997, 93; or *Ensign*, Nov. 1997, 69).

Discuss the following questions:

- What do you think it means to be “unspotted from the world”? (v. 9).
- In what ways can keeping the Sabbath day holy keep you unspotted from the world?
- How might keeping the Sabbath holy help “grow the Church across the world”?

Share and discuss the following counsel from the First Presidency:

“The Lord has given the Sabbath day for your benefit and has commanded you to keep it holy. On this sacred, holy day, worship the Lord, strengthen family relationships, help others, and draw close to the Lord. Your dress before and after meetings should reflect your respect for the Sabbath.

“Many activities are appropriate for the Sabbath; however, it is not a holiday. You should avoid seeking entertainment or spending money on this day.

“When seeking a job, you may wish to share with your potential employer your desire to attend your Sunday meetings and keep the Sabbath holy. Many employers value employees with these personal convictions. Try to choose a job that doesn’t require you to work on Sunday” (*For the Strength of Youth*, 16–17).



Introduction

In Doctrine and Covenants 60, given on August 8, 1831, the Lord counseled the elders concerning their return journey from

Zion to Ohio. In this section the Lord also instructed the Prophet Joseph Smith to go to St. Louis, Missouri. The Prophet and 10 others left Independence the next day. On August 9, the party camped at McIlwaine's Bend (about 165 kilometers, or 100 miles, from Independence; see Church history map 5). The next morning the Prophet received section 61, which warned of dangers upon the waters in the last days. On August 13, as the Prophet and his companions continued their journey, they came upon several missionaries on their way to Jackson County, Missouri. In this joyous setting the Prophet Joseph received section 62. According to the Lord, this meeting fulfilled a promise that "the faithful among you should be preserved and rejoice together in the land of Missouri" (D&C 62:6).

Some Important Gospel Principles to Look For

- The Lord expects us to share the truth with others without fear or contention. The unfaithful will lose the blessings of the Spirit (see D&C 60:1–3, 7–8, 13–15).
- The Lord wants us to rely on Him for guidance but also expects us to do all we can to solve our own problems (see D&C 60:5; 61:22; 62:5; see also Ether 2:18–3:6).
- Though Satan is allowed some power on earth, the Lord has all power and can protect the righteous (see D&C 61:4–6, 10–19; D&C 62:6; see also 1 Nephi 22:15–17).
- As we testify of the truth, our testimonies are recorded in heaven, the angels rejoice over us, and we receive forgiveness of sins (see D&C 61:33–34; 62:3; see also Ezekiel 33:1–11; James 5:19–20; D&C 4:2, 4).
- The Lord knows our weakness and how to strengthen us against temptation (see D&C 62:1; see also 2 Corinthians 12:7–10; Ether 12:27).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, p. 108.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 130–33.

Suggestions for Teaching

Doctrine and Covenants 60–62. The Lord gives counsel to missionaries. (15–25 minutes)

Sections 60–62 were given to a group of missionaries returning from Missouri to their homes in Ohio (see the introduction above). Each of the sections includes counsel for missionaries. Choose any or all of the following activities to help your students understand and apply the Lord's counsel in these sections. (*Note:* The time needed to teach this lesson will vary depending on the number of activities you use.)

- **Activity 1.** Have students read Doctrine and Covenants 60:4, 7; 61:1–2, 6, 10, 33–34, 36–39; 62:1, 3, 9. Have them write a letter of encouragement to a missionary based on

what they learned in these verses. Invite a few students to share what they wrote.

- **Activity 2.** Tell students to imagine they have been asked to write a pamphlet called *The Successful Missionary*. This pamphlet is to be based on the principles found in Doctrine and Covenants 60:2–3, 7, 13–14; 61:3, 8–9, 35, 38–39; 62:1–3, 6. Have students read the verses and identify principles the Lord gave.

Note: The counsel not to travel on water was a specific rule for that occasion. Today's missionaries are also given specific rules that apply to them on their mission. Just as it would have been foolish for these early missionaries to travel on water after the Lord's warning, it would be just as foolish for us to disobey what the Lord has commanded in our day. For more information on the curse on the waters, see the commentary for Doctrine and Covenants 61:5–19 in *Doctrine and Covenants Student Manual: Religion 324–325* (pp. 131–32).

- **Activity 3.** Invite students to imagine the following example: George is daydreaming in seminary when his teacher says that every worthy young man should serve a mission. After class, George says to you: "I always get told that I need to go on a mission. Just once I'd like to know what's in it for me." Have students read Doctrine and Covenants 60:7; 61:2, 33–34; 62:1, 3 and summarize for George "what's in it for him."

Conclude by sharing the following promise about missionary work by President Gordon B. Hinckley:

"You are making a sacrifice, but it is not a sacrifice because you will get more than you give up, you will gain more than you give, and it will prove to be an investment with tremendous returns. It will prove to be a blessing instead of a sacrifice. No one who ever served this work as a missionary, who gave his or her best efforts, need worry about making a sacrifice because there will come blessings into the life of that individual for as long as he or she lives. I have not the slightest doubt about that" (*Teachings of Gordon B. Hinckley*, 356).

Doctrine and Covenants 60:1–3, 7–8, 13–15. The Lord expects us to share the truth with others without fear or contention. The unfaithful will lose the blessings of the Spirit. (20–25 minutes)

Hold up a match and ask what power lies hidden within it (the ability to light a fire for light, for warmth, or to bring destruction). Ask: What is required for this power to be released? Have students read Doctrine and Covenants 60:2 and explain how a talent is similar to a match.

Read Matthew 25:14–30 and look for what happens when talents are neglected. Ask:

- Which words describe how the Lord feels about those who use their talents?
- How does the Lord feel about those who hide their talents?

Read Doctrine and Covenants 60:1–3, 13 and ask:

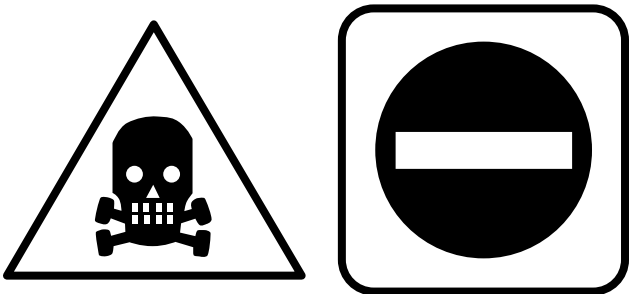
- What was the “talent” referred to in these verses? (Sharing the gospel.)
- According to these verses, what kept some from “open[ing] their mouths” to preach the gospel? (“Fear of man,” and “idl[ing] away [their] time.”)
- What warning did the Lord give to those who “bury” this talent? (It will be taken away.)
- How does this warning apply today?
- What are some ways we can fill our responsibility to share the gospel?

Invite students to write *D&C 3:7–8* in the margin next to verse 2 and *D&C 68:31–32* next to verse 13. Have students read these cross-references and look for how these challenges can be overcome.

Read together Doctrine and Covenants 60:7 and look for the blessings promised to those who use their talent and declare the gospel. Discuss whether these promises are worth facing the fear one might feel using this talent. Read the following statement by President Gordon B. Hinckley:

“You must be a leader, as a member of this Church, in those causes for which this Church stands. Do not let fear overcome your efforts. . . . The adversary of all truth would put into your heart a reluctance to make an effort. Cast that fear aside and be valiant in the cause of truth and righteousness and faith. If you *now* decide that this will become the pattern of your life, you will not have to make that decision again” (“Stand Up for Truth,” in *Brigham Young University 1996–97 Speeches* [1997], 26).

Doctrine and Covenants 61:4–6, 13–19. Though Satan is allowed some power on earth, the Lord has all power and can protect the righteous. (15–20 minutes)



Draw several warning signs on the board (for example, “poison,” “do not enter,” “pedestrian crossing”). Ask students:

- What are these signs used for?
- What could happen if these signs are not heeded?

Have a student read the historical background for section 61 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 131). Read with students Doctrine and Covenants 61:4–6, 13–19 to find the instructions the Lord gave these missionaries and why He gave them. Refer to the commentary for Doctrine and Covenants 61:5–19 in *Doctrine and Covenants Student Manual: Religion 324–325* (pp. 131–32) as needed.

Remind students that the counsel not to travel on water was addressed to missionaries of that day to help them avoid a danger that they faced. Have students review the *For the Strength of Youth* pamphlet and find what the Lord has declared is dangerous in our day. (If the pamphlet is not available, ask students to identify these dangers on their own.) Ask:

- How are our dangers like the waters the Lord warned the Prophet and his companions about?
- According to Doctrine and Covenants 61:13, why does the Lord give us warnings and commandments?

Conclude by sharing the following statements. Elder George Albert Smith, who was then a member of the Quorum of the Twelve, testified:

“There is a division line well defined that separates the Lord’s territory from Lucifer’s. If we live on the Lord’s side of the line Lucifer cannot come there to influence us, but if we cross the line into his territory we are in his power. By keeping the commandments of the Lord we are safe on His side of the line, but if we disobey His teachings we voluntarily cross into the zone of temptation and invite the destruction that is ever present there. Knowing this, how anxious we should always be to live on the Lord’s side of the line” (“Our M.I.A.,” *Improvement Era*, May 1935, 278).

President Gordon B. Hinckley taught:

“There is a line which you must not cross. It is the line that separates personal cleanliness from sin. I need not get clinical in telling you where that line is. You know. You have been told again and again. You have a conscience within you. Stay on the Lord’s side of the line” (in Conference Report, Apr. 1996, 69; or *Ensign*, May 1996, 48).

Doctrine and Covenants 62:1. The Lord knows our weakness and how to strengthen us against temptation. (10–15 minutes)

Ask students whether they think the following statement is true or false: “A person who has sinned much can do more to help others resist temptation than a person who has sinned little.” Share the following quotation:

“A silly idea is current that good people do not know what temptation means. This is an obvious lie. Only those who try to resist temptation know how strong it is. . . . You find out the strength of a wind by trying to walk against it, not by lying down” (C. S. Lewis, *Mere Christianity* [1952], 109–10).

Read Doctrine and Covenants 62:1 looking for who is in the best position to help us when we are tempted. Have students read Alma 7:11–12 and explain why Jesus Christ is able to understand how we feel when we are tempted and to deliver us from that temptation.

Have students read 1 Corinthians 10:13; Alma 13:28–29; Doctrine and Covenants 20:22. Have them write on a piece of paper how they can overcome temptation based on the information in these verses.



Introduction

“The center place for the city of Zion (Jackson County, Missouri) had been designated by revelation. Members of the Church desired to know what they should do in relationship to it; therefore the Lord made known his purposes to his Saints. They were to gather to that place if they desired to do the will of the Lord. As stated in verses 22 and 23 of Section 63, they were not to consider this a commandment. The Lord gives revelation for the benefit of all who will obey, but he knows that some members, if commanded in all things, will bring

condemnation on themselves by disobedience. Consequently, in this revelation, he leaves it up to the individual to obey his will or not to obey. Those who love the Lord will obey his will as if it were a commandment” (Roy W. Doxey, *The Doctrine and Covenants Speaks*, 2 vols. [1964–70], 1:491).

Some Important Gospel Principles to Look For

- The Lord’s servants warn the wicked that they must either repent or be destroyed at the Second Coming (see D&C 63:2–6, 12–17, 32–37, 54–59).
- Signs and miracles do not create faith. They come because of faith and according to God’s will (see D&C 63:7–12; see also Mark 16:17–18).
- In the last days the righteous will be separated from the wicked and gathered to the stakes of Zion for safety. At the Lord’s Second Coming, He will destroy the wicked and usher in the Millennium (see D&C 63:24–54; see also D&C 45:64–71; Articles of Faith 1:10).
- The name of Jesus Christ is sacred and must be used with care (see D&C 63:60–64; see also Exodus 20:7; Psalm 111:9; D&C 6:12).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, p. 108.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 133–35.

Suggestions for Teaching

Doctrine and Covenants 63:2–17, 32–37, 54–59. The Lord’s servants warn the wicked that they must either repent or be destroyed at the Second Coming. (20–25 minutes)

Show the picture of Mount Everest in the appendix (see p. 317). Ask students:

- How many of you would like to climb this mountain?
- If you did climb this mountain, would you rather climb on your own or with an experienced guide? Why?

Have students read Doctrine and Covenants 1:14–16 and look for how it relates to climbing Mount Everest. Ask:

- Who has the Lord sent as guides to lead us in His way?
- What path do they show us?
- What other paths do some people follow?
- What consequences will those who walk in their own way suffer?

Assign each student one of the following five sets of verses from section 63: verses 2–6, 7–12, 13–17, 32–37, 54–59. Have them search their verses looking for answers to the following questions. Discuss their findings.

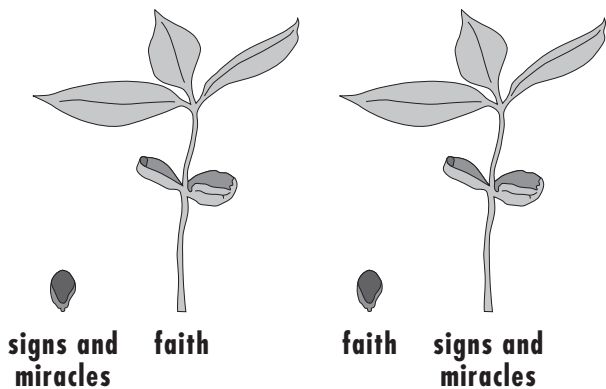
- What do these verses say about the Lord’s way?
- What do these verses say about man’s way?
- What consequences will come to those who choose to follow their own way rather than the Lord’s?

Share the following statement by Elder L. Tom Perry, a member of the Quorum of the Twelve:

“I bear witness of the power and comfort the gift of the Holy Ghost is to those who live worthy of it. What a reassurance it is for us to know that we are not left alone to find the course that we must follow to merit the eternal blessings of our Father in Heaven. We do not need man-made rating systems to determine what we should read, what we should watch, what we should listen to, or how we should conduct our lives. What we do need to do is live worthy of the continued companionship of the Holy Ghost and have the courage to follow the promptings that come into our lives” (in Conference Report, Apr. 1997, 95; or *Ensign*, May 1997, 70).

Doctrine and Covenants 63:7–12. Signs and miracles do not create faith. They come because of faith and according to God’s will. (15–20 minutes)

Draw on the board the following illustrations:



Ask students which illustration they think is accurate. Have them read Doctrine and Covenants 63:7–9 to find the answer. Invite them to search their scriptures for examples that show that signs do not bring faith. (Examples might include Laman and Lemuel murmuring after seeing an angel [see 1 Nephi 3:31; 17:45]; the chief priests and captains arresting Jesus after seeing Him heal the ear of the high priest’s servant [see Luke 22:50–54]; the children of Israel rebelling after witnessing miracles in Egypt and in the wilderness [see Numbers 14:22–23].)

Have students look in Doctrine and Covenants 63:7–12 to find answers to the following questions:

- Will sign seekers see signs? (see also Jacob 7:13–15; Alma 30:43, 48–50).

- How long have there been sign seekers?
- What determines when signs are given?
- Why have some sought after signs?
- If seeking signs isn’t the way to increase faith, what is? (see the commentary for D&C 63:7–12 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 133–34).

Doctrine and Covenants 63:24–54. In the last days the righteous will be separated from the wicked and gathered to the stakes of Zion for safety. At the Lord’s Second Coming, He will destroy the wicked and usher in the Millennium. (30–35 minutes)

Tell students: Imagine you are attending a general conference in 1831 when Joseph Smith announces that it is time to prepare to move to Missouri. He asks for volunteers to serve on two committees: *Zion’s Real Estate and Land Development Firm* and *Zion’s Advertising Agency*. Invite students to choose the committee they would like to serve on, and allow them to organize their committees. Give the committees the following instructions:

Zion’s Real Estate and Land Development Firm: Read Doctrine and Covenants 63:24–31 to learn what the Lord said about gathering to Missouri. Name two approaches for acquiring land. List the positives and negatives for each approach. Report to the class which approach you recommend and why.

Zion’s Advertising Agency: Some of the Saints may be reluctant to give up their homes and neighborhoods to move to Missouri. Using the Lord’s counsel in Doctrine and Covenants 63:32–37, plan an advertising campaign to inspire families to make the move. Share details of this campaign with the class.

Allow students time to complete their assignments, and discuss what they learned. Explain that Missouri is not the only place to build God’s kingdom. The prophets have asked us to gather in stakes of Zion throughout the world (see Harold B. Lee, in Conference Report, Apr. 1973, 7; or *Ensign*, July 1973, 5). We should build God’s kingdom wherever we live in order to prepare for the Lord’s coming. To help students look forward to that day, study as a class Doctrine and Covenants 63:20–21, 49–54. The following questions and resources may help your study:

- What will happen to the earth when the Lord comes again? (see the commentary for D&C 63:20–21, 49–51 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 134).
- What blessing will come to those who “die in the Lord” before the Second Coming? (see v. 49).
- What changes will come to those who are living when the Lord comes? (see D&C 101:24–34).
- In verse 51, what does it mean to be “changed in the twinkling of an eye”? (Elder Bruce R. McConkie wrote, “This change from mortality to immortality, though almost instantaneous, is both a death and a resurrection” [*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. (1979–81), 4:390]).

- How does the parable of the ten virgins relate to preparing for the Lord’s coming? (see v. 54; see also Matthew 25:1–13; D&C 45:56–57).
- Why are the righteous and wicked divided? (see v. 54; see also 2 Nephi 30:10; D&C 86:7).

Read or sing “Now Let Us Rejoice” (*Hymns*, no. 3). Encourage students to live each day as if it were the day the Lord will come.

Doctrine and Covenants 63:60–64. The name of Jesus Christ is sacred and must be used with care.

(15–20 minutes)

Tell students that a few years after being called as an Apostle, Spencer W. Kimball was in need of serious surgery. Read the following account:

“At St. Mark’s Hospital in Salt Lake City he was put under total anaesthesia and operated on, then wheeled on a table back toward his room. Still drugged, Spencer sensed his table stop by an elevator and heard the orderly, angry at something, profaning the Lord’s name. Half-conscious, he pleaded with labored sounds: ‘Please don’t say that. I love Him more than anything in this world. Please.’ An absolute silence. Then the orderly answered softly: ‘I shouldn’t have said that. I’m sorry.’” (Edward L. Kimball and Andrew E. Kimball Jr., *Spencer W. Kimball: Twelfth President of The Church of Jesus Christ of Latter-day Saints* [1977], 264).

Ask students:

- What do you learn from this story about the depth of Elder Kimball’s feelings toward the Savior?
- What does this story teach about people who carelessly use the Savior’s name?
- How does it make you feel to hear the Lord’s name being used inappropriately?
- What can you do to help remedy the problem?

Display a picture of the Savior and ask:

- What does it mean to take Jesus Christ’s name upon you?
- What does it mean to take His name in vain?

After some discussion on these questions, discuss the statement by Elder James E. Talmage in the commentary for Doctrine and Covenants 63:61–64 in *Doctrine and Covenants Student Manual: Religion* 324–325 (p. 135).

Read Doctrine and Covenants 63:60–64 and discuss ways we can use His name appropriately. The following points might be useful:

- Only use the Lord’s name in ways He has authorized (for example, in prayers, priesthood blessings, and testimonies; see v. 62).

- Use it when directed by the Spirit (see v. 64).

Share the following counsel by Elder Dallin H. Oaks:

“The names of the Father and the Son are used with authority when we reverently teach and testify of them, when we pray, and when we perform the sacred ordinances of the priesthood.

“There are no more sacred or significant words in all of our language than the names of God the Father and his Son, Jesus Christ.

“As we read in the Book of Mormon, after the Savior appeared to the people on this continent he taught them that they must take upon them the name of Christ:

“‘For by this name shall ye be called at the last day;

“‘And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day’ (3 Nephi 27:5–6)” (in Conference Report, Apr. 1986, 66; or *Ensign*, May 1986, 50).

Doctrine and Covenants 64

Introduction

The Lord has called today “a day of sacrifice” (D&C 64:23). Elder Bruce R. McConkie explained: “Sacrifice involves giving up the things of this world because of the promises of blessings to be gained in a better world. In the eternal perspective there is no sacrifice in giving up all things—even including the laying down of one’s life—if eternal life is gained through such a course” (*Mormon Doctrine*, 2nd ed. [1966], 664).

Doctrine and Covenants 64 records commandments of the Lord that will, through the spirit of sacrifice, prepare us for His coming.

Some Important Gospel Principles to Look For

- God forgives all who repent, except those who have “sinned unto death” (see D&C 64:1–4, 7–10; see also Mosiah 26:29–32).
- We are commanded to forgive others. If we refuse, there remains in us the greater sin (see D&C 64:8–14; see also Matthew 18:21–35; Mark 11:25–26; Mosiah 26:30–31).
- The Lord requires an obedient heart and a willing mind (see D&C 64:22–24, 33–36; see also Isaiah 1:19–20; Moroni 7:5–9; D&C 97:8).

- The Lord declared that today “is a day of sacrifice, and a day for the tithing of my people” (see D&C 64:23; see also Malachi 3:8–10).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, p. 108.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 136–39.

Suggestions for Teaching



Doctrine and Covenants and Church History Video presentation 10, “Required to Forgive” (7:24), can be used in teaching Doctrine and Covenants 64:2–13.

Presentation 11, “The Heart and a Willing Mind” (7:38), can be used in teaching Doctrine and Covenants 64:34. (See *Doctrine and Covenants and Church History Video Guide* for teaching suggestions.)

Doctrine and Covenants 64:3, 7. God forgives all who repent, except those who have “sinned unto death” (the sons of perdition). (15–20 minutes)

Display a towel and three containers: one filled with mud; the second with warm, soapy water; and the third with clean rinse water. Invite a student to place a hand in the mud and hold it up for all to see. Ask:

- What activities should someone with dirty hands not participate in?
- Where might a person covered in mud feel uncomfortable going? Why?

Have students read Doctrine and Covenants 64:3, 7, and ask:

- What words in these verses could be compared to mud?
- What are some effects of sin?
- How can sin affect one’s confidence and feelings of worth?

Invite the student with the muddy hand to wash and rinse it in the water provided. Have the class mark words from verses 3 and 7 that could be compared to washing. Discuss the following questions:

- How is repentance like soap?
- Who does the Lord say can be forgiven?
- Is there anyone who cannot be forgiven? If so, who? (see v. 7).

Explain that those who have “sinned unto death” are called “sons of perdition.” Read Doctrine and Covenants 76:31–32, and then share the following statements. The Prophet Joseph Smith taught:

“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” (*History of the Church*, 6:314).

Elder Spencer W. Kimball, who was then a member of the Quorum of the Twelve, wrote:

“The sin against the Holy Ghost requires such knowledge that it is manifestly impossible for the rank and file to commit such a sin” (*The Miracle of Forgiveness*, 123).

(*Note:* This subject will be discussed in more detail in section 76.)

Ask: Why do you think some people who have not sinned unto death believe they cannot receive complete forgiveness?

Display a picture of Jesus Christ. Read with students Doctrine and Covenants 58:42 and cross-reference it with Doctrine and Covenants 64:7. Testify that the Atonement of Jesus Christ provides cleansing for all who sincerely repent. Read and discuss the following statements. President Gordon B. Hinckley said:

“Don’t ever feel that you can’t be forgiven. Our Father in Heaven loves you. He is your Father. He is your Heavenly Parent. He has great concern for you. He reaches out to you in love and in forgiveness” (*Teachings of Gordon B. Hinckley*, 231).

President Boyd K. Packer, Acting President of the Quorum of the Twelve, said:

“Save for those few who defect to perdition after having known a fulness, there is no habit, no addiction, no rebellion, no transgression, no offense exempted from the promise of complete forgiveness. . . .

“So many live with accusing guilt when relief is ever at hand. So many are like the immigrant woman who skimped and saved and deprived herself until, by selling all of her possessions, she bought a steerage-class ticket to America.

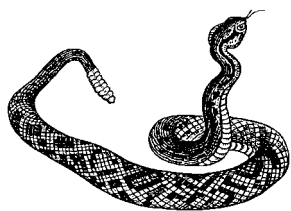
“She rationed out the meager provisions she was able to bring with her. Even so, they were gone early in the voyage. When others went for their meals, she stayed below deck—determined to suffer through it. Finally, on the last day, she must, she thought, afford one meal to give her strength for the journey yet ahead. When she asked what the meal would cost, she was told that all of the meals had been included in the price of her ticket.

“That great morning of forgiveness may not come at once. Do not give up if at first you fail. Often the most difficult part of repentance is to forgive yourself. Discouragement is part of that test. Do not give up. That brilliant morning will come” (in Conference Report, Sept.–Oct. 1995, 22–24; or *Ensign*, Nov. 1995, 19–20).



Doctrine and Covenants 64:8–11 (Scripture Mastery, Doctrine and Covenants 64:9–11). We are commanded to forgive others. If we refuse, there remains in us the greater sin.

(35–40 minutes)



Tell students that rattlesnakes are venomous snakes common in the Americas. Rattlesnake bites cause pain, swelling, numbness, and discoloration. If untreated they can lead to tissue death or even the death of the patient.

Ask students: Besides physical pain, what do think you would feel if you were bitten by a rattlesnake? Point out that some people who are bitten, out of fear or anger, delay their treatment to try to catch and kill the snake. Discuss the following questions:

- Why is it foolish to chase a rattlesnake when you have its venom in your bloodstream? (During the time you chase the snake, the venom is endangering your life and health.)
- Read Doctrine and Covenants 64:8–9. What in these verses could be compared to rattlesnake venom?
- Why do you think refusing to forgive is a “greater sin” than the trespasses others have committed against us?

Share the following statement:

“Why is our salvation at stake when we fail to forgive others? . . . Why is it ‘the greater sin’? When we take the position of withholding forgiveness from our fellow men, we are attempting to block his progress towards salvation. This position is satanical and our motive is not Christlike. We are endeavoring to impede the progress of a living soul and deny him

the forgiving blessings of the atonement. This philosophy is saturated with impure motives that are designed to destroy the soul” (Otten and Caldwell, *Sacred Truths*, 1:314).

Read verse 10 and ask:

- According to this verse, whom must we forgive?
- How are we to accomplish this difficult task? (see v. 11).
- Why can the Lord make a proper judgment on someone’s repentance?
- Why is it better to let God judge another person than to judge the person ourselves?

Tell students that during the period of Missouri persecution, Elder William W. Phelps fell into apostasy, betrayed Church members, and became an enemy of the Prophet. Read the following excerpts from the letter Brother Phelps wrote to Joseph Smith after spending time away from the Church:

“I have seen the folly of my way. . . . I will repent and live, and ask my old brethren to forgive me, and though they chasten me to death, yet I will die with them, for their God is my God. . . .

“I know my situation, you know it, and God knows it, and I want to be saved if my friends will help me. . . . I have done wrong and I am sorry. The beam is in my own eye. . . . I ask forgiveness in the name of Jesus Christ of all the Saints. . . . I want your fellowship; if you cannot grant that, grant me your peace and friendship” (*History of the Church*, 4:142).

In answer, the Prophet wrote:

“It is true, that we have suffered much in consequence of your behavior—the cup of gall, already full enough . . . , was indeed filled to overflowing when you turned against us. One with whom we had oft taken sweet counsel together, and enjoyed many refreshing seasons from the Lord—‘had it been an enemy, we could have borne it.’ . . .

“However, the cup has been drunk, the will of our Father has been done. . . . And having been delivered from the hands of wicked men by the mercy of our God, we say it is your privilege to be delivered from the powers of the adversary . . . and again take your stand among the Saints. . . .

“Believing your confession to be real, and your repentance genuine, I shall be happy once again to give you the right hand of fellowship. . . .

“Your letter was read to the Saints last Sunday, and an expression of their feeling was taken, when it was unanimously

Resolved, That W. W. Phelps should be received into fellowship.

‘Come on, dear brother, since the war is past, For friends at first, are friends again at last.’

“Yours as ever, Joseph Smith, Jun.” (*History of the Church*, 4:163–64).

Tell students that William W. Phelps continued in the Church and died a faithful member. Brother Phelps wrote the words to many of the Church’s hymns, including “Praise to the Man” (*Hymns*, no. 27), which affirmed his great love for the Prophet Joseph Smith. Discuss the following questions:

- Why would forgiving William W. Phelps have been difficult for the Saints and Joseph Smith?
- How does this account from Church history apply to us?
- How have you felt when your apologies to another have been accepted?
- What can forgiving another teach you about the Savior’s Atonement for your sins?

Invite students to discuss how they can find the inner strength to forgive. Testify of the peace that comes as we forgive others for their offenses against us. Read or sing “Praise to the Man” or “Lord, I Would Follow Thee” (*Hymns*, no. 220).

Doctrine and Covenants 64:22, 34. The Lord requires an obedient heart and a willing mind. (15–20 minutes)

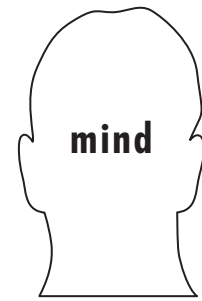
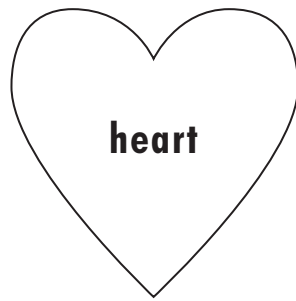
Display the picture Joseph Receives the Gold Plates (Gospel Art Picture Kit, no. 406). Have students read Joseph Smith—History 1:46, and ask:

- What warning did Moroni give Joseph Smith regarding the plates?
- What motive was Joseph to have for retrieving the plates?
- What other motives might have tempted Joseph when he saw the plates? (see *Church History in the Fulness of Times*, p. 40).
- What different reasons might people have for keeping the commandments?

Read Doctrine and Covenants 64:22, 34, and discuss the following questions:

- In addition to obedience, what does the Lord require of us?
- How would our obedience be different if we obeyed grudgingly?

Draw a heart and a head on the board and label them *heart* and *mind*.




Ask students what they think the heart and mind represent. Tell them that the heart gives life to the physical body by sending blood to it. The heart is also the symbolic center of man’s spiritual life. To give our heart physically is to give our life. To give our heart spiritually is to put the Lord at the center of our life. Our minds represent our thoughts and our ability to exercise our will or agency. When the Lord asks for a willing mind, He is asking for us to choose to follow Him without being forced. (See the commentary for D&C 64:22 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 137.)

Share the following statement by Elder Dallin H. Oaks:

“We must not only *do* what is right. We must act for the right reasons. The modern term is *good motive*. The scriptures often signify this appropriate mental attitude with the words *full purpose of heart* or *real intent*.

“The scriptures make clear that God understands our motives and will judge our actions accordingly. If we do not act for the right reasons, our acts will not be counted for righteousness. . . .

“. . . It is the motive that gives life and legitimacy to the acts of the believer” (*Pure in Heart* [1988], 15–16).

 **Doctrine and Covenants 64:23–25 (Scripture Mastery, Doctrine and Covenants 64:23). The Lord declared that today “is a day of sacrifice, and a day for the tithing of my people.”** (15–20 minutes)

Ask students:

- What is the greatest act of sacrifice you have seen in the last week?
- What impression did it have on you? Why?
- What does it mean to sacrifice?

Read to students the statement by Elder Bruce R. McConkie in the introduction to section 64 above. Invite students to discuss how this applies to their lives. Read Doctrine and Covenants 64:23–25 and the section heading for Doctrine and Covenants 119. Ask:

- According to the section heading for Doctrine and Covenants 119, what does the word *tithing* in Doctrine and Covenants 64:23 mean?

- How does paying tithing show our love for the Lord?
- What sacrifice does He ask for in Doctrine and Covenants 64:25?
- In what ways can you give Him your labor?

Have students read Alma 22:18; 3 Nephi 9:20 looking for what else we have been asked to sacrifice. Invite students to share examples of times they willingly gave up something (other than money) for the Lord. Ask them to discuss the following questions:

- What did you learn from making these offerings?
- How did it make you feel?
- Why is it important that sacrifices be made willingly?
- How can giving to the Lord willingly prepare us for the Second Coming of Jesus Christ?

Share the statement by Elder Rudger Clawson, who was then a member of the Quorum of the Twelve, in the commentary for Doctrine and Covenants 64:23 in *Doctrine and Covenants Student Manual, Religion 324–325* (p. 138). You may also wish to share the following statement by Elder Gordon B. Hinckley, then a member of the Quorum of the Twelve:

“Some years ago one of our brethren spoke of the payment of tithing as ‘fire insurance’; that statement evoked laughter. Nonetheless, the word of the Lord is clear that those who do not keep the commandments and observe the laws of God shall be burned at the time of his coming. For that shall be a day of judgment and a day of sifting, a day of separating the good from the evil. I would venture a personal opinion that no event has occurred in all the history of the earth as dreadful as will be the day of the Second Coming—no event as fraught with the destructive forces of nature, as consequential for the nations of the earth, as terrible for the wicked, or as wonderful for the righteous” (“We Need Not Fear His Coming,” in *1979 Devotional Speeches of the Year* [1980], 82–83).

Doctrine and Covenants 65

Introduction

Early in 1834, Wilford Woodruff, a newly baptized convert, arrived in Kirtland and met with the Prophet Joseph Smith and his brother Hyrum. President Woodruff later recalled:

“On Sunday night the Prophet called on all who held the Priesthood to gather into the little log school house they had there. It was a small house, perhaps 14 feet square. But it held

the whole of the Priesthood of the Church of Jesus Christ of Latter-day Saints who were then in the town of Kirtland. . . . When we got together the Prophet called upon the Elders of Israel with him to bear testimony of this work. . . . When they got through the Prophet said, ‘Brethren I have been very much edified and instructed in your testimonies here tonight, but I want to say to you before the Lord, that you know no more concerning the destinies of this Church and kingdom than a babe upon its mother’s lap. You don’t comprehend it.’ I was rather surprised. He said ‘it is only a little handful of Priesthood you see here tonight, but this Church will fill North and South America—it will fill the world.’” (in Conference Report, Apr. 1898, 57).

We are seeing the fulfillment of Joseph Smith’s prophecy today as the Church experiences unprecedented growth. Doctrine and Covenants 65 verifies that the stone described by Daniel is the gospel of Jesus Christ and it is spreading to all the earth. President Gordon B. Hinckley added his witness:

“The little stone which was cut out of the mountain without hands, as seen in Daniel’s vision, is rolling forth to fill the whole earth (see Daniel 2:44–45). No force under the heavens can stop it if we will walk in righteousness and be faithful and true. The Almighty Himself is at our head” (in Conference Report, Apr. 1995, 95; or *Ensign*, May 1995, 71).

Some Important Gospel Principles to Look For

- The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth. It exists to prepare the world for the Second Coming of Jesus Christ (see D&C 65; see also Daniel 2:44–45).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 139–40.

Suggestions for Teaching

- *CES Church History Resource Videocassette* presentation 1, “A Stone Cut Out” (8:08), can be used as part of the teaching suggestion for Doctrine and Covenants 65:1–5.

Doctrine and Covenants 65:1–5. The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth. It exists to prepare the world for the Second Coming of Jesus Christ. (10–15 minutes)

Display a world map. Attach a picture of a great, round stone so that it covers a large portion of the map. Or show the first segment of “A Stone Cut Out,” presentation 1 of the *CES Church History Resource Videocassette*. Have students read Daniel 2:44–45; Doctrine and Covenants 65:1–2 and determine what the display (or video) represents. Discuss how Daniel’s prophecy is being fulfilled today. Read the statement by President Wilford Woodruff in the introduction above.

Write on the board *Kingdom of God* and *Kingdom of Heaven*. Have students search their Bible Dictionary and write a brief definition for each phrase. Choose two students to give their definitions, and write them beneath the corresponding phrases on the board.

Point out that in the section heading for Doctrine and Covenants 65, Joseph Smith described this revelation as a prayer. Read verses 3–6 to identify what we should pray for in preparation for the Second Coming. Invite students to discuss ways the kingdom of God (the Church) helps us prepare for the kingdom of heaven (the millennial kingdom).

Share this statement by President Gordon B. Hinckley, then a counselor in the First Presidency:

“It should be recognized that this church is not a social club. This is the kingdom of God in the earth. It is The Church of Jesus Christ of Latter-day Saints. Its purpose is to bring salvation and exaltation to both the living and the dead” (“Rise to a Larger Vision of the Work,” *Ensign*, May 1990, 97).

If you used “A Stone Cut Out” earlier in this teaching suggestion, show the second segment now.

Share the following statement by President Hinckley:

“Let us do our part in sharing the gospel with those around us, by example first and then by inspired precept.

“The stone cut out of the mountain without hands will continue to roll forth until it has filled the whole earth. (See Daniel 2.) I give you my witness of this truth and of the truth that each of us can help in ways that are appropriate to our circumstances if we will seek the guidance and inspiration of our Father in heaven. This is God’s work that we do, and with his blessing we shall not fail” (*Faith, the Essence of True Religion* [1989], 57).

Invite students to discuss ways they can share the gospel to help prepare the earth for the Second Coming of Jesus Christ.



Introduction

How well does Heavenly Father know us? If we heed His counsel, will He guide us away from serious trouble? How

willing is He to help us see our weaknesses and repent? Answers to these questions can be illustrated by events in the life of William E. McLellin.

William E. McLellin joined the Church in 1831 and was chosen as one of the original Twelve Apostles in 1835. Shortly after his baptism, the Lord warned him, “You are clean, but not all; repent, therefore” (D&C 66:3). He served faithfully in the Church but sometimes indulged in criticizing the First Presidency and in seeking the praise of men. In 1835 he was disfellowshipped for a time, and in 1838 he was excommunicated for unbelief and apostasy. He joined the mobbers in Missouri in persecuting the Saints. When Joseph Smith was arrested at Far West, McLellin was with the group that plundered the Prophet’s home.

Doctrine and Covenants 66 illustrates that the Lord knows our weaknesses. This section offers counsel that will, if followed, lead to “a crown of eternal life” (v. 12).

Some Important Gospel Principles to Look For

- The Lord revealed the new and everlasting covenant (the fulness of the gospel) in the last days to make eternal life available to the children of men (see D&C 66:2; see also JST, Genesis 17:11–12; Jeremiah 32:36–40; D&C 45:9).
- The Lord knows our weaknesses and will show us the areas in our lives in which we need repentance (see D&C 66:3–4, 9–10; see also D&C 6:16).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion* 324–325, pp. 140–41.

Suggestions for Teaching

Doctrine and Covenants 66. The Lord knows our weaknesses and will show us the areas in our lives in which we need repentance. (20–25 minutes)

Ask students if any of them have received their patriarchal blessing. Ask:

- How has it helped your life?
- How would you describe a patriarchal blessing?

Share the following statement by President Thomas S. Monson, a counselor in the First Presidency: “A patriarchal blessing literally contains chapters from your book of eternal possibilities” (in Conference Report, Oct. 1986, 82; or *Ensign*, Nov. 1986, 66).

Read 2 Nephi 9:20, and suggest that students mark what God knows. Ask: How can a patriarch know about “your book of eternal possibilities”? Testify that Heavenly Father knows everything about us, including our strengths, weaknesses, thoughts, and potential.

Read the information on William E. McLellin in the introduction above. Have students read Doctrine and Covenants 66:1–3 and answer the following questions:

- In what ways was William E. McLellin blessed?
- How does the Lord describe him in verse 3?
- How could the counsel in this verse apply to us?
- If we are not aware of our sins, how can we find out what they are?

Read Jacob 4:7 and ask:

- Why is the Lord willing to show us our sins and weakness?
- How can we learn from Him what we need to repent of?
- Why is it vital that we repent as soon as we become aware of our sins?

Read Doctrine and Covenants 66:4 to find what the Lord said He would show William E. McLellin. Write on the board the headings *Promises* and *Warnings*. Invite students to read verses 5–13. Have half the class look for promises the Lord made to William E. McLellin and the other half look for warnings the Lord gave. Have students list their findings on the board. Review the lists as a class. Ask: Which items do you think are the most important for young people today? Have students explain their answers.



Introduction

Church history provides many valuable lessons for our day. For example, when the Lord approved the publication of the Book of Commandments (later to become the Doctrine and Covenants), many of the Church's elders testified that these revelations had come from God, but some of the brethren criticized the language used by the Prophet Joseph Smith. Joseph was not perfect, but the words were true, and they carried the Lord's divine approval (see D&C 67:9).

Scripture comes through imperfect mortals. But we will be judged by how we receive them. President Ezra Taft Benson, then President of the Quorum of the Twelve, said: "We do not have to prove the Book of Mormon is true. The book is its own proof. All we need to do is read it and declare it! The Book of Mormon is not on trial—the people of the world, including the members of the Church, are on trial as to what they will do with this second witness for Christ" (in Conference Report, Oct. 1984, 7; or *Ensign*, Nov. 1984, 8). The same can be said of all the scriptures.

In section 67, the Savior gave a special promise to "you that have been ordained unto this ministry" that if they humbled

themselves, the veil would be rent. "Ye are not able to abide the presence of God now, . . . wherefore, continue in patience until ye are perfected" (D&C 67:10, 13).

Some Important Gospel Principles to Look For

- We can lose blessings through lack of faith (see D&C 67:3; see also Numbers 14:22–33).
- Though the Prophet Joseph Smith was imperfect, the Lord has testified that the revelations Joseph received are true (see D&C 67:4–9; see also D&C 1:24).
- The privilege of seeing the Lord comes in His own due time to those who are quickened by His Spirit (see D&C 67:10–14; see also D&C 88:68; 93:1; Moses 1:11).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, p. 119.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 141–43.

Suggestions for Teaching

Doctrine and Covenants 67:4–9. Though the Prophet Joseph Smith was imperfect, the Lord has testified that the revelations Joseph received are true. (20–25 minutes)

Display a picture of the Prophet Joseph Smith on the board. Have students list all the positive characteristics they can about him. Ask them to list any training or degrees that qualified him to become the President of the Church. Display scriptures that Joseph Smith had a part in bringing forth (the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price) and any books you might have access to that include his teachings (for example *History of the Church*, *Teachings of the Prophet Joseph Smith*, *The Papers of Joseph Smith*). Ask: How could Joseph Smith have done what he did when he had so little education and no formal religious training?

Choose several students to each read one of the following verses: 1 Corinthians 1:27; Doctrine and Covenants 1:19, 24, 29; 35:13; 124:1. Ask: What kind of servants does the Lord often choose to help do His work? Help students see that those the Lord chooses to do His work are often not trained or skilled, but He can make them useful.

Display a picture of the latter-day prophets. Ask:

- What qualifications do these prophets have in common?
- Why can the Lord use those who faithfully keep His commandments?
- When have you felt that you were able to offer the most help to the Lord's work? Why?

Read the section heading for Doctrine and Covenants 67 and ask: Why do you think some at the conference had concerns

about the language used in the revelations? Read verses 4–9 and ask:

- How did the Lord respond to those who disapproved of the wording of the scriptures?
- What challenge did He give them?
- Why would it be impossible to write a revelation even if the words were similar?

Read paragraphs 5–6 of the historical background for section 67 in *Doctrine and Covenants Student Manual: Religion* 324–325 (p. 142). Ask:

- Why do you think it is such an “awful responsibility to write in the name of the Lord”?
- Read Doctrine and Covenants 18:34–36. What do revelations from the Lord contain that cannot be duplicated by man?

Testify that the Spirit of the Lord makes scripture unique and of great value in our lives and that the Spirit can speak to us through the scriptures. Have students take a few moments to find a favorite scripture in the Doctrine and Covenants. Invite volunteers to read their passages and tell why the passages are meaningful to them.



Introduction

When section 68 was given, the Prophet Joseph Smith and his family were living with the John and Alice Johnson family in Hiram, Ohio. This revelation is addressed to Elders Luke S. and Lyman E. Johnson (sons of John and Alice), Orson Hyde, and William E. McLellin. These men all later served as Apostles. All four apostatized from the Church, though Orson Hyde and Luke Johnson returned and remained faithful to the end of their lives. Lyman Johnson and William McLellin never returned.

Doctrine and Covenants 68 contains important teachings for parents. President Howard W. Hunter said, “It is important to remember that the basic unit of the Church is the family” (*The Teachings of Howard W. Hunter*, ed. Clyde J. Williams [1997], 144). The First Presidency and Quorum of the Twelve wrote: “Husband and wife have a solemn responsibility to love and care for each other and for their children. . . . 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 fathers—will be held accountable before God for the

discharge of these obligations” (“The Family: A Proclamation to the World,” *Ensign*, Nov. 1995, 102).

Some Important Gospel Principles to Look For

- What the Lord’s servants say when moved upon by the Holy Ghost is scripture and the will of the Lord (see D&C 68:1–4; see also Acts 4:31; 2 Peter 1:21; D&C 21:4–6).
- Missionaries are called to preach the gospel to all the world and testify of Jesus Christ (see D&C 68:1–12; see also D&C 11:15).
- Worthy high priests may be called to serve as bishop. Bishops must be appointed by the First Presidency and ordained by proper authority (see D&C 68:14–24; see also D&C 107:15–17, 68–75, 87–88).
- Parents are commanded to teach their children the gospel (see D&C 68:25–32; see also Proverbs 22:6).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion* 324–325, pp. 143–46.

Suggestions for Teaching

Doctrine and Covenants 68:1–4. What the Lord’s servants say when moved upon by the Holy Ghost is scripture and the will of the Lord. (10–15 minutes)

Show students a Bible and ask: What books of scripture do we have in the Church that other religions do not? (The Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price.) Show students these other scriptures, and then stack them on top of the Bible. Ask: Do we have any other scripture in the Church? Read Doctrine and Covenants 68:2–4 to find the answer to this question. Stack some conference issues of the *Ensign* on top of the scriptures.

Share the following statements. President Ezra Taft Benson, then President of the Quorum of the Twelve, said:

“God’s revelations to Adam did not instruct Noah how to build the ark. Noah needed his own revelation. Therefore, the most important prophet, so far as you and I are concerned, is the one living in our day and age to whom the Lord is currently revealing His will for us. Therefore, the most important reading we can do is any of the words of the prophet contained each week in the [*Church News*] and any words of the prophet contained each month in our Church magazines” (“Fourteen Fundamentals in Following the Prophet,” in *1980 Devotional Speeches of the Year* [1981], 27).

As President of the Church, President Benson said:

“For the next six months, your conference edition of the *Ensign* should stand next to your standard works and be referred to frequently. As my dear friend and brother Harold B. Lee said, we should let these conference addresses ‘be the guide to [our] walk and talk during the next six months. These are the important matters the Lord sees fit to reveal to this people in this day’ (in Conference Report, Apr. 1946, p. 68)” (in Conference Report, Apr. 1988, 97; or *Ensign*, May 1988, 84).

Discuss the following questions:

- How have the words of modern prophets blessed your life?
- What might our religion be like without modern revelation?
- How can you make the words of living prophets more a part of your daily “walk and talk”?

Doctrine and Covenants 68:1–12. Missionaries are called to preach the gospel to all the world and testify of Jesus Christ. (15–20 minutes)

Display a map of the world. Ask students:

- If you could choose anywhere to serve a mission, where would it be? Why?
- What matters more than where you serve? Why?
- Why does the Lord need missionaries throughout the entire world?

Read Doctrine and Covenants 68:1–2 and ask:

- How are these verses being fulfilled?
- What is your responsibility in helping to fulfill these verses?

Write the accompanying charts on the board, or give them to students as a handout. Leave the answers in the right-hand column blank. Have students search the verses listed and fill in the answers.

D&C 68	What the Lord Commands His Missionaries
v. 1	Use scriptures to teach the gospel.
v. 3	Teach the gospel by the Spirit.
v. 6	Do not fear. Bear testimony of Jesus Christ.
vv. 8–9	Go to all the world. Baptize those who believe.

D&C 68	What the Lord Promises His Faithful Missionaries
vv. 4–5	You will receive inspiration to speak the mind, will, and word of the Lord.
v. 6	The Lord will be with you.
v. 9	Those who believe and are baptized will be saved.
v. 10	Signs will follow those who believe.
v. 11	You will know about the signs of the Savior’s coming.

Ask:

- How does knowing the Lord’s expectations and promises affect your desire to serve Him as a missionary?
- What can you do now to prepare to serve the Lord when you are called?

Share the following statement by President Howard W. Hunter:

“Earlier prophets have taught that every able, worthy young man should serve a full-time mission. I emphasize this need today” (in Conference Report, Oct. 1994, 119; or *Ensign*, Nov. 1994, 88).

Doctrine and Covenants 68:14–24. Worthy high priests may be called to serve as bishop. Bishops must be appointed by the First Presidency and ordained by proper authority. (10–15 minutes)

Show students a picture of the Church’s Presiding Bishop (see the most recent conference issue of the *Ensign*). Invite them to ask you 10 yes-or-no questions to guess what position this man holds in the Church. Share the following statements about the office of Presiding Bishop:

“Anciently the bishops (judges) were ‘literal descendants of Aaron.’ Their office had its beginning with Aaron who was the presiding bishop of the church. Even in our dispensation, ‘the firstborn among the sons of Aaron’ has ‘a legal right to the bishopric, . . . for the firstborn holds the right of the presidency over this priesthood, and the keys or authority of the same.’ That is, it is his right to be the Presiding Bishop of the Church, *if he is selected and approved by the First Presidency*. So far in our day the lineage through which the office of Presiding Bishop will descend ‘from father to son’ has not been revealed. Until then, high priests of the Melchizedek Priesthood are chosen to officiate in this office and also as ward bishops” (Bruce R. McConkie, *A New Witness for the Articles of Faith*, 352; italics added).

“Since its formation, the Presiding Bishopric has been responsible for many of the temporal affairs of the Church. These have included involvement in receiving, distributing, and accounting for member tithes, offerings, and contributions; administration of programs to assist the poor and needy; design, construction, and maintenance of places of worship; and auditing and transferring records of membership. . . . Historically, the Presiding Bishopric has presided over the Aaronic Priesthood” (in Daniel H. Ludlow, ed., *Encyclopedia of Mormonism*, 5 vols. [1992], 3:1128).

Read Doctrine and Covenants 68:14–21 and look for answers to the following questions:

- Who can serve as Presiding Bishop? (A worthy literal descendant of Aaron or a worthy high priest.)
- Who calls and ordains the Presiding Bishop?

Tell students that the Presiding Bishop must be called by the Lord through the First Presidency (see vv. 15, 19–20). Explain that the First Presidency authorizes stake presidents to call and ordain local bishops. Ask: What qualifications must a bishop have? (see vv. 15, 19; see also 1 Timothy 3:2–7). Invite students to list on the board what they can do to sustain their local bishop.



Doctrine and Covenants 68:25–32. Parents are commanded to teach their children the gospel.
(15–20 minutes)

Prior to class, ask several primary-age children questions such as: How do you know Jesus loves you? Why do you want to go to heaven? What do you think heaven is like? Write down or record their responses, and read or play them to your students.

Ask: What do you think are the most important teachings for children? List students’ answers on the board. Have students read Doctrine and Covenants 68:25–31 and compare their list with what the Lord said parents need to teach their children.

Ask: What did the Lord say in verse 25 that lets you know these principles are of great importance? Share the statements from President Howard W. Hunter and “The Family: A Proclamation to the World” in the introduction to section 68 above. Ask:

- What statement in the proclamation teaches the seriousness of the parents’ role in caring for their children?
- What can you do now to prepare to be a good parent?
- What do you think is the best way to teach children these principles?



Doctrine and Covenants 69

Introduction

In Doctrine and Covenants 69 the Lord instructed John Whitmer regarding his call to keep the Church’s history. The Lord also expects us to keep personal and family histories. President Spencer W. Kimball said:

“Let us then continue on in this important work of recording the things we do, the things we say, the things we think, to be in accordance with the instructions of the Lord. For those of you who may not have already started your books of remembrance and your records, we would suggest that this very day you begin to write your records quite fully and completely. We hope that you will do this, our brothers and sisters, for this is what the Lord has commanded” (in Conference Report, Oct. 1979, 6; or *Ensign*, Nov. 1979, 5).

On another occasion President Kimball counseled the youth of the Church:

“Get a notebook, my young folks, 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. Remember, the Savior chastised those who failed to record important events” (“The Angels May Quote from It,” *New Era*, Oct. 1975, 5).

Some Important Gospel Principles to Look For

- The Lord expects His Church and its members to keep histories for the benefit of the rising generation (see D&C 69:3–8; see also D&C 47:1–4).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 119–20.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 147–48.

Suggestions for Teaching

Doctrine and Covenants 69:3–8. The Lord expects His Church and its members to keep histories for the benefit of the rising generation. (15–20 minutes)

Read from your journal or share your memory of how you gained a testimony of the scriptures. (Be careful not to share

anything that is too sacred or personal.) Ask questions like the following:

- How do you think my parents feel when they hear about this experience?
- How could this experience affect my children (or other family members)?
- How could remembering this help me later in my life?
- What would be lost if this, and other experiences like it, were never written down?

Invite a student who keeps a journal to share what blessings come from it. Read Doctrine and Covenants 69:3–8 and ask:

- What history was John Whitmer told to write? (see v. 3).
- What in verses 7–8 shows the importance the Lord placed on the history John Whitmer was to write?
- How could we relate this to our own journals?

Share President Spencer W. Kimball’s statement in the introduction to section 69 above. Invite students to write on a piece of paper how they received a testimony of the scriptures, or to write about their favorite scripture and why they like it. Encourage them to add this account to their journal.



Introduction

The Prophet Joseph Smith taught some of the early brethren that “the Book of Mormon was . . . the keystone of our religion” (*History of the Church*, 4:461). President Ezra Taft Benson added that “the Doctrine and Covenants is the capstone, with continuing latter-day revelation.” He testified that the Lord designed the Book of Mormon to “bring us to Christ,” and the Doctrine and Covenants to “bring us to Christ’s kingdom, The Church of Jesus Christ of Latter-day Saints” (in Conference Report, Apr. 1987, 105, 108; or *Ensign*, May 1987, 83, 85). President Howard W. Hunter explained, “The Doctrine and Covenants contains the word and will of the Lord as revealed to men and women in this dispensation of time. It is a book of scripture specifically for our day” (*The Teachings of Howard W. Hunter*, 55). In section 70, the Lord gave the Prophet Joseph Smith and others stewardship over the revelations that became the Doctrine and Covenants (see vv. 1–5).

Some Important Gospel Principles to Look For

- The Doctrine and Covenants is a scriptural foundation of the Church in the last days (see D&C 70 heading, vv. 1–5; see also 2 Timothy 3:16–17).

- Church leaders who are called to serve the Lord full-time are to have their needs supplied by the Church (see D&C 70:12–16; see also D&C 24:3–9; 42:71–72; 43:12–14).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 119–20.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 149–50.

Suggestions for Teaching

Doctrine and Covenants 70:1–5. The Doctrine and Covenants is a scriptural foundation of the Church in the last days. (10–15 minutes)

Build a simple pyramid out of building blocks or bricks. Ask students: If this structure represented the Church, what do you think the bottom layer of blocks might represent? After some guessing, tell students that Jesus Christ and the prophets and apostles are the foundation (see Ephesians 2:20). Explain that the Prophet Joseph Smith gave another answer to this question. Have students read the section heading for Doctrine and Covenants 70 to find this answer, and explain that the Doctrine and Covenants is the doctrinal foundation of the Church. Read Doctrine and Covenants 69:1–2; 70:1–5 and ask:

- What two men mentioned in Doctrine and Covenants 69:1–2 are also mentioned in Doctrine and Covenants 70:1–5?
- What did the Lord command these men to do in Doctrine and Covenants 69:1–2?
- What are the “commandments” spoken of in verse 1? (see D&C 69 heading).
- Who else is addressed in Doctrine and Covenants 70:1?
- What were they commanded to do?

Invite a student to read the historical background for section 70 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 149). Ask:

- What evidence is there in this information that the Lord valued the coming forth of the Doctrine and Covenants?
- What can we do to show the Lord that we value the Doctrine and Covenants?

Doctrine and Covenants 70:12–16. Church leaders who are called to serve the Lord full-time are to have their needs supplied by the Church. (5–10 minutes)

Ask students who among them has a Church calling. Ask:

- How much time do you spend each week fulfilling your calling?
- How much time do you think the Relief Society president and bishop spend on their callings?
- How much time do you think the prophet spends on his calling?

Divide the following questions among the students. Have them read Doctrine and Covenants 24:3, 7; 70:12–16 and look for answers.

- How much time did the Lord expect these servants to work? (see D&C 24:7).
- How did the Lord provide for these servants’ material needs? (see D&C 24:3).
- What does it mean that “he who is appointed to administer spiritual things . . . is worthy of his hire”? (D&C 70:12). (Church leaders who are called to serve the Lord full-time should have their needs supplied by the Church.)
- According to Doctrine and Covenants 70:16, what should be provided for these Church leaders?

Share the following statement by Elder Bruce R. McConkie, who was then a member of the Seventy:

“The ministers of salvation must eat and drink; they must be clothed, marry, raise families, and live as other men do. When all of their time and strength is expended in building up the kingdom, others—happily, those blessed by their ministrations—must supply the just needs and wants of the laborers in the vineyard, for ‘the laborer is worthy of his hire.’ (D. & C. 84:79.) ‘But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.’ (2 Ne. 26:31.)” (*Doctrinal New Testament Commentary*, 3 vols. [1966–73], 2:351; see also D&C 24:3–9; 42:71–72).



Introduction

The Lord revealed section 71 at a time when critics and apostates were making false accusations against the Church. President Spencer W. Kimball said:

“We are continually being tried and tested as individuals and as a church. There are more trials yet to come. . . . If this Church were merely a church of men and women, teaching only the doctrines of men, we would encounter little or no criticism or resistance—but because this is the Church of Him whose name it bears, we must not be surprised when criticisms or difficulties arise. With faith and good works, the truth will prevail” (in Conference Report, Apr. 1981, 105; or *Ensign*, May 1981, 79).

Some Important Gospel Principles to Look For

- Preaching the gospel from the scriptures by the Spirit is the best way to respond to criticism from the Church’s enemies

(see D&C 71:1–8; see also Alma 1:16, 25–26; 4:15–16, 19; D&C 42:12–14; D&C 73 heading).

- The Lord will confound those who oppose His servants and His work (see D&C 71:9–11; see also Jacob 7:1–2, 13–20; Alma 12:1).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 113–15.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 150–51.

Suggestions for Teaching

Doctrine and Covenants 71. Preaching the gospel from the scriptures by the Spirit is the best way to respond to criticism from the Church’s enemies.

(10–15 minutes)

Ask students:

- How do you feel when you hear criticisms or falsehoods about the Church or its leaders?
- How do you think faithful Church members should respond to such criticism?

Explain that the Saints in the Prophet Joseph Smith’s day had to deal with similar false accusations. Share the background information on section 71 from one or both of the institute manuals (see *Church History in the Fulness of Times*, pp. 113–15; *Doctrine and Covenants Student Manual*, pp.150–51). Read Doctrine and Covenants 71:1, 4, 7–11 and ask:

- How did the Lord command the Prophet Joseph to respond?
- What did the Lord promise Joseph?

Tell students that, unless called to do so, Church leaders are discouraged from participating in public debates or forums where the Church’s positions are discussed. The Church cautions members who participate in such forums that they can do much harm if they misrepresent the Church’s positions, and stresses that members who participate do not speak for the Church. (See Dallin H. Oaks, in Conference Report, Apr. 1989, 34–39; or *Ensign*, May 1989, 27–30.) Read 3 Nephi 11:28–29, and point out that even those with specific callings to represent the Church in public must avoid debate and the spirit of conflict.

Share the statement by President Spencer W. Kimball in the introduction to section 71 above. Ask: What hope does this statement give to those who respond appropriately to criticism? Have students read Alma 1:16, 25–26; 4:15–16, 19; Doctrine and Covenants 42:12–14 and look for how these verses relate to the principles being discussed. Invite students to make a scripture chain connecting these scriptures with Doctrine and Covenants 71:7–11. Read the section heading for Doctrine and Covenants 73 and look for the impact that teaching the gospel had on people who had negative feelings toward the Church.



Doctrine and Covenants 72

Introduction

Edward Partridge, the first bishop in the Church, was called to serve in Independence, Missouri. Since Independence was over 1,300 kilometers (800 miles) from Kirtland, there was also a need for a bishop in the Kirtland area. In section 72 the Lord called Newel K. Whitney to serve as the second bishop in the Church and to officiate over the Church in the Kirtland area (see vv. 1–8). The Lord then outlined some responsibilities of a bishop (see vv. 9–26).

President Gordon B. Hinckley gave further instructions on the duties of bishops today:

“I carry in my heart a deep appreciation for our bishops. I am profoundly grateful for the revelation of the Almighty under which this office was created and functions. . . .

“. . . We expect you to stand as the presiding high priest of the ward, a counselor to the people, a defender and helper of those in trouble, a comfort to those in sorrow, a supplier to those in need. We expect you to stand as a guardian and protector of the doctrine that is taught in your ward, of the quality of the teaching, of the filling of the many offices which are necessary. . . .

“. . . You are to see that none goes hungry or without clothing or shelter. You must know the circumstances of all over whom you preside.

“You must be a comforter and a guide to your people. Your door must be ever open to any cries of distress. Your back must be strong in sharing their burdens. You must reach out in love even to the wrongdoer” (in Conference Report, Apr. 1999, 69, 71; or *Ensign*, May 1999, 52–53).

Some Important Gospel Principles to Look For

- We are required to give an account of our stewardship both in this life and the next (see D&C 72:3–4; see also Matthew 24:44–47; D&C 59:2).
- Bishops are responsible for judging the worthiness of members, managing financial contributions, and caring for the poor (see D&C 72; see also D&C 68:14–21).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 151–53.

Suggestions for Teaching



Doctrine and Covenants 72:3–4. We are required to give an account of our stewardship both in this life and the next. (15–20 minutes)

Ask students: What are the first two great commandments? If the students do not know the answer, have them read Matthew 22:36–40. Write on the board *Love God and Love Neighbor*. Ask students if they can think of a way to keep both of these commandments at the same time (see Matthew 25:40; Mosiah 2:17). Have a few students share an example of a time someone served them. Invite them to consider how that service showed love to God. Read Doctrine and Covenants 72:3–4 and ask:

- When will the Lord judge how you have done in fulfilling your responsibilities?
- Who do we account to “in time,” or in this life? (see v. 5).
- Who will we account to “in eternity,” or in the next life? (see John 5:22).
- What blessing comes in the next life to those who are faithful and wise in mortality?

Have students write on a piece of paper changes they would like to make to be better prepared when they give an accounting of their stewardship.

Doctrine and Covenants 72. Bishops are responsible for judging the worthiness of members, managing financial contributions, and caring for the poor. (20–25 minutes)

Share the statement by President Gordon B. Hinckley from the introduction to section 72 above. Have students read Doctrine and Covenants 72:3–5, 10–11, 16–19. Tell students: Someone in the ward needs a temple recommend. Who should they see about it? (The bishop; see vv. 3–5. Note that bishops’ counselors can renew recommends.) Invite students to write similar situations in which a bishop could help. Have them share some of the examples they wrote. Ask:

- How has your bishop blessed your life?
- Read Doctrine and Covenants 84:36. How is sustaining the bishop like sustaining the Lord?
- What are some ways we can better sustain our bishops?



Doctrine and Covenants 73–74

Introduction

In section 73 the Lord told the Prophet Joseph Smith and Sidney Rigdon that it was “expedient to translate again” (v. 3).

This refers to the Joseph Smith Translation of the Bible. “Pondering, or meditating upon the things of God, opens doors to understanding. The mind and spirit are prepared to receive the promptings and guidance that emanates from the Holy Spirit” (Otten and Caldwell, *Sacred Truths*, 2:394). During this period of translation, Joseph received section 74, which gives an inspired explanation of 1 Corinthians 7:14.

Some Important Gospel Principles to Look For

- Each individual in a family can be a positive spiritual influence in the home (see D&C 74:1; see also Ephesians 5:22–6:4).
- Marrying outside the faith can create difficulties in a marriage and in a family (see D&C 74:2–6; see also Deuteronomy 7:3–4; 2 Corinthians 6:14).
- Little children are holy and are saved in the celestial kingdom through the Atonement of Jesus Christ (see D&C 74:7; see also Moroni 8:8–22).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 153–55.

Suggestions for Teaching

Doctrine and Covenants 74:1. Each individual in a family can be a positive spiritual influence in the home. (5 minutes)

Write on the board *One person can be saved by another person’s righteousness*. Ask students whether this statement is true or false. (False; see Articles of Faith 1:2.) Have students read Doctrine and Covenants 74:1, and ask: If the statement on the board is false, then what does this scripture mean? After students express some ideas, share the following statement:

“In the Corinthian Church, some 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” (Hyrum M. Smith and Janne M. Sjodahl, *The Doctrine and Covenants Commentary*, rev. ed. [1972], 432).

Ask: How can one member of a family make a difference in the spirit in a home? Elder Dean L. Larsen, who was then a member of the Presidency of the Seventy, gave the following counsel to young people:

“Remember who you are. Remember the purpose for which you have come to the earth—the service you have been chosen to give. Stay true to the divine trust that our Heavenly Father and his Son, Jesus Christ, have placed upon you. You can contribute as much to the spiritual environment of your homes as any member of your family, and you have an obligation to do so. Study the scriptures and encourage the other members of your family to do so. Say your prayers and do all you can to influence other members of your family to pray. Pay your tithes. Obey the Word of Wisdom. Be chaste. You may have a greater influence than you have thought possible, if you will do your own part” (in Conference Report, Apr. 1983, 50; or *Ensign*, May 1983, 35).

Invite students to consider what they can do to make their homes more inviting to the Spirit of the Lord.

Doctrine and Covenants 74:2–6. Marrying outside the faith can create difficulties in a marriage and in a family. (10–15 minutes)

Hold up a jar of water and a jar of oil, and ask students how well these two liquids mix together. Pour the water into the oil and shake it, and then show the class how quickly they separate. Read Doctrine and Covenants 74:2–6 and look for how these verses might relate to the water and oil. Ask:

- What challenges could married couples who are of two different religions face?
- How could this kind of marriage affect the children?
- What goals can young people set now to help them have a united, successful marriage?

Share the following statement by the First Presidency:

“Because dating is a preparation for marriage, date only those who have high standards, who respect your standards, and in whose company you can maintain the standards of the gospel of Jesus Christ” (*For the Strength of Youth* [pamphlet, 1990], 7).

Doctrine and Covenants 74:7. Little children are holy and are saved in the celestial kingdom through the Atonement of Jesus Christ. (5–10 minutes)

Show the class a picture of one or more of your children or a child you know well. Share a special experience you had with the child, and express the love you have for the child. Write on the board *Mosiah 3:16; Moroni 8:8–12; D&C 29:46–47; 68:27*.

Invite students to read these references and answer the following questions:

- How does Heavenly Father feel toward His children?
- When do children become accountable for their sins?
- Where do children go who die before they are accountable?

Invite the class to turn to Doctrine and Covenants 74:7 and look for the power that saves children. Ask students to make a scripture chain using this verse and those on the board.



Introduction

Many revelations in the Doctrine and Covenants were received during conferences of the Church. Section 75 was received at a conference in Amherst, Ohio, and primarily addressed missionary work. Elder Boyd K. Packer said, “We accept the responsibility to preach the gospel to every person on earth. And if the question is asked, ‘You mean you are out to convert the entire world?’ the answer is, ‘Yes. We will try to reach every living soul.’” (in Conference Report, Oct. 1975, 145; or *Ensign*, Nov. 1975, 97).

Some Important Gospel Principles to Look For

- Faithful missionaries receive the Lord’s help in their labors and are promised blessings in eternity (see D&C 75:2–22; see also D&C 4).
- Church members are responsible to help support missionaries and their families (see D&C 75:24–28; see also D&C 31:5).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 156–58.

Suggestions for Teaching



Doctrine and Covenants 75:2–22. Faithful missionaries receive the Lord’s help in their labors and are promised blessings in eternity.

(15–20 minutes)

Write several occupations on the board (for example, farmer, builder, doctor, mechanic, assembly line worker, teacher). Ask students:

- What do you think would be a fair wage for each of these occupations?
- What occupation would you choose? Why?

- How do the wages for these occupations compare with the wages of a missionary?
- How do the wages of the Lord differ from the wages of men?

Have students read Doctrine and Covenants 75:3–22 and make one list of missionary responsibilities and another list of promised blessings. The list of responsibilities might include:

- Work hard; avoid idleness (see D&C 75:3; see also D&C 88:124).
- Lift up your voice (see D&C 75:4, 9, 13, 15; see also D&C 60:2).
- Teach the truth (see D&C 75:4).
- Teach from the scriptures (see v. 4).
- Be faithful (see v. 5).
- Pray for the Holy Ghost (see v. 10).
- Pray always (see v. 11).

The list of promises might include:

- You will be laden with many sheaves (see D&C 75:5).
- You will be crowned with honor and glory (see v. 5).
- You will have immortality and eternal life (see v. 5).
- You will be taught by the Comforter (see v. 10).
- You will have the Lord with you (see vv. 11, 13–14).
- You will be lifted up at the last day (see vv. 16, 22).
- You will be filled with joy and gladness (see v. 21).
- You will overcome all things (see v. 22).

Explain that in section 75, twenty-four men were called on missions. Tell students: Imagine that all of you received mission calls today.

- How would you feel?
- In what areas do you feel prepared?
- What would you like to do to be better prepared?

Share the following statements. Elder Howard W. Hunter, then a member of the Quorum of the Twelve, said:

“Missionaries of the Church, both young and old, are in the world teaching the principle of faith in the Lord Jesus Christ and the other principles of the gospel to all who will hear. This is according to the pattern established by the Master himself as recorded by Mark: ‘And he called unto him the twelve, and began to send them forth by two and two.’ (Mark 6:7.) They went forth and bore witness of his divinity in those days, over 1,900 years ago, and devoted ambassadors of today bear the same witness as they go into the world ‘two and two.’” (in Conference Report, Apr. 1975, 58; or *Ensign*, May 1975, 39).

The Prophet Joseph Smith said:

“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).

Ask students how it makes them feel to know that they can take part in missionary work. If you have served a mission or have experience with missionary work, share some uplifting experiences and testimonies. Encourage students (young men and those young women who want to) to decide now to prepare to serve a mission.

Doctrine and Covenants 75:24–28. Church members are responsible to help support missionaries and their families. (10–15 minutes)

Show students the picture of an ancient tent in the student study guide (see the introduction for D&C 82). Ask:

- What supports this tent from the ground? (Tent poles.)
- If the tent represents the missionary program of the Church, what might the poles represent? (The members.)

Have students scan Doctrine and Covenants 75:6–17, 30–36 and find how many sets of missionaries the Lord called. Read together verses 24–28, and discuss what members were asked to do to support these missionaries. Share the following statement by President Joseph Fielding Smith, then President of the Quorum of the Twelve:

“The brethren who were called to take these missionary journeys were quite generally poor men in temporal things. It was difficult for them to go out on the Lord’s work and leave their families without support. Yet the call was essential, for the souls of men were at stake and there were those waiting to hear the message who would be a strength to the Church after they received the Gospel. . . . The commandment therefore was given that suitable places should be provided in which these families could be housed and cared for, and the members of the Church were admonished to ‘open their hearts,’ and assist in this undertaking” (*Church History and Modern Revelation*, 1:276–77).

Invite students to share ways that members support missionaries and their families today. (These might include

finding people the missionaries can teach, praying for the missionaries, visiting the missionaries’ families and asking about them, sending letters of encouragement, and donating money or copies of the Book of Mormon.) List these on the board if desired. President Spencer W. Kimball said, “No greater service can be given to the missionary calling of the Church than to exemplify positive Christian virtues in our lives” (in Conference Report, Sept.–Oct. 1978, 7; or *Ensign*, Nov. 1978, 6). Encourage students to choose a way to better support the missionaries in their ward. A few days from now, invite a few students to report on what they did.

Doctrine and Covenants 76

Introduction

President Charles W. Penrose, who was a counselor in the First Presidency, said: “Section 76 of the Doctrine and Covenants . . . is one of the grandest revelations that I ever saw in my life in any book; there is nothing in the Bible that compares with it; there is nothing in any book that I ever read that compares with it, for glory, for perfection, for detail, for a revelation of the plans of the Father for the salvation of his children” (in Conference Report, Apr. 1922, 29).

When section 76 was first revealed, some members of the Church had a difficult time accepting it. President Brigham Young said, “It was a new doctrine to this generation, and many stumbled at it” (*Discourses of Brigham Young*, 391). On another occasion, President Young explained: “My traditions were such, that when the Vision [D&C 76] came first to me, it was directly contrary and opposed to my former education. I said, Wait a little. I did not reject it; but I could not understand it.” With time President Young came to view it as “one of the best doctrines ever proclaimed to any people” (in *Journal of Discourses*, 6:281).

President Joseph Fielding Smith, then President of the Quorum of the Twelve, said that section 76 “should be treasured by all members of the Church as a priceless heritage. It should strengthen their faith and be to them an incentive to seek the exaltation promised to all who are just and true. So plain and simple are its teachings that none should stumble or misunderstand” (*Church History and Modern Revelation*, 1:279).

Some Important Gospel Principles to Look For

- Under Heavenly Father’s direction, Jesus Christ created the worlds and provided the Atonement so their inhabitants could be saved (see D&C 76:1–4, 23–24, 40–43, 69, 107–8; see also Moses 1:27–39).

- The Lord promises wisdom, revelation, and eternal glory to those who reverence and serve Him (see D&C 76:5–10).
- Prayerfully reading and pondering the scriptures invites revelation (see D&C 76:15–19; see also 1 Nephi 11:1; D&C 138:1, 11).
- God the Father and Jesus Christ live and have appeared to prophets in the latter days (see D&C 76:20–23; Joseph Smith—History 1:17).
- Sons of perdition will be resurrected but will not inherit a kingdom of glory. They will be cut off from the presence of God forever (see D&C 76:25–49; see also 2 Nephi 9:15–16).
- Those who receive a celestial or terrestrial glory will come forth in the First Resurrection, or the Resurrection of the Just. Those who receive a telestial glory and the sons of perdition will come forth in the Last Resurrection, or the Resurrection of the Unjust (see D&C 76:50, 63–65, 85, 102; see also D&C 45:54; 88:96–102).
- Those who are valiant in the testimony of Jesus and obedient to the principles and ordinances of the gospel will be exalted in the celestial kingdom as gods (see D&C 76:50–70, 74, 79, 82, 92–96, 101; see also D&C 132:20).
- Heaven includes the celestial, terrestrial, and telestial kingdoms. The inhabitants of these kingdoms differ in glory, power, might, and dominion (see D&C 76:50–112; see also John 14:2; 1 Corinthians 15:40–42).
- This life is the time to prepare to live with God (see D&C 76:112; see also Alma 34:31–36; D&C 131:1–4; 132:15–17).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 117–19.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 158–66.

Suggestions for Teaching

Doctrine and Covenants 76. Overview of the visions of the three degrees of glory. (20–25 minutes)

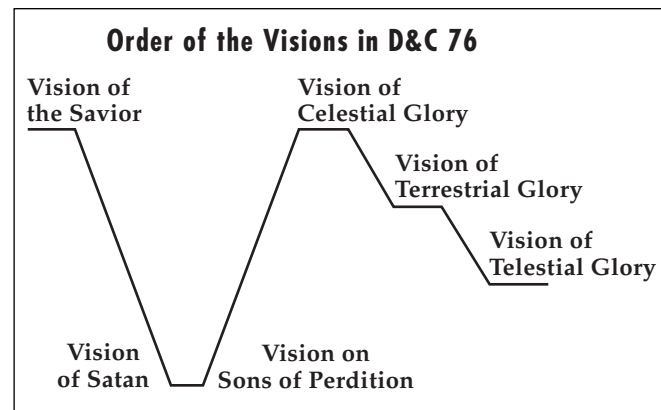
Share Philo Dibble’s account of how section 76 was received, from the historical background in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 158). Ask: How do you think it might have felt to be in the room when the Prophet Joseph Smith and Sidney Rigdon received this revelation?

Share the information from the introduction to section 76 above on the difficulty with which the early Saints first received this revelation. Read John 5:29 and explain that it represents what the Saints in Joseph Smith’s day knew about life after the Judgment. Discuss how the vision of the three degrees of glory would both challenge and inspire the early Saints.

Because this is such a large section, an understanding of how it is organized will help your students in their study. Using


the following categories, help your students mark the different parts of this revelation in their scriptures:

- Description of the Lord and His Promises to the Faithful (see vv. 1–10)
- Background of the Revelation (see vv. 11–19)
- Glory of the Son (see vv. 19–24)
- Fall of Lucifer (see vv. 25–29)
- Sons of Perdition (see vv. 30–38, 43–49)
- Celestial Glory (see vv. 50–70, 92–96)
- Terrestrial Glory (see vv. 71–80, 87, 91, 97)
- Telestial Glory (see vv. 81–86, 88–90, 98–112)



Draw the accompanying diagram on the board. Point out that the vision of the Savior was followed by the visions of Satan and the sons of perdition and that this was followed by the vision of the celestial glory. Ask:

- What effect do you think it had on Joseph Smith and Sidney Rigdon to see the visions in this order?
- What can we learn by reading about the visions in this order?

 **Doctrine and Covenants 76:1–4, 22–24, 40–43, 69, 107–8 (Scripture Mastery, Doctrine and Covenants 76:22–24). Under Heavenly Father’s direction, Jesus Christ created the worlds and provided the Atonement so their inhabitants could be saved.** (15–20 minutes)

Have students turn to the photograph of the John Johnson home in the back of their scriptures (no. 8). Ask: What significant revelation was received in this room of the John Johnson home? (Section 76.) Have students read Doctrine and Covenants 76:22–24 and look for reasons this revelation is so significant. Suggest they mark important insights as you discuss the following questions:

- Why is it important to know that Jesus Christ lives?
- What do you think Joseph Smith meant by “last of all”? (v. 22; see the commentary for D&C 76:20–24 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 160).

- What does it mean to be on God’s right hand? (see Matthew 25:31–34, 41; D&C 29:27).
- Who is the Only Begotten of the Father in the flesh? (Jesus Christ.)
- What does it mean that “the worlds are and were” created by Jesus Christ? (see the commentary for D&C 76:24 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 160; see also Moses 1:33).
- How are we “begotten sons and daughters unto God” through Jesus Christ? (D&C 76:24; see the commentary for D&C 25:1 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 50; see also Mosiah 5:7).

Read Doctrine and Covenants 76:40–43, 107–8. Mark words and phrases that describe how the Savior will save those who become “sons and daughters unto God.”

Doctrine and Covenants 76:5–10. The Lord promises wisdom, revelation, and eternal glory to those who reverence and serve Him. (10–15 minutes)

Read with students Doctrine and Covenants 76:5 and look for the Lord’s promises to those who righteously serve Him. Invite them to search verses 6–10 and list the ways the Lord will bless His faithful servants. (See also the commentary for D&C 76:5–10 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 159.) Have students choose one of the blessings the Lord promised and write a paragraph on why they would like to have that blessing.

Doctrine and Covenants 76:15–19. Prayerfully reading and pondering the scriptures invites revelation.

(15–20 minutes)

Show the class a sewing pattern and ask what it is. Ask: What happens if you follow this pattern? If possible, show students a piece of clothing made from the pattern. Write the following scripture references on the board: *D&C 76:15–19; 138:1–2, 11; 1 Nephi 11:1; Joseph Smith—History 1:11–13*. Explain that each scripture describes what happened just before a revelation was received. Have students study these scriptures and discover a “pattern” for receiving revelation. Discuss why pondering, meditating, and reflecting on the scriptures can lead to revelation.

Share the following statements. President David O. McKay, who was then a counselor in the First Presidency, said:

“Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord. Jesus set the example for us. As soon as he was baptized and received the Father’s approval, ‘This is my Beloved Son, in whom I am well pleased,’ Jesus

repaired to what is now known as the mount of temptation. I like to think of it as the mount of meditation where, during the forty days of fasting, he communed with himself and his Father, and contemplated upon the responsibility of his great mission. One result of this spiritual communion was such strength as enabled him to say to the tempter:

“‘. . . Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.’ (Matt. 4:10.)” (in Conference Report, Apr. 1946, 113).

Elder Marvin J. Ashton said:

“By pondering, we give the Spirit an opportunity to impress and direct. Pondering is a powerful link between the heart and the mind. As we read the scriptures, our hearts and minds are touched. If we use the gift to ponder, we can take these eternal truths and realize how we can incorporate them into our daily actions” (in Conference Report, Oct. 1987, 24; or *Ensign*, Nov. 1987, 20).

Doctrine and Covenants 76:25–49. Sons of perdition will be resurrected but will not inherit a kingdom of glory. They will be cut off from the presence of God forever. (25–30 minutes)

Write on the board “*Lucifer*” means _____. Have students look up *Lucifer* in their Bible Dictionary and fill in the blank. Read Doctrine and Covenants 76:25–28 and find what Lucifer came to be called. Discuss how he became Perdition (see also Isaiah 14:12–17; Moses 4:1–4).

Invite students to give an example of a time one nation declared war on another. Ask: How does declaring war affect the nations’ relationship with each other? Read Doctrine and Covenants 76:29 and look for another declaration of war. Discuss the following questions:

- Who has Satan declared war on?
- How does this influence Satan’s motives toward us?
- How was Satan defeated in the battle in heaven? (see Revelation 12:11).
- Why are those who have a testimony of the Savior and who try to keep the commandments a threat to Satan?
- What can you do to guard against Satan’s attempts to destroy you? (see Ephesians 6:11–18; Revelation 12:7–11).

Read the following statement by President Ezra Taft Benson:

“In his dream, Lehi saw an iron rod which led through the mists of darkness. He saw that if people would hold fast to that rod, they could avoid the rivers of filthiness, stay away from the forbidden paths, stop from wandering in the strange roads that lead to destruction. Later his son Nephi clearly explained the symbolism of the iron rod. When Laman and Lemuel asked, ‘What meaneth the rod of iron?’ Nephi answered, ‘It was the word of God; and [note this promise] *whoso would hearken unto the word of God, and would hold fast unto it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction.*’ (1 Ne. 15:23–24; italics added.) Not only will the word of God lead us to the fruit which is desirable above all others, but in the word of God and through it we can find the power to resist temptation, the power to thwart the work of Satan and his emissaries. . . .

“ . . . This is an answer to the great challenge of our time. The word of God, as found in the scriptures, in the words of living prophets, and in personal revelation, has the power to fortify the Saints and arm them with the Spirit so they can resist evil, hold fast to the good, and find joy in this life” (“The Power of the Word,” *Ensign*, May 1986, 80).

Have students search Doctrine and Covenants 76:30–49 to learn about sons of perdition. (*Note:* Be careful not to speculate about Satan or people who might or might not become sons of perdition.) Ask:

- What have people done to become sons of perdition?
- What happens to them?
- How is that different from being “begotten sons and daughters unto God”? (v. 24).

Read Mosiah 5:7; Doctrine and Covenants 25:1 and remind students how one becomes a son or daughter of Jesus Christ. Encourage students to follow this path.



Doctrine and Covenants 76:50–119. Those who receive a celestial or terrestrial glory will come forth in the First Resurrection, or the Resurrection of the Just. Those who receive a telestial glory and the sons of perdition will come forth in the Last Resurrection, or the Resurrection of the Unjust. (40–45 minutes)

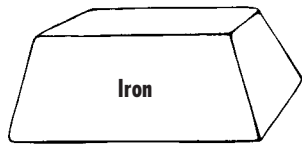
Tell students: Imagine you are having a religious discussion with a friend who is not a member of the Church. The friend says: “At church last Sunday my minister told us that in the end we are either going to heaven or hell. I don’t feel I’m good enough to go to heaven right now, but I also don’t feel like I’m so bad that I should go to hell. What does your religion teach?”

Discuss how the doctrine of the three degrees of glory might be helpful to this friend.

If you have not already done so, help your students find and label the verses that apply to the different degrees of glory (see the teaching suggestion for D&C 76, p. 126). Write on the board the following three headings: *Celestial Kingdom* (D&C 76:50–70, 92–96), *Terrestrial Kingdom* (D&C 76:71–80, 87, 91, 97), and *Telestial Kingdom* (D&C 76:81–86, 88–90, 98–112). Have students search the verses that describe each vision (have them work as a class or in groups). Invite them to list the characteristics of each kingdom, and write their findings under the appropriate headings. Discuss any or all of the following questions:

- In what order will these groups be resurrected? (see the commentary for D&C 76:50 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 163; see also D&C 45:54; 88:96–102).
- What does it mean to be “sealed by the Holy Spirit of promise”? (D&C 76:53; see the commentary for D&C 76:53 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 163–64).
- What is the “church of the Firstborn”? (D&C 76:54; see the commentary for D&C 76:54 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 164).
- What does the phrase “just men made perfect” mean? (D&C 76:69; see D&C 129:3–6; 138:12).
- What does it mean to be “valiant in the testimony of Jesus”? (D&C 76:79; see the commentary for D&C 76:79 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 165; see also D&C 58:27–28; note that this topic is discussed in more detail in the following teaching suggestion).
- If it is possible to receive the gospel in the spirit world, why shouldn’t a person wait until then to be righteous and not worry about trying so hard in this life? (see the commentary for D&C 76:72–74 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 164–65).
- Who are the only ones who will be able to live with Heavenly Father? (see D&C 76:62, 77, 86).
- How do these kingdoms and the people who go there differ in glory? (see D&C 76:70, 78, 89–98).
- What is the relationship of the three kingdoms to the members of the Godhead? (see D&C 76:62, 77, 86, 112).
- Why are telestial beings “thrust down to hell”? (D&C 76:84). What does that mean? (see the commentary for D&C 76:81–85 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 165–66).
- Why do some who go through hell still receive a kingdom of glory? (see the commentary for D&C 76:89–106 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 166).
- What makes the celestial kingdom the most desirable to you?

Doctrine and Covenants 76:50–70, 74, 79, 82, 92–96, 101. Those who are valiant in the testimony of Jesus and obedient to the principles and ordinances of the gospel will be exalted in the celestial kingdom as gods. (20–25 minutes)



Show students a piece of raw iron (or draw a representation on the board). Ask:

- What would this be worth in its present state?

- How would its value change if you made it into a horseshoe? a cooking utensil? a scientific instrument?

Share this statement by President Spencer W. Kimball, then Acting President of the Quorum of the Twelve:

“Apparently the value of . . . raw iron is only what it costs to process it from the hill. Its greater value is determined by what is made of it. People are much the same as iron. You or I can remain nothing more than raw material, or we can be polished to a high degree. Our value is determined by what we make of ourselves” (“On Cheating Yourself,” *New Era*, Apr. 1972, 32).

Discuss the following questions:

- In what ways are people like raw iron?
- What do you think people can do to improve themselves?
- How does this relate to the doctrine of the three degrees of glory?

Read Doctrine and Covenants 76:51, 74, 79, 82, 101 and look for a phrase that each verse has in common. Ask: Why do you think “the testimony of Jesus” plays such an important part in which kingdom we inherit?

Discuss the following questions as you study Doctrine and Covenants 76:52–60, 92–95 with your students:

- What blessings come to those who inherit the celestial kingdom?
- What requirements are necessary to obtain the celestial kingdom?
- Review verse 79. What do you think it means to be “valiant in the testimony of Jesus”?

Read Revelation 3:15–16; Doctrine and Covenants 58:27–28. Have students describe the level of valiancy they think the Lord expects of them. Share the following statement by President Ezra Taft Benson, then President of the Quorum of the Twelve:

“[Those who are] valiant in the testimony of Jesus . . . are courageous in defending truth and righteousness. These are members of the Church who magnify their

callings in the Church (see D&C 84:33), pay their tithes and offerings, live morally clean lives, sustain their Church leaders by word and action, keep the Sabbath as a holy day, and obey all the commandments of God. . . .

“. . . Not to be valiant in one’s testimony is a tragedy of eternal consequence. These are members who know this latter-day work is true, but who fail to endure to the end. Some may even hold temple recommends, but do not magnify their callings in the Church. Without valor, they do not take an affirmative stand *for* the kingdom of God. Some seek the praise, adulation, and honors of men; others attempt to conceal their sins; and a few criticize those who preside over them” (in Conference Report, Apr. 1982, 89; or *Ensign*, May 1982, 63).

Invite students to answer the following questions on a piece of paper:

- How valiant is my testimony of Jesus?
- What can I do to become more valiant in my testimony?

Doctrine and Covenants 76:112. This life is the time to prepare to live with God. (10–15 minutes)

Ask students to explain what they think the following statement means: “When the game begins, the time for practice ends.” Read Alma 34:32–33 and invite a student to explain how these verses relate to the statement. Ask: How do our choices in this life affect what will happen to us in the next?

Have students read Doctrine and Covenants 76:112; 131:1–4; 132:15–16 and identify the doctrine that is taught in these verses. Discuss how the choices we make in this life affect how we will live in eternity.



Introduction

Many people consider the book of Revelation one of the most difficult of all the books of scripture. Yet the Prophet Joseph Smith said, “The book of Revelation is one of the plainest books God ever caused to be written” (*History of the Church*, 5:342). One reason for the Prophet’s confidence in John’s revelation might be his inspired revision of the Bible. Joseph Smith worked on the New Testament between March 1831 and February 1833. In March 1832 the Prophet took questions concerning the book of Revelation to the Lord and received section 77 in response.

Some Important Gospel Principles to Look For

- The scriptures and the teachings of modern prophets provide helpful commentary on difficult passages of scripture (see D&C 77; see also D&C 74).
- The spirits of humans and animals are in the likeness of their earthly bodies (see D&C 77:2).
- When the righteous die, they enter paradise (see D&C 77:5; see also Alma 40:11–12).
- The earth will have a temporal existence of 7,000 years (see D&C 77:6–7).
- To help us prepare for the Second Coming, the Lord has prophesied many events that will precede it (see D&C 77:6–15).
- During the seventh thousand years of the earth’s temporal existence, God will finish His work for the salvation of His children (see D&C 77:12).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 117–19.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 167–71.

Suggestions for Teaching

Doctrine and Covenants 77. The scriptures and the teachings of modern prophets provide helpful commentary on difficult passages of scripture.

(35–40 minutes)

Write on the board the following statement by the Prophet Joseph Smith, leaving a blank in place of the word in italics: “The book of *Revelation* is one of the plainest books God ever caused to be written” (*History of the Church*, 5:342; italics added). Ask students what book of scripture they think the Prophet Joseph Smith was referring to. Let them make a few guesses before telling them the answer.

Have a student read the introduction to section 77 above. Ask:

- What helped make the book of Revelation plain to Joseph Smith?
- How can the Prophet’s experience help the book of Revelation become more plain to you?
- What does the Prophet Joseph Smith’s experience teach you about how to get answers to scriptural questions?

Have students read Revelation 4:4–8; 5:1 and write any questions that come to mind. Have them read Doctrine and Covenants 77:1–7 looking for answers to their questions. Encourage students to highlight the inspired interpretations and to write cross-references in the margins (or circle the relevant footnotes) in their Bibles.

Explain that the rest of Doctrine and Covenants 77 deals with Revelation 7–11. Write the accompanying chart on the board. Have students compare the verses in Revelation with those in the Doctrine and Covenants and again write cross-references (or circle footnotes) in their Bibles.

Revelation	D&C 77
7:1–8	vv. 8–11
8:2	v. 12
9	v. 13
10:10	v. 14
11:1–12	v. 15

Help students recognize that modern scripture often provides interpretations for confusing passages of ancient scripture. Testify that we can also receive help understanding the scriptures through the influence of the Holy Ghost.

Doctrine and Covenants 77:6–15. To help us prepare for the Second Coming, the Lord has prophesied many events that will precede it. (20–25 minutes)

Invite a student to read the first paragraph of the historical background for section 77 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 167). Ask the class:

- What prompted the revelation recorded in Doctrine and Covenants 77?
- If you could ask the Savior any question, what would it be?
- What future event are people today most concerned about?
- What questions would you like to ask the Savior about the Second Coming?

Explain that many of the questions the Prophet asked regarding the book of Revelation deal with the age of the earth and events that will precede the Second Coming. Separate the class into groups and divide the following questions among them.

Provide the material listed below from *Doctrine and Covenants Student Manual: Religion 324–325* as needed. Invite the groups to use this material and Doctrine and Covenants 77:6–15 to find answers to the questions. Have them report what they learned.

- How long will the earth exist in a temporal state? (see vv. 6–7).
- What thousand-year period do you think we are in now? (The sixth.)
- What is the mission of the four angels sent from God? (see v. 8; see also the commentary for D&C 77:8 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 169).
- What is the mission of the angel with the seal of God? (see v. 9; see also the commentary for D&C 77:9 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 169–70).

- What is the mission of the 144,000? (see v. 11; see also the commentary for D&C 77:11 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 170).
- What work will take place during the seventh thousand years of the earth’s temporal existence, or the Millennium? (see v. 12).
- When will the events recorded in Revelation 9 take place? (see v. 13).
- Who is the Elias spoken of in Doctrine and Covenants 77:9, 14?
- What mission is John the Revelator fulfilling today? (see v. 14; see also the commentary for D&C 77:14 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 170).
- What will the two prophets in verse 15 do before Christ comes again? (see the commentary for D&C 77:15 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 170–71).
- How can knowing these things help prepare the Saints for the Second Coming of Jesus Christ?

Read 2 Nephi 26:24. Testify that the Lord loves His children and reveals truths that will benefit us and help us obtain eternal life.



Introduction

Section 78 contains instructions regarding the Lord’s storehouse.

“Through the Church, the Lord has established a way to care for the poor and needy and help them regain their self-reliance. When Church members are doing all they can to provide for themselves but still cannot meet their basic needs, they first should turn to their families for help. When this is not sufficient, the Church stands ready to help. Members who need such assistance should call on their bishops.

“When people give, they should do so freely and with a spirit of love, recognizing that Heavenly Father is the source of all blessings and that those blessings should be used to serve others.

“When people receive help, they should accept it with gratitude and humility, thanking the Lord for His goodness and the goodness of others (see D&C 56:18; 78:19). People who receive assistance should use it to release themselves from the bondage and limitations of their need, becoming more self-reliant and more able to give to others. . . .

“In the Doctrine and Covenants, the Savior explained that the Saints should give their offerings for the poor to the bishop.

The bishop keeps these offerings ‘in [the Lord’s] storehouse’ and uses them as needed ‘to administer to the poor and the needy’ (D&C 42:34; see also D&C 42:29–36; 78:3–7, 13–14; 82:14–19)” (*Church Handbook of Instructions, Book 2: Priesthood and Auxiliary Leaders* [1998], 256).

Some Important Gospel Principles to Look For

- Church members covenant to work together under the direction of priesthood leaders in caring for the poor. This work brings great blessings to the Church (see D&C 78:3–7; see also D&C 42:29–36; 82:14–19).
- The blessings God grants to His faithful and wise stewards are beyond our understanding. We should be thankful for our blessings (see D&C 78:17–22; see also D&C 104:2, 46).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 98, 115.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 171–73.

Suggestions for Teaching

Doctrine and Covenants 78:3–7. Church members covenant to work together under the direction of priesthood leaders in caring for the poor. This work brings great blessings to the Church (15–20 minutes)

Show students a tithing and offerings donation slip. (You could draw one on the board or make an overhead transparency.) Review each category in which donations can be made. Discuss the following questions:

- How do your contributions help others?
- How do your contributions bless the Church?
- How does making these contributions bless your life?
- Which contributions are specifically used to help the poor? (Fast offerings and humanitarian aid.)

Read Doctrine and Covenants 78:3–4 and identify what the Lord commanded the Church to establish to help care for the poor. Ask: How long was the bishops’ storehouse to be established? Share the following statement:

“The Lord’s storehouse . . . may be a list of available services, money in an account, food in a pantry, or commodities in a building. A storehouse is established the moment faithful members give to the bishop of their time, talents, skills, compassion, materials, and financial means in caring for the poor and in building up the kingdom of God on the earth.

“The Lord’s storehouse, therefore, exists in each ward. The bishop is the agent of the Lord’s storehouse. Guided by inspiration from the Lord, he uses the Saints’ offerings to care for the poor and needy. He is assisted by the priesthood quorums and Relief Society” (*Providing in the Lord’s Way: A Leader’s Guide to Welfare* [online welfare handbook, 2004], 8).

Have students read Doctrine and Covenants 78:3–7 and mark the blessings the Lord promises will come as a result of our caring for the poor. Have students share their findings, and list them on the board. Testify that the Lord’s welfare program brings blessings into the lives of those who give and those who receive. Encourage students to be generous in their Church contributions.

Doctrine and Covenants 78:7–22. The blessings God grants to His faithful and wise stewards are beyond our understanding. We should be thankful for our blessings. (15–20 minutes)

Invite one or two students who have participated in a drama, symphony, athletic event, or similar activity to explain what they did to prepare. Discuss with them how important preparation is and how the outcome may have been different if they hadn’t prepared.

Tell students that forms of the word *prepare* appear several times in section 78 (see vv. 7, 10–11, 13, 15, 17, 20). Sometimes it refers to our preparation and sometimes to what God has prepared. Have students read the verses listed above and look for who is to do the preparation. Keep a tally on the board. Discuss the following questions:

- What has the Lord prepared for us?
- Why do you think He has prepared such great blessings for us?
- What is Satan’s plan regarding these blessings? (see vv. 10, 12).
- What must we do to receive these blessings?
- Why do you think the Lord requires these preparations from us?
- How should we respond when we receive the Lord’s blessings? (see v. 19).

Testify of the great blessings the Lord has given you. Invite students who would like to share their experiences receiving the Lord’s blessings to do so. Encourage the class to prepare and follow the Lord. Reiterate the Lord’s promises of great blessings to those who do.

Doctrine and Covenants 79–80

Introduction

President Thomas S. Monson said:

“Each priesthood holder . . . has a calling to serve, to put forth his best efforts in the work assigned to him. No assignment is menial in the work of the Lord, for each has eternal consequences. President John Taylor warned us: ‘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]. . . . If great joy is the reward of saving one soul, then how terrible must be the remorse of those whose timid efforts have allowed a child of God to go unwarned or unaided so that he has to wait till a dependable servant of God comes along” (in Conference Report, Apr. 1992, 70; or *Ensign*, May 1992, 48).

Some Important Gospel Principles to Look For

- As we faithfully fill our callings from the Lord, He blesses us with power to succeed (see D&C 79; see also D&C 4).
- Missionaries declare the gospel throughout the world (see D&C 80; see also Matthew 28:19–20).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 173–74.

Suggestions for Teaching

Doctrine and Covenants 79–80. Missionaries declare the gospel throughout the world. (15–20 minutes)

Display a map of the world. Invite students to list places where members of their families, wards, or branches have served missions. Place a marker on the map for each mission mentioned. Read Doctrine and Covenants 80:1 and discuss how well the Church is fulfilling the Lord’s command to preach the gospel to all the world. Ask: How do you think Doctrine and Covenants 80:3 relates to this command?

Have students look at the section headings for Doctrine and Covenants 79–80 and identify who received calls to preach. Invite students to imagine they are going to speak to a group of missionaries today. Have them prepare for the talk by reading these two sections and finding the Lord’s instructions to missionaries. Invite several students to share what they found.

Read the statement by President Thomas S. Monson in the introduction to sections 79–80 above. Encourage students to prepare to serve honorable missions by doing their duty in the Church.



Introduction

Section 81 contains instructions regarding the counselors in the First Presidency of the Church. President Joseph Fielding Smith said:

“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” (in Conference Report, Apr. 1972, 99; or *Ensign*, July 1972, 88).

Some Important Gospel Principles to Look For

- The First Presidency holds the keys of the kingdom, which include the authority to direct the work of the Lord on the earth (see D&C 81; see also D&C 107:21–22).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 121–22.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 175–77.

Suggestions for Teaching

Doctrine and Covenants 81. The First Presidency holds the keys of the kingdom, which include the authority to direct the work of the Lord on the earth. (15–20 minutes)

Display pictures of each member of the First Presidency. Ask students to give the names of these men and what we call the group of them together. Share a brief example of how you have learned from or been blessed by the First Presidency’s teachings.

Display a picture of the Prophet Joseph Smith. Have students read the section heading for Doctrine and Covenants 81 and find who the Lord called to serve in the original First Presidency in this dispensation. Discuss the following questions:

- Why did Jesse Gause lose his calling as a member of the First Presidency?

- Who did the Lord call to replace him?
- What can we learn about Church callings from this example?

Read Doctrine and Covenants 81; 90:2–6 looking for the answers to the following questions:

- What power does the First Presidency hold on the earth?
- What work is the First Presidency to do?
- What blessings does the Lord promise them?

Discuss students’ findings, using the commentaries for section 81 in *Doctrine and Covenants Student Manual: Religion 324–325* (pp. 175–77) as needed.

Many of your students will likely serve in quorum or class presidencies. President Gordon B. Hinckley, then a counselor in the First Presidency, said of presidencies:

“It is imperative that the president himself select his counselors because theirs must be a compatible relationship. . . . They must work together in a spirit of mutual trust and respect. The counselors are not the president. . . .

“[A counselor] is *an assistant to his president*. . . .

“In presidency meetings, each counselor is free to speak his mind on all issues that come before the presidency. However, it is the prerogative of the president to make the decision, and it is the duty of the counselors to back him in that decision. His decision then becomes their decision, regardless of their previous ideas.

“The president, if he is wise, will assign to these chosen assistants particular duties and then leave them free to perform, requiring from them accountability for what happens” (in Conference Report, Oct. 1990, 64; or *Ensign*, Nov. 1990, 49).



Introduction

Latter-day Saints receive great blessings from the Lord and so have great responsibilities. Elder George Albert Smith, then a member of the Quorum of the Twelve, stated: “[God] has given us intelligence and wisdom above our fellowmen. A knowledge of pre-existence has been given to the Latter-day Saints; a knowledge that we are here because we kept our first estate, and that we have been given the opportunity of gaining eternal life in the presence of our heavenly Father, by keeping our second

estate. We will not be judged as our brothers and sisters of the world are judged, but according to the greater opportunities placed in our keeping” (in Conference Report, Oct. 1906, 47).


Some Important Gospel Principles to Look For


- The Lord commands His Saints to forsake their sins and forgive others (see D&C 82:1–7; see also Matthew 18:21–35; D&C 58:42–43; 64:9–11).
- Our accountability grows as the Lord gives us greater understanding (see D&C 82:3–4; see also Matthew 25:14–30; Luke 12:47–48; James 4:17).
- We are commanded to forsake sin. If we sin again after repenting, our former sins return (see D&C 82:7).
- When we keep our covenants with God, He will give us the blessings He has promised us (see D&C 82:10; see also D&C 130:20–21).
- Money and property consecrated to the Lord’s kingdom are used for the benefit of all His people (see D&C 82:11–21).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, p. 115.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 177–79.

Suggestions for Teaching

 *Doctrine and Covenants and Church History Video* presentation 12, “An Eye Single to the Glory of God” (2:42), can be used in teaching Doctrine and Covenants 82:19 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).

 **Doctrine and Covenants 82 (Scripture Mastery, Doctrine and Covenants 82:3). Our accountability grows as the Lord gives us greater understanding.** (15–20 minutes)

Divide the class into groups of three. Give each group a large piece of paper and a marking pen. Have them list as many of their blessings as they can in two minutes. Display the lists in the front of the classroom.

Read Doctrine and Covenants 82:3–4 and discuss the following questions:

- Considering our lists, do you think we qualify as people “unto whom much is given”?
- How do you think the phrase *much is required* applies to us?
- Read James 4:17; Alma 29:5. How do these verses relate to Doctrine and Covenants 82:3?

Testify that one of the greatest blessings we have received from the Lord is forgiveness. Briefly recount the Savior’s parable on forgiveness from Matthew 18:23–35. Have students read Matthew 18:33, and ask: What does the Savior expect of those who receive forgiveness from Him? Read Doctrine and Covenants 82:1, and ask: How does this verse support this teaching?

Share information from the commentary for Doctrine and Covenants 82:2 in *Doctrine and Covenants Student Manual: Religion 324–325* (pp. 177–78). Invite students to consider their sins and weaknesses and how important it is that each of us receive the blessing of repentance. Have students read Doctrine and Covenants 82 and list the Lord’s teachings on repentance, forgiveness, and forsaking sin. Read again the first part of verse 3, and discuss how these teachings on repentance and forgiveness can help us live up to what is required of us because of our blessings (see v. 3).


Doctrine and Covenants 82:7. We are commanded to forsake sin. If we sin again after repenting, our former sins return. (5–10 minutes)

Bring several rocks to class that are all labeled with the same sin (for example, breaking the Word of Wisdom). Tell students a story about an imaginary person who commits this sin. Invent details to embellish your story. Each time the imaginary person commits the sin, pick up a rock, until you are holding several of them. Set all the rocks you are holding aside and ask:

- What might setting the rocks aside represent? (Repentance.)
- What happens to our sins when we repent? (The Lord forgives them.)

Read Doctrine and Covenants 82:7 and look for what happens when we sin again. Ask:

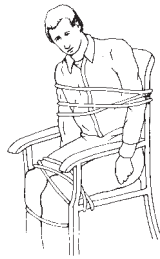
- How many rocks would a person need to pick up if he sins after repenting? (All that you were previously holding plus a new one.)
- Why do you think our former sins return?
- What does that teach you about the importance of forsaking sin?
- How can knowing this doctrine help you avoid sin?

 **Doctrine and Covenants 82:10 (Scripture Mastery). When we keep our covenants with God, He will give us the blessings He has promised us.** (15–20 minutes)

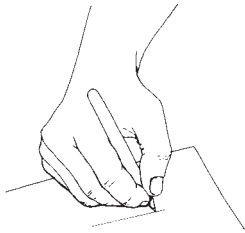
Display or draw the accompanying pictures on the board, with their definitions.



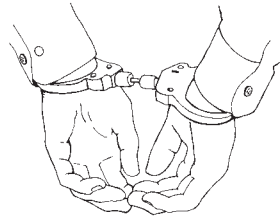
to make secure



to restrain or restrict



to put under an obligation



to constrain with legal authority



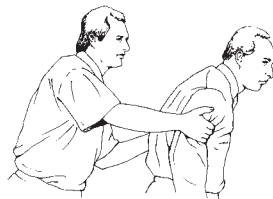
to tie together



to fasten together



to make a commitment



to hold or detain

Have a student read Doctrine and Covenants 82:10. Point out the word *bound*, and tell students that the drawings on the board represent different definitions of the word *bind*. Invite students to answer the following questions using the definitions on the board:

- What does it mean to be *bound* to God by covenant?
- What does it mean that God is *bound* to keep His promises to us?

Discuss students' responses, and testify that when we keep the covenants we have made with God, He will give us the blessings He has promised us. Making and keeping covenants with God can be a source of power and comfort in our lives. Share the following statement by Elder Henry B. Eyring, a member of the Quorum of the Twelve:

"With every covenant there are great and sure promises from our Heavenly Father. . . .

"Every covenant with God is an opportunity to draw closer to him. To anyone who reflects for a moment on what they have already felt of the love of God, to have that bond made stronger and that relationship

closer is an irresistible offer" (*Covenants* [CES fireside for college-age young adults, Sept. 6, 1996], 2).

Doctrine and Covenants 83

Introduction

In 1995 the First Presidency and Quorum of the Twelve Apostles issued a proclamation that supports the doctrines taught in section 83. This proclamation reads in part:

"Husband and wife have a solemn responsibility to love and care for each other and for their children. . . .

". . . 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" ("The Family: A Proclamation to the World," *Ensign*, Nov. 1995, 102).

Some Important Gospel Principles to Look For

- Husbands have the responsibility to provide for their wives and children. Church members are to help care for widows, orphans, and the poor (see D&C 83; see also D&C 68:25–28).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 179–80.

Suggestions for Teaching

Doctrine and Covenants 83. Husbands have the responsibility to provide for their wives and children. Church members are to help care for widows, orphans, and the poor. (20–25 minutes)

Invite a few of your students' parents and priesthood leaders to class to participate in a panel discussion. Tell them in advance that you will be teaching Doctrine and Covenants 83, and provide them with a list of questions like the following.

Questions for Parents

- What do you most enjoy about being a parent?
- What is one of the most difficult challenges you face as a parent?

- How does your responsibility described in Doctrine and Covenants 83:4 make you feel?
- What is needed to provide this “maintenance” for a family?
- What suggestions do you have for youth in the Church as they prepare for parenthood?

Questions for Priesthood Leaders

- How does the Church help take care of widows, orphans, and the poor?
- What could the youth do to help the “Lord’s storehouse” today?
- Aside from financial help, how can the youth help widows and orphans?
- How does your responsibility described in Doctrine and Covenants 83:5 make you feel?

Read Doctrine and Covenants 83, and ask the parents and priesthood leaders to respond to some of the questions. Invite students to ask them any questions they might have about parental and priesthood responsibilities. After the panel discussion, encourage students to write thank-you notes to their own parents, priesthood leaders, or both for their help, support, and love.



Introduction

Elder Bruce R. McConkie explained:

“Whenever and wherever men have the Melchizedek Priesthood, there is the Church and kingdom of God on earth. Conversely, when and where there is no Melchizedek Priesthood, there is no true Church and no earthly kingdom which is the Lord’s, and consequently, no way to prepare men to go to the eternal church in heaven” (*The Millennial Messiah: The Second Coming of the Son of Man* [1982], 123).

Elder Mark E. Petersen, who was a member of the Quorum of the Twelve, wrote:

“Note that [section 84] says that where the ordinances are not, and where the true authority is not, the power of godliness is not manifest. The various churches [in Joseph Smith’s day] lacked the true ordinances and they lacked the true authority and hence had none of the power of godliness. They could not manifest something that they did not have. It becomes evident then that this power had to be restored in these last days. Without it the Church could not exist” (*Abraham, Friend of God* [1979], 96–97).

Some Important Gospel Principles to Look For

- The greater priesthood (the Melchizedek Priesthood) holds the key of the knowledge of God. It includes authority to perform ordinances that sanctify God’s children and prepare them to enter His presence (see D&C 84:6–25, 29; see also D&C 107:18–19).
- The lesser priesthood (the Aaronic Priesthood) is a preparatory priesthood. It includes the keys of the gospel of repentance, of baptism by immersion for the remission of sins, and of the ministering of angels (see D&C 84:18, 26–32; see also D&C 13:1; 107:20).
- The sons of Moses and of Aaron are those who receive the Aaronic and Melchizedek Priesthoods and magnify their callings (see D&C 84:31–34; see also D&C 13:1).
- Those who receive the Melchizedek Priesthood covenant to magnify their calling and receive the Lord and His servants. In return, God promises to sanctify them and give them all that He has. This is called the “oath and covenant” of the priesthood (see D&C 84:33–44).
- The Spirit of Christ enlightens everyone. Those who receive its influence are led to the Father. Those who reject it remain in darkness and sin (see D&C 84:43–53; see also 2 Nephi 32:2–3, 5; D&C 93:19–28).
- Church members who treat God’s revelations lightly are under condemnation. We can be forgiven when we live the principles in the Book of Mormon and other scriptures (see D&C 84:54–61).
- The Church of Jesus Christ was restored to gather Israel and establish Zion (see D&C 84:2–4), build temples (see vv. 3–5), provide the priesthood and ordinances of salvation (see vv. 6–42), and preach the gospel to all the world (see vv. 62–102).
- Church members need one another. Those who are strong in the faith should help those who are weak to grow spiritually and temporally (see D&C 84:106–12).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, p. 122.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 180–85.

Suggestions for Teaching

Doctrine and Covenants 84:6–27. The greater priesthood (the Melchizedek Priesthood) holds the key of the knowledge of God. It includes authority to perform ordinances that sanctify God’s children and prepare them to enter His presence. (25–30 minutes)

Have students think about the following question: “How has your life been blessed through the Melchizedek Priesthood?” Invite several students to share their answers. Read the section

heading for Doctrine and Covenants 84, and point out that the Prophet Joseph Smith designated this section “a revelation on priesthood.” Explain that section 84 contains many important principles regarding the priesthood and that you will study several of them.

Write on the board *The priesthood must be bestowed by those who are authorized by God*. Have students read verses 6–16 and identify whose priesthood line is given. Read verse 17 and explain that we have the same priesthood today. If you hold the priesthood, tell who ordained you. (If not, you could tell who ordained a priesthood holder your students know.) Invite some of the Aaronic Priesthood holders in your class to tell who ordained them. Discuss why it is important that we receive the priesthood from those with proper authority.

Write on the board *The priesthood is eternal*. Have students read verses 17–18 and mark the phrases that show the eternal nature of the priesthood.

Write on the board *The priesthood holds the key of the knowledge of God*. Share the following explanation:

“The mission of the Savior and of His Church is to offer to all the human race the sublime privilege of regaining the presence of the Father and of entering into His rest. Without the Holy Priesthood no man can enjoy the effulgent [brilliant] light of God’s countenance, nor secure that eternal peace and contentment of soul which is promised to the righteous” (in John A. Widtsoe, comp., *Priesthood and Church Government in The Church of Jesus Christ of Latter-day Saints*, rev. ed. [1954], 31).

Read verses 19–25 and discuss the following questions:

- What part does the priesthood play in preparing us to return to God?
- Who did Moses try to prepare to enter God’s presence? (see also Exodus 19:10–14, 16–17).
- How did the children of Israel respond to Moses?
- What happened when they hardened their hearts?
- What can we learn from this account?

Write on the board *The Aaronic Priesthood helps prepare men to receive the Melchizedek Priesthood*.

Share the following statement by the Prophet Joseph Smith:

“Was the Priesthood of Melchizedek taken away when Moses died? All Priesthood is Melchizedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained” (*Teachings of the Prophet Joseph Smith*, 180–81; see also D&C 107:1–6, 14).

Have students read verses 25–27 and list the keys that belong to the Aaronic Priesthood. Ask:

- How can exercising these keys help prepare young men to receive the Melchizedek Priesthood?
- How have the ordinances of the Aaronic Priesthood blessed your life?



Doctrine and Covenants 84:33–42

(Scripture Mastery, Doctrine and Covenants 84:33–39). Those who receive

the Melchizedek Priesthood covenant to magnify their calling and receive the Lord and His servants. In return, God promises to sanctify them and give them all that He has. This is called the “oath and covenant” of the priesthood. (20–25 minutes)

Write on the board *The Oath and Covenant of the Priesthood*. Beneath it write *man promises* and *God promises*. Explain that there is a covenant men make with God when they receive the priesthood. This is called the “oath and covenant” of the priesthood. Have students read Doctrine and Covenants 84:33–42 and mark what those who receive the priesthood promise to do and what God promises in return. (You may want to write the answers on the board.) Discuss the following questions:

- At what age can a young man receive the Aaronic Priesthood? the Melchizedek Priesthood?
- What must a young man do to be worthy to receive the priesthood?
- What does it mean to magnify a priesthood calling? (see v. 33).
- What do you think it means to be “sanctified by the Spirit”? (v. 33). Why is that a great blessing?
- What do you think it means to be given “all that my Father hath”? (v. 38).
- Read verse 44. Why do you think it is important to live by every word from God?

Share the following statement by Elder Carlos E. Asay, who was a member of the Presidency of the Seventy:

“On one occasion, President Hugh B. Brown testified that President David O. McKay had been sanctified by the Spirit unto the renewing of his body. And, he added, ‘Some of the rest of us are better off today than we were many years ago so far as physical health is concerned—and we attribute that fact to [the Lord’s] blessing’ (in Conference Report, Apr. 1963, p. 90).
 “Many of us have felt the influence of this ‘renewal promise.’ Without it, scores of our assignments might have gone unfinished” (in Conference Report, Oct. 1985, 58; or *Ensign*, Nov. 1985, 44).

Read Alma 13:12 and ask: What is another blessing of being sanctified by the Spirit?

Give each student a piece of paper. Have the students write answers to the following questions. (Tell them not to write their names on their papers.) Ask the young women:

- How do you feel when you see a young man honor his priesthood?
- How do you feel when you see a young man fail to honor his priesthood?

Ask the young men:

- What are some ways young women can help you honor your priesthood?
- What are ways young women can avoid discouraging you from honoring your priesthood?

Collect the papers and share some of the answers. Encourage the young men to honor their priesthood. Encourage the young women to fulfill their duties and callings and help young men honor their priesthood. Testify of the great blessings that come to those who are faithful in their covenants with God.

Doctrine and Covenants 84:43–53. The Spirit of Christ enlightens everyone. Those who receive its influence are led to the Father. Those who reject it remain in darkness and sin. (20–25 minutes)

Bring a newspaper to class. Have students read Doctrine and Covenants 84:49–53, and ask them if they believe this description is typical of life today. Spend a few minutes going through the newspaper as a class, looking for evidence of the truth of these verses. (*Note:* Be brief in discussing your findings. Do not dwell on articles describing wickedness.)

Share the following statement by Elder Russell M. Nelson:

“Years ago as a young medical student I saw many patients afflicted with diseases that are now preventable. Today it is possible to immunize individuals against conditions that once were disabling—even deadly. One medical method by which acquired immunity is conferred is inoculation. The term *inoculate* is fascinating. It comes from two Latin roots: *in*, meaning ‘within’; and *oculus*, meaning ‘an eye.’ The verb *to inoculate*, therefore, literally means ‘to put an eye within’—to monitor against harm.

“An affliction like polio can cripple or destroy the body. An affliction like sin can cripple or destroy the spirit. The ravages of polio can now be prevented by immunization, but the ravages of sin require other means of prevention. Doctors cannot immunize against iniquity. Spiritual protection comes only from the Lord—and in his own way. Jesus chooses not to

inoculate, but to indoctrinate. His method employs no vaccine; it utilizes the teaching of divine doctrine—a governing ‘eye within’—to protect the eternal spirits of his children” (in Conference Report, Apr. 1995, 41–42; or *Ensign*, May 1995, 32).

Testify that because the Lord loves us, He has provided true doctrine that will help us and those in the world who are “under darkness and under the bondage of sin” (v. 49). That doctrine usually comes through three sources: the Spirit, the scriptures, and living prophets. Have students read verses 43–48, and discuss the following questions:

- What gift is given to every person born into the world? (The Spirit or Light of Christ; see v. 46; see also Moroni 7:16.)
- According to Doctrine and Covenants 84:45, what are some other scriptural terms that mean the same thing as the Spirit of Christ? (“Word of the Lord,” “truth,” “light.”)
- Compare verse 47 with Doctrine and Covenants 93:19–20, 27–28. According to these verses, what must we do to receive more light and truth until we know all things?
- How do listening to the Spirit, reading the scriptures, and hearing the words of the prophet help you draw closer to God?
- How does knowing that you can eventually come “unto God” make you feel? (v. 47).
- Why is it important for you to strive for this goal?
- Read 2 Nephi 32:2–3, 5; Jacob 7:10–12. How do these verses relate to Doctrine and Covenants 84:43–48?
- Why do you think the Lord has provided more than one way for us to receive a confirmation of the truth?

Testify that each of your students has been blessed with the Spirit, the scriptures, and prophets. As they follow them they will be blessed with additional light and knowledge. Discuss some of the promptings your students have felt from the Lord, and encourage them to obey them.

Doctrine and Covenants 84:54–61. Church members who treat God’s revelations lightly are under condemnation. We can be forgiven when we live the principles in the Book of Mormon and other scriptures. (15–20 minutes)

Share a personal experience that shows your love for the Book of Mormon and how it has blessed your life. Hold up a copy of the Book of Mormon and ask students to think about the following questions. (Do not have them answer the questions out loud.)

- Have you ever read the Book of Mormon?
- How strong is your testimony of its truth?
- Why is the Book of Mormon important in your life?

Read Doctrine and Covenants 84:54–58, and discuss the following questions:

- Why were Church members under condemnation when this revelation was given?
- What do you think it means to treat lightly the Book of Mormon and other scripture?
- Do you think the Church is still under condemnation?

Share the following statement by President Ezra Taft Benson:

“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” (in Conference Report, Apr. 1986, 100; or *Ensign*, May 1986, 78).

Ask: How long will the Church remain under condemnation? (see v. 57). Testify that we must not only read the Book of Mormon; we must live according to what is written in it. Share one or both of the following statements by President Benson:

“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).

“The Book of Mormon will change your life. It will fortify you against the evils of our day. It will bring a spirituality into your life that no other book will. It will be the most important book you will read in preparation for a mission and for life. A young [person] who knows and loves the Book of Mormon, who has read it several times, who has an abiding testimony of its truthfulness, and who applies its teachings will be able to stand against the wiles of the devil and will be a mighty tool in the hands of the Lord” (*To Young Men of the Priesthood* [pamphlet, 1986], 3–4).

Encourage students to give greater emphasis to their study of the Book of Mormon during the coming week. At the end of the week, invite some students to share how the experience blessed their lives.

Doctrine and Covenants 84:62–102. The Church of Jesus Christ was restored to gather Israel, establish Zion, build temples, provide the priesthood and ordinances of salvation, and preach the gospel to all the world. (20–25 minutes)

Tell students that in addition to discussing the gathering to Zion (see D&C 84:2–4), temples (see D&C 84:3–5), and the priesthood (see D&C 84:6–42), Doctrine and Covenants 84 contains important information on missionary work.

Display on the board a picture of a pair of missionaries (see Gospel Art Picture Kit, no. 612). Next to the picture write the headings *Rules* and *Blessings*. Ask: What are some of the rules missionaries are asked to live? List their responses under *Rules*. Ask: What are some of the blessings that those who serve missions receive? List answers under *Blessings*. Read Doctrine and Covenants 84:60–63 looking for what the Lord told these elders to do and the blessings He promised them. Add these instructions and blessings to the lists on the board.

Divide the class into two groups. Have one group search verses 77–96 looking for further instructions to missionaries. Have the other group search the same verses looking for blessings. Have one person in each group record their findings and share them with the class. If desired, add them to your lists on the board.

Point out that these verses are often quoted in general conference. Explain that some details of missionary work change over the years. (For example, the First Presidency instructs most missionaries in our day to receive their support from home.) But the basic principles of missionary work do not change. Invite students to scan these verses again and tell how they think they apply to missionaries today. Read verse 88 and share the following statement by President Thomas S. Monson:

“Each missionary who goes forth in response to a sacred call becomes a servant of the Lord whose work this truly is. Do not fear, young men, for He will be with you. He never fails” (in Conference Report, Oct. 1987, 52; or *Ensign*, Nov. 1987, 42).

Ask students what they can do to prepare for missionary service. Testify of the great blessings that come to those who serve the Lord and share His gospel.

Doctrine and Covenants 84:106–12. Church members need one another. Those who are strong in the faith should help those who are weak to grow spiritually and temporally. (10–15 minutes)

Choose a student to go to the front of the class. Have the student try to tie a shoe or fasten a button without using thumbs. After the student makes a few attempts, read Doctrine and Covenants 84:109–10 and ask the class how the object lesson relates to these verses.

Explain that each member of the Church has different strengths and weaknesses. In addition to letting us know that each member is important, the Lord identified how we could work together to become stronger. Read verses 106–8 and ask:

- What do these verses teach about those who are strong and weak?
- What benefit came when this principle was followed “in ancient days”?
- What are some examples of how this principle is followed today? (Young men are assigned to home teach with Melchizedek Priesthood holders, new missionaries are given more experienced missionaries as companions, and so on.)

Encourage students to learn from those who are more experienced in the Church and to help others who are young in the faith.



Introduction

President Joseph Fielding Smith, then President of the Quorum of the Twelve, wrote:

“On the 27th day of November, 1832, the Prophet wrote to Elder William W. Phelps who was in Independence, Missouri, in charge of the printing and with authority to assist the bishop in matters concerning the establishment of the saints in their inheritances and expressed to him in words of tender fellowship, his love and confidence. Matters pertaining to the establishing and building up of Zion weighed heavily on the mind of the Prophet Joseph Smith. His anxiety was very great because of the strictness of the commandments the Lord had given, and because of the grave responsibilities which had been placed upon his shoulders and the shoulders of his brethren to see that the covenants pertaining to consecration were faithfully kept. Especially was he concerned over the duties and responsibilities of the bishop in Zion, for they were very great. It was the duty of the bishop, assisted by his brethren, to see that justice was done, as the Lord had pointed out in the revelations, in the matter of deciding and allotting inheritances in Zion. The history reveals that there were some things that had not been attended to in the spirit and according to the instructions which had been declared essential in the revelations. These matters caused the Prophet some anxiety and therefore he wrote to Brother Phelps stating that there were some things that were ‘lying with great weight’ on his mind. By the Spirit of prophecy he uttered this prayer, as though it was a prayer in the heart of William Phelps” (*Church History and Modern Revelation*, 1:347–48).

Some Important Gospel Principles to Look For

- We must have our names recorded by the Church and in heaven to receive an inheritance in Zion and the blessings of eternal life. The names of apostates are to be removed from Church records (see D&C 85; see also Revelation 20:12–13; Moroni 6:4–7).
- The Holy Ghost speaks to us through a still, small voice (see D&C 85:6; see also 1 Kings 19:8–13).
- Those who attempt to correct the affairs of the Church beyond their authority die spiritually. The Lord calls others to take their place (see D&C 85:7–8; see also 2 Samuel 6:1–11).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 127–28.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 186–88.

Suggestions for Teaching

Doctrine and Covenants 85. We must have our names recorded by the Church and in heaven to receive an inheritance in Zion and the blessings of eternal life. The names of apostates are to be removed from Church records. (15–20 minutes)

Ask students:

- What do you think a Church membership record contains? (Full name, address, family information, priesthood and ordinance information, and so on.)
- Why do you think it is helpful to keep records on each member of the Church?
- Why is it important that the information be accurate?
- Read Moroni 6:4–5. According to these verses, what was done for those whose “names were taken”?

Have students read Doctrine and Covenants 85:1–5, 9–12 and note any information they find about keeping records in the Church. When they finish, have them share what they found. Ask:

- Whose names are to be removed from Church records?
- Read Revelation 20:12–13. How do these verses relate to Doctrine and Covenants 85?

Doctrine and Covenants 85:7–8. Those who attempt to correct the affairs of the Church beyond their authority die spiritually. The Lord calls others to take their place. (15–20 minutes)

Display a large object (for example, a rock, chair, or table). Around the object post warning signs that read: “Do Not Touch.” Ask students:

- What would be an appropriate punishment for someone who touched this object?
- If the object were more valuable or sacred, how do you think the punishment should change? Why?
- If the warning were given by someone else (for example, a security officer, government official, or the Lord), how do you think the punishment would change? Why?

Invite students to read about Uzzah in 2 Samuel 6:2–7 (see also Numbers 4:15; Bible Dictionary, “ark of the covenant,” pp. 613–14). Ask students what Uzzah touched and what his punishment was. To help students understand why the punishment for “steading the ark” was so severe, share the commentary for Doctrine and Covenants 85:8 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 188). Explain that in section 85 the Lord corrected another person for trying to “steady the ark.”

Ask students if they think any bishop is perfect. Ask: How does what happened to Uzzah relate to disobeying the counsel of a priesthood leader? Explain that in this revelation, Edward Partridge, as a bishop, was trying to steady the ark by disregarding the Prophet’s counsel. Share the following statement:

“Thou shalt not command him who is at thy head,’ declared the Lord (D&C 28:6). Each is to stand firm within his designated stewardship, for therein lies accountability. This is the message the Lord was giving to Bishop Edward Partridge when he was cautioned about putting ‘forth his hand to steady the ark of God’ (D&C 85:8). For a short time, this bishop had concerned himself with the business of the *Prophet*. These actions necessitated a reprimand and warning from the Lord that unless he repented, he would ‘fall by the shaft of death’ and be replaced by ‘one mighty and strong’ (D&C 85:7). It is to his eternal credit that he heeded the warning” (Hoyt W. Brewster Jr., *Doctrine and Covenants Encyclopedia* [1988], 25).

Read Doctrine and Covenants 85:7–8 and ask: What did the Lord promise He would do if Bishop Partridge did not repent? Share information from the commentary for Doctrine and Covenants 85:7–8 in *Doctrine and Covenants Student Manual: Religion 324–325* (pp. 186–87). Ask:

- What are some ways we might be tempted to “steady the ark”?
- Why is it important to follow priesthood leaders rather than criticize or correct them?
- What blessings have you received from following Church leaders?

Doctrine and Covenants 86

Introduction

In section 86 the Lord explains the parable of the wheat and the tares. President Joseph Fielding Smith, then President of the Quorum of the Twelve, said:

“In this revelation the Lord has given a more complete interpretation than he gave to his apostles as recorded by Matthew. The reason for this may be accounted for in the fact that it is to be in these last days that the harvest is gathered and the tares are to be burned. In Matthew’s account the Lord declares that he is the sower of the good seed, and in the Doctrine and Covenants it is stated that the apostles were the sowers of the seed. There is no contradiction here. Christ is the author of our salvation and he it was who instructed the apostles, and under him they were sent to preach the Gospel unto all the world, or to sow the seed, and as the seed is his and it is sown under his command, he states but the fact in this revelation and also in the parable” (*Church History and Modern Revelation*, 1:353).

Some Important Gospel Principles to Look For

- Modern revelation can help us understand ancient scripture (see D&C 86; see also Matthew 13:24–30, 36–43).
- The righteous will live among the wicked until the Second Coming of Jesus Christ. Then the righteous will be gathered out and the wicked will be destroyed (see D&C 86:4–7; see also 1 Nephi 22:11–17; D&C 63:54).
- Men who are literal descendants of Israel are “lawful heirs” to the priesthood. They must be righteous examples as they help bring salvation to others (see D&C 86:8–11).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 189–92.

Suggestions for Teaching

Doctrine and Covenants 86. The righteous will live among the wicked until the Second Coming of Jesus Christ. Then the righteous will be gathered out and the wicked will be destroyed. (20–25 minutes)

Have students read the definition of *tares* in the Bible Dictionary (p. 780). Ask: Since young wheat and young tares look like each

other, when would be the best time to separate the wheat from the tares? Why? Remind students that the Savior gave the parable of the wheat and the tares during His earthly ministry. Read Matthew 13:24–30 and the section heading for Doctrine and Covenants 86. Ask:

- What is the parable of the wheat and the tares about?
- What do we learn about this parable from the section heading for Doctrine and Covenants 86?

Invite students to give a possible interpretation of this parable. Read Matthew 13:36–43 to find the Lord’s interpretation (see also JST, Matthew 13:39–44). Read Doctrine and Covenants 86:1–3 and ask: What do these verses add to your understanding of the parable? Testify of the increased understanding that comes through modern revelation.

Have a student read verses 4–7 aloud, and ask:

- Who does the wheat represent?
- Who do the tares represent?
- What words in verse 4 tell us that this parable applies to us?
- According to verse 6, why is the Lord waiting to separate the wheat from the tares?
- What evidence is there in the world that the wheat and the tares are growing together?
- How will the harvest take place? (see Joseph Smith’s statement at the end of the commentary for D&C 86:1–7 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 190).
- What will happen to the tares, or the wicked, when the Lord comes again?

Explain that verses 8–11 reveal what the Lord expects of those who are “lawful heirs” to the priesthood as this separation takes place. Read those verses, and discuss the following questions:

- What does the Lord expect of us?
- Who are we to be a light to?
- How can the priesthood bless those who are not members of the Church? (By helping them receive the ordinances of salvation.)

Read verse 9 and then share this statement by Elder Theodore M. Burton, who was then an Assistant to the Council of the Twelve:

“What does the Lord mean by the expression ‘hid from the world with Christ in God’? He means that according to the plan of salvation you were reserved or held back in the heavens as special spirit children to be born in a time and at a place where you could perform a special mission in life. . . .

“From the time the earth was originally planned, God the Eternal Father knew that in the last days Satan would become desperate. As the second coming of Jesus Christ approaches, Satan is doing everything in his power to destroy the work of God. He is using every artifice he can imagine to destroy the plan of salvation. He is raging in blood and horror on the earth. But God knew what Satan would attempt to do in these days and devised a plan to meet that challenge.

“God reserved for these days some of his most valiant sons and daughters. He held back for our day proved and trusted children, who he knew from their premortal behavior would hear the voice of the Shepherd and would accept the gospel of Jesus Christ. He knew they would qualify themselves to receive the priesthood, that they would use the holy priesthood to limit Satan’s destructiveness and make it possible for God to complete the work he had planned for the saving of his children.

“You young men of the Aaronic Priesthood represent, therefore, some of the finest men ever to be born on the earth. You are an elect generation, a royal priesthood. As Peter expressed it, ‘Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.’ (1 Pet. 2:9.)

“This birthright is only possible for you because you have the finest fathers and mothers ever given to any generation” (in Conference Report, Apr. 1975, 103–4; or *Ensign*, May 1975, 69).

Doctrine and Covenants 87

Introduction

Section 87 contains Joseph Smith’s prophecy on war. It includes the reminder that in the last days “war will be poured out upon all nations” (v. 2). Elder Gordon B. Hinckley, then a member of the Quorum of the Twelve, said:

“War I hate with all its mocking panoply [display]. It is a grim and living testimony that Satan, the father of lies, the enemy of God, lives. War is earth’s greatest cause of human misery. It is the destroyer of life, the promoter of hate, the waster of treasure. It is man’s costliest folly, his most tragic misadventure. . . .

“But since the day that Cain slew Abel, there has been contention among men. There have always been, and until the Prince of Peace comes to reign, there always will be tyrants and bullies, empire builders, slave seekers, and despots who would destroy every shred of human liberty if they were not opposed by force of arms” (*Lest We Forget*, Brigham Young University Speeches of the Year [Nov. 10, 1970], 3).

Elder M. Russell Ballard taught:

“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 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).

Some Important Gospel Principles to Look For

- The Lord knows the future and reveals it to man as He sees fit (see D&C 87; see also 2 Nephi 9:20).
- The latter days will be a time of war and bloodshed, but the Lord will protect those who stand in holy places (see D&C 87; see also D&C 63:32–34, 54).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 122–23.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 192–96.

Suggestions for Teaching

Doctrine and Covenants 87. The latter days will be a time of war and bloodshed, but the Lord will protect those who stand in holy places. (30–35 minutes)

Ask students if they have ever heard of people who claim to be able to predict the future. Discuss the following questions:

- What is the difference between prophecies and predictions?
- Who is qualified to make true prophecies?
- What percentage of these prophecies will be fulfilled? (see D&C 1:37–38).

Have students read Doctrine and Covenants 87:1–4 and look for a prophecy made by Joseph Smith. Share information from the commentaries for section 87 in *Doctrine and Covenants Student Manual: Religion 324–325*, pages 192–95.

Have students mark words and phrases in verses 1–4 that show that this prophecy was about more than just the United States Civil War (for example “wars” [v. 1]; “beginning at this place” [v. 2]; “then war shall be poured out upon all nations” [v. 3]). Discuss the following questions:

- When was the first war fought? (see Revelation 12:7).
- What will be the last great battle before the Second Coming? (see Revelation 16:14–18).
- Read James 4:1–2. According to these verses, why do wars exist?
- Why do you think God allows wars?

Share the following statement by Presidents Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose, who were members of the First Presidency:

“God, doubtless, could avert war, prevent crime, destroy poverty, chase away darkness, overcome error, and make all things bright, beautiful and joyful. But this would involve the destruction of a vital and fundamental attribute in man—the right of agency” (in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. [1965–75], 4:325–26).

Read Doctrine and Covenants 87:5–6 and ask students how they feel about this description. Explain that even though these wars can be frightening, the Lord has not left us without hope.

Read verses 7–8 and find the Lord’s message of hope. Ask students to define a “holy place.” Have them name as many holy places as they can, and write them on the board. Read and discuss the commentary for Doctrine and Covenants 87:8 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 196). Invite students to list ways they can stand in holy places. Testify that even though the Saints will not be immune to the destructions of the last days, the Lord will protect the righteous spiritually (see D&C 63:32–34).

Doctrine and Covenants 88

Introduction

President Joseph Fielding Smith, who was then President of the Quorum of the Twelve, said:

“The olive tree from the earliest times has been the emblem of peace and purity. . . . In parables in the scriptures the House of Israel, or the people who have made covenant with the Lord, have been compared to the olive tree.

“We, even in this modern day when things are turned upside down, speak of the olive branch as being the emblem of peace, and it is usually portrayed as being carried in the bill of the dove of peace. When the Prophet Joseph Smith sent to the saints in Missouri a copy of section 88 of the *Doctrine and Covenants*, one of the greatest revelations ever given to man, he said: ‘I send you the olive leaf which we have plucked from the Tree of Paradise’ [History of the Church, 1:316]” (*Doctrines of Salvation*, 3:180–81).

The teachings in Doctrine and Covenants 88 can provide peace, hope, and direction amidst the troubles in the world.

Some Important Gospel Principles to Look For

- The Holy Ghost is also called the Comforter and the Holy Spirit of Promise. If we are faithful to our covenants, we can receive the promise of eternal life through the Holy Ghost (see D&C 88:1–5; see also D&C 132:7, 19).
- The Light of Christ proceeds from God’s presence, gives life and light to all creation, and is the law by which all things are governed (see D&C 88:6–13, 41; see also Moroni 7:16–19).
- The spirit body and the physical body comprise the soul of man. They will be inseparably joined in the Resurrection (see D&C 88:14–17; see also D&C 93:33–34).
- The earth will be cleansed and sanctified and become a celestial kingdom for those who are worthy to obtain it (see D&C 88:17–20, 25–26; see also D&C 130:8–9).
- The glory we obtain in the life to come will be determined by the laws we obey in this life. Our resurrected bodies will be quickened by that same glory (see D&C 88:20–40; see also Alma 41:3–5).
- God has created many worlds and visits each one in its proper time. We prepare for His visit by repenting of our sins and obeying His laws (see D&C 88:34–86).
- The Lord commands us to be cleansed from sin (see D&C 88:74–76, 86; see also D&C 38:42).
- After receiving the gospel, we are to be diligent in teaching it to others (see D&C 88:77–85).
- After the world rejects the testimony of the Lord’s servants, He will send the testimony of earthquakes, thunder, lightning, and tempests (see D&C 88:87–96; see also D&C 43:23–25).
- Those who have lived worthy of a celestial glory will be resurrected first, followed by those worthy of terrestrial and then those worthy of telestial glory. The sons of perdition, or those who “remain filthy still,” will be the last resurrected (see D&C 88:29–32, 96–102; see also 1 Thessalonians 4:16–17; 2 Nephi 9:14–16; D&C 76:25–112).
- The Savior will reign on the earth during the Millennium. Christ and His followers will ultimately be victorious over Satan and his followers (see D&C 88:103–16; see also Revelation 20:7–10).

- The places where we receive gospel instruction should be places of prayer, fasting, faith, order, and righteousness (see D&C 88:117–37; see also D&C 109:8).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 122–24, 127–28.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 197–206.

Suggestions for Teaching



Doctrine and Covenants and Church History Video presentation 13, “Light and Truth, Part 1” (6:32), can be used in teaching Doctrine and Covenants 88:1–50 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).



Doctrine and Covenants 88. Overview of Doctrine and Covenants 88. (45–50 minutes)

Remind students of the parable of the wheat and the tares as explained in Doctrine and Covenants 86. Write *Wheat* and *Tares* on the board. Have students read the section headings for Doctrine and Covenants 87–88. Ask:

- Which section would you associate with the tares? (D&C 87.)
- Which section would you associate with the wheat? (D&C 88.)

Tell students that in the last days, while the “tares” are embroiled in war, the “wheat” will have peace. Share the following statement by Elder Joseph B. Wirthlin:

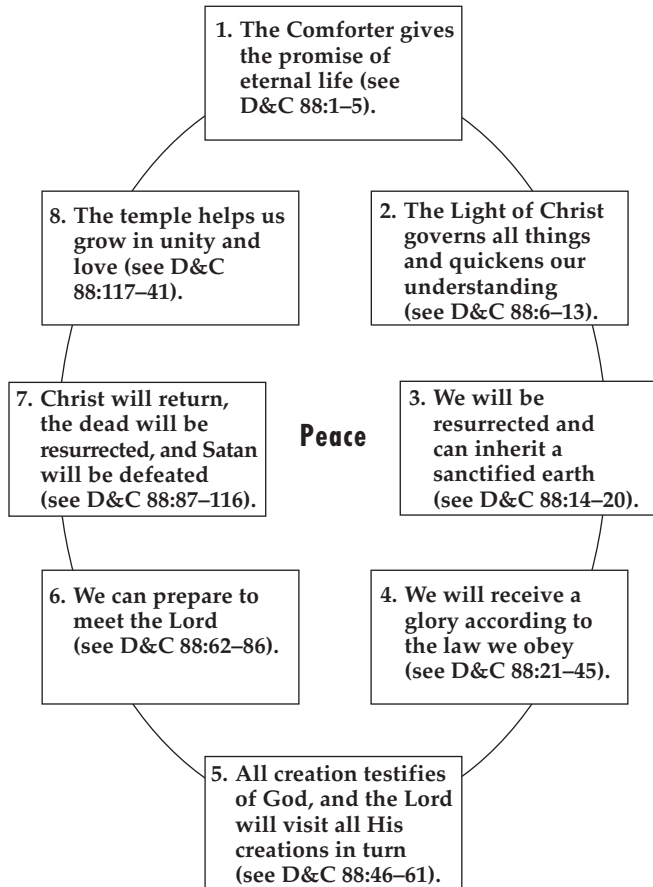
“In the scriptures, *peace* means either freedom from strife, contention, conflict, or war, or an inner calm and comfort born of the Spirit that is a gift of God to all of his children, an assurance and serenity within a person’s heart. One dictionary has defined peace as a state of tranquillity or quiet, freedom from disquieting thoughts or emotions, and harmony in personal relations. [Merriam-Webster’s Collegiate Dictionary, 10th ed. (1993), “peace,” 854.]

“While we yearn for peace, we live in a world burdened with hunger, pain, anguish, loneliness, sickness, and sorrow. We see divorce with its attendant conflict and heartache, especially among the innocent children caught in the middle. Wayward, disobedient children cause their parents grief and anxiety. Financial problems cause distress and loss of self-respect. Some loved ones slip into sin and wickedness, forsake their covenants, and walk in their ‘own way, and after the image of [their] own god.’ (D&C 1:16.)” (*Finding Peace in Our Lives* [1995], 3–4).

Ask:

- Which of the distressful feelings that Elder Wirthlin mentioned can you relate to?
- Why would finding peace be important to you?
- How can the Lord help you find peace?

Draw the accompanying diagram on the board. Include in the boxes only the numbers and scripture references.



Study the verses in each box with your students. As they identify the verses’ theme, write it in the appropriate box. Ask how each of these teachings brings peace. The following questions may help your study:

1. *Doctrine and Covenants 88:1–5*
 - How can the teachings in these verses bring you peace?
 - How has the Comforter blessed your life?
2. *Doctrine and Covenants 88:6–13*
 - What words in these verses are used to describe the Light of Christ?
 - How does His Light provide comfort?
3. *Doctrine and Covenants 88:14–20*
 - What trials could the knowledge that we will be resurrected help us endure?

- How can knowing that the earth will be sanctified inspire a sense of peace?
4. *Doctrine and Covenants 88:21–45*
 - What do these verses suggest we must do to receive peace?
 - Will those who abide terrestrial and telestial laws also find a measure of peace and glory?
 - According to verses 32–33, what prevents those “who remain” from receiving peace and glory?
 5. *Doctrine and Covenants 88:46–61*
 - According to verse 47, all creation testifies of God (see also Alma 30:44). How does receiving a testimony of God bring peace?
 - What comfort can we find in the parable in verses 51–61?
 - What can we learn from the fact that these verses refer repeatedly to gladness and the joy or light of the Lord’s countenance?
 6. *Doctrine and Covenants 88:62–86*
 - How can being prepared bring us peace? (see D&C 38:30).
 - What counsel is found in these verses that can help us prepare to meet the Lord?
 7. *Doctrine and Covenants 88:87–116*
 - How can knowing about the tribulations of the last days bring peace to the faithful?
 - Which future events will bring comfort to the faithful?
 - How does knowing that Satan will lose his power over the earth bring peace?
 8. *Doctrine and Covenants 88:117–41*
 - What can we do to have a measure of peace before the Second Coming of Jesus Christ?
 - What instructions does the Lord give in these verses?

Doctrine and Covenants 88:1–5. The Holy Ghost is also called the Comforter and the Holy Spirit of Promise. If we are faithful to our covenants, we can receive the promise of eternal life through the Holy Ghost. (10–15 minutes)

Ask students:

- If you could travel to a distant country, where would you go? Why?
- How would you feel being away from your family? How would they feel while you were gone?
- How valuable would it be to have a trusted friend accompany you?
- How valuable would a promise that you would return home safely be?

Tell students that leaving Heavenly Father in our premortal life to come here can be compared to traveling to a distant country. Have students read Doctrine and Covenants 88:1–5 and identify two blessings promised by the Lord. Compare these blessings to the two helps in the analogy above. Discuss the following questions:

- How has the Holy Ghost comforted you during difficult or lonely times in your life?
- Why is the gift of the Comforter such a powerful evidence of Heavenly Father’s love for you?
- Read Doctrine and Covenants 132:49. How would you feel if you were given this promise?

Share the following statement by Elder Joseph Fielding Smith, who was then a member of the Quorum of the Twelve:

“We are not going to be saved in the kingdom of God just because our names are on the records of the Church. It will require more than that. We will have to have our names written in the Lamb’s Book of Life, and if they are written in the Lamb’s book of Life then it is an evidence we have kept the commandments. Every soul who will not keep those commandments shall have his name blotted out of that book” (in Conference Report, Sept.–Oct. 1950, 10).

Invite students to think of ways they can improve their lives to better prepare for eternal life.

Doctrine and Covenants 88:6–13. The Light of Christ proceeds from God’s presence, gives life and light to all creation, and is the law by which all things are governed. (15–20 minutes)

Write *Power* on the board. Give a student a small stick. Give a second student a larger stick. Give a third student a metal bar (or something similar). Ask the students in turn to try to break the objects you gave them. Discuss the following questions:

- What could break the metal bar?
- What is the most powerful machine or tool you can think of? (Answers might include engines, lasers, computers.)
- How do these tools compare with the powers of nature (such as hurricanes, tornadoes, and sunlight)?

Have students read Doctrine and Covenants 88:6–13 and look for the greatest power of all. Ask:

- Which of those verses most impresses you about the power of the Light of Christ?
- What would this earth be like without the Light of Christ?

Have students look for phrases that show that the Light of Christ has power to do the following: create, enlighten, give life, and govern. Have students share their findings. Read the third paragraph of “Light of Christ” in the Bible Dictionary

(p. 725). Have students read Moroni 7:16, 18–19, and discuss the following questions:

- What do those verses teach about receiving the Light of Christ?
- Why is it important for you to be guided by Christ’s influence?
- How does the Light of Christ help you choose the right?
- How does the Light of Christ bring peace to your life?

If appropriate, you could invite a few students to share times when they felt the influence of the Light of Christ.

Doctrine and Covenants 88:14–17. The spirit body and the physical body comprise the soul of man. They will be inseparably joined in the Resurrection. (5–10 minutes)

Share the following analogy by Elder Boyd K. Packer. As you do, use your hand and a glove to demonstrate what he is teaching.

“Pretend . . . that my hand represents your spirit. It is alive. It can move by itself. Suppose that this glove represents your mortal body. It cannot move. When the spirit enters into your mortal body, then it can move and act and live. Now you are a person—a spirit with a body, living on the earth.

“It was not intended that we stay here forever. Just for a lifetime. . . . You are just beginning your lifetime. Your grandparents and great-grandparents are nearly finished with theirs. It wasn’t long ago that they were [young] like you are now. But one day they will leave this mortal existence, and so will you.

“Someday, because of old age, or perhaps a disease, or an accident, the spirit and the body will be separated. We then say a person has died. Death is a separation. All of this was according to a plan.

“Remember my hand represents your spirit and the glove represents your body. While you are alive the spirit inside the body can cause it to work and to act and to live.

“When I separate them, the glove, which represents your body, is taken away from your spirit; it cannot move anymore. It just falls down and is dead. But your spirit is still alive.

“‘A spirit born of God is an immortal thing. When the body dies, the spirit does not die.’ (First Presidency, *Improvement Era*, March 1912, p. 463.) . . .

“The part of you that looks out through your eyes and allows you to think and smile and act and to know and to be, that is your spirit and that is eternal. It cannot die” (in Conference Report, Apr. 1973, 79; or *Ensign*, July 1973, 51, 53).

Have students read Doctrine and Covenants 88:14–17 and mark the verse that best illustrates Elder Packer’s analogy. Ask: What else do those verses teach about the spirit and the body? Read 1 Corinthians 15:21–22 and ask: According to these verses, who will be resurrected?

Testify of the reality of the Resurrection and how this doctrine brings peace.

Doctrine and Covenants 88:17–20, 25–26. The earth will be cleansed and sanctified and become a celestial kingdom for those who are worthy to obtain it.

(10–15 minutes)

Give students the following true–false quiz:

1. The earth will receive celestial glory (see D&C 88:17–18).
2. The earth has been baptized with water (see Genesis 7:17–20).
3. The earth has been baptized by fire (see D&C 133:41).
4. The earth must be prepared for the celestial glory (see D&C 88:18).
5. The earth will receive the presence of God the Father (see D&C 88:19).
6. If you inherit the celestial kingdom and receive a celestial body, you will possess this earth forever (see D&C 88:20).

Correct and discuss students’ answers. (All the statements are true except question 3. This will happen at the Second Coming of Jesus Christ. Regarding questions 2–3, President Brigham Young taught: “The earth, the Lord says, abides its creation; it has been baptized with water and will, in the future, be baptized with fire and the Holy Ghost, to be prepared to go back into the celestial presence of God, with all things that dwell upon it which have, like the earth, abided the law of their creation” [*Discourses of Brigham Young*, 393].)

Doctrine and Covenants 88:20–40, 96–102. The glory we obtain in the life to come will be determined by the laws we obey in this life. Our resurrected bodies will be quickened by that same glory. (20–25 minutes)

Tell students that organizations have governing laws or rules that people must obey in order to belong to them. List some of the laws and rules of the following organizations (or others in your community):

- Your school
- The driver’s license bureau
- Your workplace
- The Church
- The temple

Discuss why these laws and rules are necessary and helpful.

Invite students to read Doctrine and Covenants 88:36–38 and list what other places have governing laws. Write on the board

Celestial, Terrestrial, and Telestial, and ask students to list some laws that govern each of those kingdoms. (For celestial laws, see D&C 76:50–70, 92–96; for terrestrial, see vv. 71–80, 87, 91, 97; for telestial, see vv. 81–90, 98–112.)

Read Doctrine and Covenants 88:20–24, 38–39, and discuss who will inherit each kingdom. Read verses 28–32 and ask: In the Resurrection, what will determine the kind of bodies we receive? Read verses 96–102, and identify the order in which we will be resurrected.

Discuss how these teachings concerning laws can bring peace in our lives. Ask: Why is it important to live a celestial law now? Invite students to consider what they can do to prepare to live in the celestial kingdom.

Doctrine and Covenants 88:62–76, 86. The Lord commands us to be cleansed from sin. (15–20 minutes)

Display two clear containers, one filled with clean water and the other with water you have colored with food coloring. Take two white cloths, and ask students how the cloths will be affected if you place them in the containers. Immerse them, and show students the results.

Share the following statement by Elder Sterling W. Sill, who was then an Assistant to the Twelve:

“Someone has said that ‘the mind, like the dyer’s hand, is colored by what it holds.’ That is, if I hold in my hand a sponge full of purple dye, my hand becomes purple, and if I hold in my mind and heart great ideas of faith, devotion, and righteousness, my whole personality is colored accordingly. On the other hand, if I hold in my mind thoughts of spite, dishonesty, idleness, and lust, my personality will take the color of what it holds.

“. . . One cannot think big and be little. One cannot think righteously and be evil” (*The Majesty of Books* [1974], 161).

Read Doctrine and Covenants 88:67–68, and discuss how these verses relate to Elder Sill’s statement. Ask:

- What does it mean to keep our eye single to God’s glory?
- How can we do it?

Read verses 62–66 and ask:

- What invitations does the Lord make that could help you keep your eye single to His glory?
- What are some ways you can draw near to the Lord?
- How has prayer helped you be close to the Lord?
- How often should we pray? (see v. 126).

Share the following statement by President Wilford Woodruff, who was then President of the Quorum of the Twelve:

“There is one admonition of our Savior that all the Saints of God should observe, but which, I fear, we do not as we should, and that is, to pray always and faint not. I fear, as a people, we do not pray enough in faith. We should call upon the Lord in mighty prayer, and make all our wants known unto him. For if he does not protect and deliver us and save us, no other power will. Therefore our trust is entirely in him. Therefore our prayers should ascend into the ears of our Heavenly Father day and night” (*Discourses of Wilford Woodruff*, 221).

To illustrate how prophets draw near to the Lord through prayer, share the following story by Elder M. Russell Ballard, then a member of the Seventy:

“May I tell you of a special experience. . . . Shortly after I was called to the First Quorum of Seventy [in April 1976, I attended] a solemn assembly in eastern Canada for all of the [local] priesthood leaders. The First Presidency, the members of the Twelve, and one of the assistants to the Twelve came at that time to hold that solemn assembly. It was a glorious experience. . . .

“At the end of the solemn assembly we had a light dinner for the Brethren and then I drove the First Presidency back to the hotel where they were staying. . . . I [took] the key up to President [Spencer W.] Kimball so that he might get into his room [and] said, ‘President, here is your key. I thought I’d bring it up to you so you could get in and have a good night’s rest.’

“He thanked me for that in his loving way and then President Tanner took my arm and said, ‘Russ, how would you like to come in and have prayer with us?’ . . . Can you imagine closing the day with the First Presidency of the Church? . . . I was overwhelmed. I have to tell you that tears welled up in my eyes as we knelt down around that bed.

“I was kneeling next to President Tanner and I think he sensed what was happening to me, for he said, ‘President [Kimball], we would like you to pray.’ And then I heard a prophet pray. I would like you to understand . . . that I learned a great lesson in that prayer. I felt the Spirit as I had never felt it before—you can understand it—for when a prophet talks to God, it is close friends speaking” (“You—The Leaders in 1988,” *Ensign*, Mar. 1979, 71–72).

Testify that drawing near to the Lord will help keep us clean. Read aloud the Lord’s counsel from verses 74–76, 86. Ask: Why do you think the Lord wants us to be clean? Share the following statement by President J. Reuben Clark Jr.:

“I have often said: ‘I wonder how we would all stand, and individually how I would stand, if I were told that God was yonder in the mountain and I could go to him if I wished.’ I wonder if my life has been such that I could go and stand before the Being who could look me through and see my secret thoughts and hopes and ambitions. Unless and until, my brothers and sisters, we could stand that test, we are not living as the Lord would have us live” (in Conference Report, Oct. 1935, 91).

Invite students to write answers to the following questions on a piece of paper:

- What can you do to better purify your heart before the Lord?
- Why is it important for you to stay clean?

Doctrine and Covenants 88:77–85. After receiving the gospel, we are to be diligent in teaching it to others. (15–20 minutes)

Give the first student who arrives in class a note with the following message: “*Notice:* All those who fold their arms for at least one minute during the devotional today will receive a reward.” Watch and see if the student shares that information with others. After the devotional, give a small reward to each student who followed the instructions, and then ask the first student: Why did you (or didn’t you) share the information about the reward with other students?

Tell students: Imagine you knew a natural disaster was approaching your town.

- Would you warn your neighbors? Why or why not?
- Do we have a responsibility to do so?
- How quickly would you want others to warn you if you were unaware?

Read Doctrine and Covenants 88:81–82 and ask:

- How do those verses relate to the example?
- Why does the Lord want us to warn others?
- Read verses 77–80. What must we do before we can warn our neighbors?
- Who do you think the word *neighbor* refers to?

Share the following statement by Elder Wilford Woodruff, then a member of the Quorum of the Twelve:

“Can we fold our arms in peace and cry ‘all is peace in Zion,’ when, so far as we have the power of the priesthood resting upon us, we can see the condition of the world? Can we imagine that our garments will be clean without lifting our voice before our fellowmen and warning them of the things that are

at their doors? No, we cannot. There never was a set of men since God made the world under a stronger responsibility to warn this generation, to lift up our voices long and loud, day and night so far as we have the opportunity and declare the words of God unto this generation. We are required to do this. This is our calling. It is our duty. It is our business" (in *Journal of Discourses*, 21:122).


Ask: What are some ways you could share the gospel with your friends and neighbors?

Doctrine and Covenants 88:87–116. The Savior will reign on the earth during the Millennium. Christ and His followers will ultimately be victorious over Satan and his followers. (20–25 minutes)

Ask students how interested most people are in the Second Coming of Jesus Christ. Ask: Why do you think this topic generates so much attention? Tell students that section 88 provides much information regarding this event. Write on the board the following headings: *Before His Coming*, *At His Coming*, and *After His Coming*. Have students search Doctrine and Covenants 88:87–116 and list the events described under the appropriate heading. Your chart may look something like the following:

Before His Coming	At His Coming	After His Coming
God testifies through signs in the heavens and on earth (see D&C 88:87–91; see also Matthew 24:29; D&C 43:25).	The Lord’s face is unveiled (see D&C 88:95).	The first six angels declare acts of men and God during the first 6,000 years (see D&C 88:108–10).
Angels declare: “Prepare ye, O inhabitants of the earth; for . . . the Bridegroom cometh” (D&C 88:92).	The resurrection of celestial beings occurs (see D&C 88:96–98; see also D&C 76:50–70).	The seventh angel declares the binding of Satan (see D&C 88:110; see also Revelation 20:1–3; 1 Nephi 22:26).
Sign of the Son of Man (see D&C 88:93; see also Matthew 24:30)	The second trump declares the eventual resurrection of terrestrial beings (see D&C 88:99; see also D&C 76:71–80).	After 1,000 years, Satan and Michael gather their armies (see D&C 88:111–13; see also Revelation 20:7–8).
The first trump declares that the great and abominable church is ready to be burned (see D&C 88:94).	The third trump declares the resurrection of telestial beings (see D&C 88:100–101; see also D&C 76:81–90).	Michael prevails in the battle (see D&C 88:114–15).

Silence in heaven for half an hour (see D&C 88:95; see also D&C 38:11–12)	The fourth trump declares the resurrection of those who remain filthy (see D&C 88:102; see also v. 32).	The sanctified will no more see death (see D&C 88:116).
	The fifth trump declares the hour of His judgment (see D&C 88:103–4).	
	The sixth trump declares that Babylon is fallen (see D&C 88:105; see also Revelation 14:8).	
	The seventh trump declares: “It is finished!” (see D&C 88:106; see also D&C 133:46–53).	

 **Doctrine and Covenants 88:117–37 (Scripture Mastery, Doctrine and Covenants 88:123–24). The places where we receive gospel instruction should be places of prayer, fasting, faith, order, and righteousness.** (25–30 minutes)

Tell students: Imagine you were selected as “seminary teacher for a day.”

- What rules would you have in your class?
- What schedule would you follow that day?
- Is there anything special you would do for the class? If so, what?
- Is there anything special you would want the students to do?

President Gordon B. Hinckley, then a counselor in the First Presidency, gave this counsel to seminary teachers:

“In Kirtland there was established a school of the prophets to teach those young in the faith. You now teach schools of the future prophets. Teach them with power and conviction and faith” (*Counsel to Religious Educators* [address to religious educators, Sept. 14, 1984], 7).

- Based on President Hinckley’s statement, how might you change your teaching style?
- How does it make you feel to know that seminary is a school for “future prophets”?

Share information from the commentary for Doctrine and Covenants 88:117–41 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 205). Read the following statement, from the same talk by President Hinckley:

“The School of the Prophets was held [in the Whitney Store]. (Sometimes it was called the School of the Elders. Sometimes it was the School of the Prophets.) It was a gathering of the leading Brethren of the day. It was designed and conducted as a place of training, principally for missionary service. This was a time of outpouring of knowledge from the heavens, when many revelations were received as the foundations of this great work were being laid. . . .

“Sixty-two of the revelations found in the Doctrine and Covenants were received in that Ohio period and environment. . . . The work was strengthened and integrated in a most remarkable manner.

“Of that season Orson Pratt wrote: ‘God was there, his angels were there, the Holy Ghost was in the midst of the people, the visions of the Almighty were opened to the minds of the servants of the living God; the [veil] was taken off from the minds of many; they saw the heavens opened; they beheld the angels of God; they heard the voice of the Lord; and they were filled from the crown of their heads to the soles of their feet with the power and inspiration of the Holy Ghost.’ (In *Journal of Discourses*, 18:132.)” (*Counsel to Religious Educators*, 4–5).

Explain that the Lord’s instructions to the School of the Prophets can also be applied to teaching in our homes, seminaries, and temples today. Study Doctrine and Covenants 88:117–37, using some or all of the following questions:

- Who are to be the teachers in the School of the Prophets? (see v. 118; see also v. 77).
- How can we seek learning by study and by faith?
- How do you think verse 119 relates to a seminary class, our homes, or the temples?
- How can our “incomings” and “outgoings” (v. 120) in seminary be done in the name of the Lord?
- What are we to cease from? (see v. 121).
- What do you think is the difference between light-mindedness and having an appropriate sense of humor?
- How could the principles taught in verse 122 apply to our seminary class?
- What can we do to observe the counsel in verses 123–25?
- What role does prayer play in learning the gospel? (see vv. 126, 137).

Doctrine and Covenants 89

Introduction

Many Church members easily identify Doctrine and Covenants 89 as the Lord’s health law. But this revelation is much more than a guide to better physical health. Elder Joseph B. Wirthlin explained:

“All of God’s commandments, including the Word of Wisdom, are spiritual (see D&C 29:34–35). We need to nourish ourselves spiritually even more than physically” (in Conference Report, Oct. 1990, 81; or *Ensign*, Nov. 1990, 65).

President Boyd K. Packer added:

“Surely the Word of Wisdom was given so that you may keep the delicate, sensitive, spiritual part of your nature on proper alert. Learn to ‘listen’ to your feelings. You will be guided and warned and taught and blessed” (in Conference Report, Apr. 1996, 24; or *Ensign*, May 1996, 19).

Elder Russell M. Nelson warned:

“If you yield to anything that can addict, and thus defy the Word of Wisdom, your spirit surrenders to the body. The flesh then enslaves the spirit. This is contrary to the purpose of your mortal existence.” Elder Nelson promised: “As you develop courage to say no to alcohol, tobacco, and stimulants, you gain additional strength. You can then refuse conspiring men—those seditious solicitors of harmful substances or smut. You can reject their evil enticements to your body” (*The Power within Us* [1988], 61).

Some Important Gospel Principles to Look For

- Because Heavenly Father loves us, He warns us of present and future dangers (see D&C 89:1–4; see also 2 Nephi 1:1–5; D&C 1:4, 17–18).
- The Word of Wisdom is given for a principle with promise, providing both physical and spiritual blessings (see D&C 89:3–21; see also 1 Corinthians 3:16).
- The Lord commands us to avoid alcohol, tobacco, coffee, and tea. He ordained herbs, fruits and vegetables, grains, and meat to benefit our health, though He commands that we use meat sparingly (see D&C 89:5–20; see also Daniel 1:8, 12–16).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, p. 123.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 206–11.

Suggestions for Teaching

Doctrine and Covenants 89:1–4. Because Heavenly Father loves us, He warns us of present and future dangers. (10–15 minutes)

Show the class examples of advertisements for alcohol, tobacco, coffee, or tea. Ask: Why do so many people respond to advertisements and purchase these products?

Read Doctrine and Covenants 89:1–4 and find reasons the Lord revealed the Word of Wisdom. Ask:

- What do the words “do and will” imply? (v. 4).
- What might the phrase “evils and designs . . . in the hearts of conspiring men in the last days” mean? (v. 4).
- What motivates people to sell products that are harmful?

Have students read verse 2 and mark the phrase “to be sent greeting; not by commandment or constraint.” Explain that prophets today have declared that the Word of Wisdom is a commandment (see the first two commentaries for D&C 89:2 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 207). Ask: How does this revelation illustrate Heavenly Father’s love and concern for us?

Have students read the section heading for Doctrine and Covenants 89 and find when this revelation was given. Ask:

- How much was known by medical science about the dangers of alcohol, tobacco, coffee, and tea in 1833? How has that changed?
- What does this advance warning show about Joseph Smith’s inspiration?

Share the following observation by President Gordon B. Hinckley:

“Look upon the Word of Wisdom as more than a commonplace thing. I regard it as the most remarkable document on health of which I know. It came to the Prophet Joseph Smith in 1833, when relatively little was known of dietary matters. Now the greater the scientific research, the more certain becomes the proof of Word of Wisdom principles. The evidence against tobacco is now overwhelming. . . . The evidence against liquor is just as great” (in Conference Report, Apr. 1998, 67; or *Ensign*, May 1998, 49–50).

Ask:

- What are examples of things not mentioned in the Word of Wisdom that are forbidden by the prophets today? (Illegal drugs, abuse of prescription drugs.)
- How would you respond if today’s prophet forbade the use of one of your favorite foods as part of the Word of Wisdom?

Point out that early Saints exhibited faith by obeying this revelation without knowing all the reasons why. Ask: How should we respond to commandments from our Heavenly Father? Testify that even if we do not understand all the reasons for a commandment, the Lord will bless us when we obey (see Moses 5:6).



Doctrine and Covenants 89:3–21 (Scripture Mastery, Doctrine and Covenants 89:18–21). The Word of Wisdom is given for a principle with promise, providing both physical and spiritual blessings. (25–30 minutes)

Tell students: Imagine you found a box of treasure that you could keep.

- What would you hope to find in the box? (List responses on the board.)
- Why do you consider these items treasure?
- What does the word *treasure* mean? (Have students come up with a definition, and write it on the board.)

Invite students to watch for a list of treasures in section 89.

Ask what section 89 teaches. Invite a student to read the historical background for section 89 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 206). Read and discuss verses 1–2, referring to the first two commentaries for verse 2 in the institute manual (p. 207).

Invite students to discuss some of the physical blessings they have received from obeying the Word of Wisdom. Read verse 3, and suggest students mark the phrase “a principle with promise.” Have them mark the reference to verses 18–21 in footnote 3a. Have them read verse 18 to find what principle the Lord is speaking of. (“Do[ing] these sayings” and “walking in obedience to the commandments.”) Read verses 18–21 and list on the board the promises made to those who obey the Word of Wisdom. Suggest students mark these promises in their scriptures. Have them tell what each of these promises means to them. Ask: Are most of these blessings physical or spiritual? Share the following statement by President Boyd K. Packer, Acting President of the Quorum of the Twelve:

“[In addition to health] there is a greater blessing promised in the Word of Wisdom. Those who obey it are promised that they ‘shall find wisdom and great treasures of knowledge, even hidden treasures’ (D&C 89:19). This is the personal revelation through which you can detect [temptations] or other dangers” (in Conference Report, Apr. 1996, 23; or *Ensign*, May 1996, 19).

Earlier, as a member of the Quorum of the Twelve, Elder Packer said:

“Our physical body is the instrument of our spirit. In that marvelous revelation the Word of Wisdom, we are told how to keep our bodies free from impurities which might dull, even destroy, those delicate physical senses which have to do with spiritual communication.

“The Word of Wisdom is a key to individual revelation. It was given as ‘a principle with promise, adapted to the capacity of the weak and the weakest of all saints’ (D&C 89:3).

“. . . If we abuse our body . . . , we draw curtains which close off the light of spiritual communication” (in Conference Report, Sept.–Oct. 1989, 16; or *Ensign*, Nov. 1989, 14).

Compare the Word of Wisdom’s blessings with the treasure list on the board. Discuss the following questions:

- Why are the Word of Wisdom’s blessings more valuable than worldly treasures?
- How are the spiritual blessings that come from obeying the Word of Wisdom even greater than the physical benefits?
- What spiritual blessings have you experienced by living the Word of Wisdom? (Answers might include being worthy to do temple ordinances and having the companionship of the Spirit.)

Read Elder Russell M. Nelson’s statement in the introduction to section 89 (p. 150). Ask:

- How does keeping the Word of Wisdom show the Lord that your spirit and not your body is in control of the choices you make?
- How is refusing alcohol, tobacco, coffee, and tea like resisting other temptations and sins?

Share your testimony of the Word of Wisdom and give examples of blessings you have received from obeying it.

Doctrine and Covenants 89:5–20. The Lord commands us to avoid alcohol, tobacco, coffee, and tea. He ordained herbs, fruits and vegetables, grains, and meat to benefit our health, though He commands that we use meat sparingly. (10–15 minutes)

Show the picture Daniel Refusing the King’s Meat and Wine (Gospel Art Picture Kit, no. 114). Invite students to briefly tell the story depicted in the picture, or tell it yourself (see Daniel 1:8, 12–16). Ask: Why were Daniel and his friends more healthy than those who ate the king’s food? Be sure students understand that they were healthy not only because of the foods they ate but because they were obedient to the Lord.

Explain that the Word of Wisdom not only prohibits certain substances but also gives counsel on the use of others. Have

half the students read Doctrine and Covenants 89:5–15 and find substances that are forbidden or are to be used sparingly. Have the other students read verses 10–20 to learn what the Lord has ordained for our use. Invite volunteers to share their findings, and list them on the board. Point out that meat is included on both lists. For help with difficult words or phrases, refer students to the student study guide (see the “Understanding the Scriptures” section for D&C 89; see also the commentaries for D&C:89:5–17 in *Doctrine and Covenants Student Manual: Religion* 324–325, pp. 208–10).

Discuss the following statements. President Boyd K. Packer said:

“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).

President Gordon B. Hinckley, then a counselor in the First Presidency, said:

“Some have even used as an alibi the fact that drugs are not mentioned in the Word of Wisdom. What a miserable excuse. There is likewise no mention of the hazards of diving into an empty swimming pool or of jumping from an overpass onto the freeway. But who doubts the deadly consequences of such? Common sense would dictate against such behavior” (in Conference Report, Sept.–Oct. 1989, 65; or *Ensign*, Nov. 1989, 50).

Doctrine and Covenants 90

Introduction

The sixth article of faith states: “We believe in the same organization that existed in the Primitive Church, namely,

apostles, prophets, pastors, teachers, evangelists, and so forth.” As part of the Restoration of the gospel, the Lord ordained apostles and prophets. This included the organization of the First Presidency, completed on March 18, 1833. Doctrine and Covenants 90 addresses the keys of the kingdom given to Joseph Smith, as well as duties of his counselors. The importance of the First Presidency was emphasized by the Lord when He declared that “this is the highest council of the church of God” (D&C 107:80).

Some Important Gospel Principles to Look For

- The President of the Church holds the keys of the priesthood and receives revelation for the entire Church (see D&C 90:1–5, 32–33; see also D&C 21:4–5; 28:2–8; 43:2–3, 12).
- The First Presidency administers the keys of the priesthood. Their duties include instructing priesthood holders, spreading the gospel, and presiding over the affairs of the Church (see D&C 90:6–18, 24, 32; see also D&C 88:127; 133:7–8).
- The gospel will be preached in all the world in every person’s own language by the power of the Holy Ghost (see D&C 90:9–11; see also 2 Nephi 31:3).
- The Church must manage its funds responsibly (see D&C 90:22–27).

Additional Resources

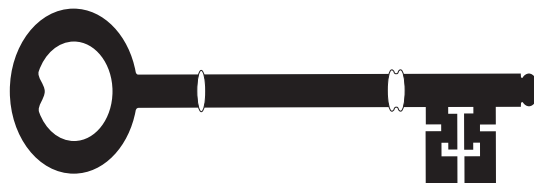
- *Church History in the Fulness of Times: Religion 341–43*, p. 128.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 212–15.

Suggestions for Teaching

Doctrine and Covenants 90:1–5. The President of the Church holds the keys of the kingdom and receives revelation for the entire Church. (20–25 minutes)

Display pictures of the Prophet Joseph Smith and the current President of the Church (for example Gospel Art Picture Kit, nos. 400, 520). Ask students to name words that describe both men (President, prophet, priesthood holder, father, son, husband, and so on). Read Doctrine and Covenants 90:1–4 to see what the Lord gave Joseph Smith (explain that *oracles* are revelations). Discuss the following questions:

- How do these verses apply to the prophet today?
- Read verse 5. What is the Lord telling us in this verse?
- How can we obey the Lord’s counsel in this verse?
- When can you hear the Lord’s words through His prophet?



Write on the board the following statement by President Joseph F. Smith. Next to the statement draw a picture of a skeleton key. Have a student read the statement.

“The Priesthood in general is the authority given to man to act for God. Every man ordained to any degree of the Priesthood, has this authority delegated to him.

“But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitutes the *keys* of the Priesthood. In their fulness, the keys are held by only one person at a time, the prophet and president of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor” (*Gospel Doctrine*, 136).

Discuss the following questions:

- Why do you think it is important that only one man at a time be authorized to direct the Church?
- Why is it important that the Church President be able to delegate portions of this power to others?
- Who has been given the keys to direct the labors of your ward, stake, branch, or district?

Show students the picture of the *Christus* in the student study guide (see the introduction for D&C 90). Explain that this statue is in the North Visitors’ Center on Temple Square in Salt Lake City and that it is a replica of the original in Denmark. Share the following experience, as related by President Boyd K. Packer:

“In 1976 following a conference in Copenhagen, Denmark, President Spencer W. Kimball invited us to a small church to see the statues of Christ and the Twelve Apostles by Bertel Thorvaldsen. The *Christus* stands in an alcove beyond the altar. Standing in order along the sides of the chapel are the statues of the [original] Twelve [Apostles], with Paul replacing Judas Iscariot.

“President Kimball told the elderly caretaker that at the very time Thorvaldsen was creating those beautiful statues in Denmark, a restoration of the gospel of Jesus Christ was taking place in America with apostles and prophets receiving authority from those who held it anciently” (in Conference Report, Apr. 1995, 7; or *Ensign*, May 1995, 8).

Elder Robert D. Hales of the Quorum of the Twelve added:

“As [President Kimball] turned to the statue of Peter and pointed to the large set of keys in Peter’s right hand, he proclaimed: ‘The keys of priesthood authority which Peter held as President of the Church I now hold as President of the Church in this dispensation.’” (in Conference Report, Oct. 1981, 27; or *Ensign*, Nov. 1981, 20).

Elder Rex D. Pinegar of the Seventy said:

“Gathering President [N. Eldon] Tanner, Elder [Thomas S.] Monson, and Elder [Boyd K.] Packer closer to him, the president continued, ‘We are *living* apostles of the Lord Jesus Christ. There are Twelve Apostles and three others who are the presidency of the Church. We hold the real keys, as Peter did, and we use them every day. They are in use constantly.’” (in Conference Report, Oct. 1976, 104; or *Ensign*, Nov. 1976, 69).

President Packer continued:

“There came to me that witness known to Latter-day Saints but difficult to describe to one who has not experienced it—a light, a power coursing through one’s very soul—and I knew that, in very fact, here stood the living prophet who held the keys” (in Conference Report, Apr. 1995, 7; or *Ensign*, May 1995, 8).

Share how you feel about being led by a living prophet who holds the keys of the kingdom and receives revelation from Jesus Christ.

Doctrine and Covenants 90:6–18. The President of the Church shares many of his responsibilities with members of the First Presidency. (10–15 minutes)

Display pictures of Moses and the current President of the Church (for example Gospel Art Picture Kit, nos. 123, 520). Read Exodus 18:13–18 and ask:

- Why did Moses’s father-in-law say that the prophet would “surely wear away”? (v. 18).
- In what way are the challenges of today’s prophet similar to those Moses faced?

Read Doctrine and Covenants 90:6–18 and discuss the following questions:

- With whom does the President of the Church share many of his responsibilities?
- What are some of the First Presidency duties listed in these verses?

- Read Doctrine and Covenants 112:20. How does following the counsel of the First Presidency show our love for the Lord’s word?

Share the following statement by President Ezra Taft Benson:

“If we want to know how well we stand with the Lord, then let us ask ourselves how well we stand with His mortal captain. How closely do our lives harmonize with the words of the Lord’s anointed—the living prophet, the President of the Church, and with the Quorum of the First Presidency?” (“Fourteen Fundamentals in Following the Prophet,” 30).

Doctrine and Covenants 91

Introduction

The Apocrypha are nonscriptural books that have some of the characteristics of scripture. The word especially refers to several books included in the Septuagint, an ancient Greek translation of the Old Testament, but that are not found in the Hebrew version. These books are included in some modern translations of the Bible but not others. In March 1833, the Prophet Joseph Smith was working on his inspired revision of the Bible. The copy of the Bible he was working from included the Apocrypha. The Prophet inquired whether he should translate these books, and the Lord answered him in section 91.

Some Important Gospel Principles to Look For

- The Apocrypha contain many teachings that are true and many others that are not true. Only those who read them by the Spirit can benefit from them (see D&C 91; see also Moroni 10:5; D&C 11:13–14).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 215–16.

Suggestions for Teaching

Doctrine and Covenants 91. The Apocrypha contain many teachings that are true and many others that are not true. Only those who read them by the Spirit can benefit from them. (10–15 minutes)

A few days prior to class, ask a student to prepare a two-minute report on the Apocrypha. Refer the student to the

Bible Dictionary, and provide a copy of pages 215–16 of *Doctrine and Covenants Student Manual: Religion 324–325*. The report should include:

- What the Apocrypha are.
- The meaning of the word *apocrypha*.
- What the Apocrypha include.
- What Joseph Smith asked the Lord about the Apocrypha, and why.

Write *Apocrypha* on the board. Invite the class to ask 10 or fewer yes-or-no questions to see if they can discover what the word means. (Do not let them refer to books or other resources during the activity.) Invite the assigned student to give the report.

Have students read Doctrine and Covenants 91:1–3 and find what the Lord said about translating the Apocrypha. Read verses 4–6 and discuss the following questions:

- What does the eighth article of faith say about the Bible? (There are translation errors.)
- What phrases in Doctrine and Covenants 91:4–6 apply to all scripture? Why?
- How can having the Spirit help your scripture study?
- Read Moroni 10:5; Doctrine and Covenants 11:12–14. How can having the Spirit help you when you are studying secular (nonreligious) subjects?

Share the following insight from the Prophet Joseph Smith:

“I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know that you believe them. You say honey is sweet, and so do I. I can also taste the spirit of eternal life. I know that it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more” (*History of the Church*, 6:312).

Testify that the Spirit helps us in our search for truth.



Introduction

In 1832 the Lord commanded several Church leaders to organize into a “united order.” The purpose of this organization, whose members practiced the law of

consecration, was to take care of the physical needs of its members and their families, raise money for the Church, and care for the poor (see D&C 78:3; 82:11–12). In March 1833, soon after Frederick G. Williams was called to be a counselor in the First Presidency, the Lord commanded those in the united order to accept him as a member of that group (see D&C 81 heading; 90:6; 92:1).

The Lord told Frederick G. Williams to be “a lively member” of the order and promised him that if he was “faithful in keeping all former commandments,” he would be “blessed forever” (D&C 92:2). In our day we should be “lively members” of our branches and wards. A lively member is one who is active and committed. Like Frederick G. Williams, if we are faithful and obedient, we will be “blessed forever.”

Some Important Gospel Principles to Look For

- Those who accept the Lord’s invitation to become faithful members of His kingdom will be blessed forever (see D&C 92).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, p. 216.

Suggestions for Teaching

Doctrine and Covenants 92. Those who accept the Lord’s invitation to become faithful members of His kingdom will be blessed forever. (10–15 minutes)

Share with students the information in the first paragraph of the introduction to Doctrine and Covenants 92 above. Have them read section 92, and ask:

- What was the Lord’s counsel to Frederick G. Williams?
- What do you think it means to be a “lively member”?
- How might “keeping all former commandments” relate to whether we are *lively* or *lifeless* members?

Share the following statement by President Howard W. Hunter, who was then Acting President of the Quorum of the Twelve:

“We know that this is the true and living church institutionally, but am I a true and living member individually? . . .

“To answer affirmatively the question, ‘Am I a living member?’ confirms our commitment. It means that we now and always will love God and our neighbors as ourselves. It means our actions will reflect who we are and what we believe. It means that we are every day Christians, walking as Christ would have us walk” (in Conference Report, Apr. 1987, 19; or *Ensign*, May 1987, 16–17).

Discuss how you can apply the principles in President Hunter’s statement. As part of your discussion, you could do activity A for section 92 in the student study guide.



Introduction

In John 17, the Savior’s great Intercessory Prayer, the Lord spoke these words on behalf of His disciples: “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (v. 3). In Doctrine and Covenants 93, the Savior revealed many truths about His and Heavenly Father’s nature. He then explained, “I give unto you these sayings that you may understand and know how to worship, and know what you worship” (D&C 93:19).

Elder Bruce R. McConkie explained: “Perfect worship is emulation. We honor those whom we imitate. The most perfect way of worship is to be holy as Jehovah is holy. It is to be pure as Christ is pure. It is to do the things that enable us to become like the Father. The course is one of obedience” (*The Promised Messiah*, 568).


Some Important Gospel Principles to Look For

- Those who forsake their sins, come unto Christ, call on His name, obey His voice, and keep His commandments will see His face and know that He is (see D&C 93:1; see also D&C 67:10; 88:68; 101:38).
- Jesus grew from grace to grace until He received the fulness of His Father. Those who follow Jesus’s example, worship the Father, and keep the commandments will also receive of the Father’s fulness (see D&C 93:11–20, 26–28; see also D&C 84:35–38).
- Intelligence, or the light of truth, is eternal. Truth is knowledge of things as they are, were, and are to come (see D&C 93:24, 29, 31–36).
- Keeping the commandments brings us light and truth and protects us from Satan’s influence. Disobedience causes us to lose light and truth (see D&C 93:24–39).
- God commands parents to pray and to raise their children in light and truth (see D&C 93:40–50; see also D&C 68:25–28).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 217–22.

Suggestions for Teaching

 *Doctrine and Covenants and Church History Video* presentation 14, “Light and Truth, Part 2” (6:44), can be used in teaching Doctrine and Covenants 93 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).

 **Doctrine and Covenants 93:1. Those who forsake their sins, come unto Christ, call on His name, obey His voice, and keep His commandments will see His face and know that He is.** (20–25 minutes)

Have students imagine they were given the opportunity to see God. Invite them to consider what their experience might be like. Discuss the following questions:

- Would everyone be comfortable in God’s presence? Why or why not? (see Alma 12:14).
- What requirements do you think there would be to see His face?

Write on the board the following equation, leaving blanks in place of all the phrases except *forsake sins*. Have students read Doctrine and Covenants 93:1 and fill in the blanks.

forsake sins	+	come unto Christ	+	call on His name	+	obey His voice
+	keep His commandments	=	see His face	+	know that He is	

Point out the scripture references in footnote 1e. Read Doctrine and Covenants 67:10; 88:68 and ask: What do these verses add to our understanding of the requirements in Doctrine and Covenants 93:1? Read the following account by Bishop Orson F. Whitney, later a member of the Quorum of the Twelve, of a dream he had as a young missionary:

“I dreamed that I was in the garden of Gethsemane. I saw the Savior and three of His Apostles enter the garden through a little gate at my right. The Savior left these three in a group and told them to pray without ceasing, while He crossed over to my left and began to pray. As He prayed the tears streamed down His face, and His whole soul seemed rent with agony, as He asked the Father to let the cup pass from Him. . . .

“. . . I shall never forget the great effect His grief had upon me. I began to weep out of sheer sympathy with His sufferings. It seemed to me that my whole heart went out to Him; that I would have died for His sake or done anything else that He required of me. Presently a change came over the spirit of my dream. . . . Instead of being before the crucifixion, it was after that event,

and the Redeemer . . . was about to ascend to heaven, to leave the earth. . . I fell at His feet, clasped Him around the knees and begged Him with all my soul that I . . . might go with Him. He bent down, took me in His arms, in the tenderest and gentlest manner possible, and with a smile of heavenly sweetness . . . He shook His head, as if grieved to deny my request, and said: ‘No, my son, you have not finished your work.’ . . . I clung to Him and said: ‘Well, promise me that when I have finished my career, after I have lived out my life, I shall then come to you.’ Again He smiled, sadly and sweetly, and said: ‘That will depend entirely upon yourself.’” (“Y.M.M.I.A. Annual Conference,” *Contributor*, Sept. 1895, 667–68).

Invite students to suggest reasons seeing the Savior would be such a wonderful experience. Read to the class this statement by Elder Bruce R. McConkie:

“We have the power—and it is our privilege—so to live, that becoming pure in heart, we shall see the face of God while we yet dwell as mortals in a world of sin and sorrow.

“This is the crowning blessing of mortality. It is offered by that God who is no respecter of persons to all the faithful in his kingdom” (in Conference Report, Oct. 1977, 52; or *Ensign*, Nov. 1977, 34).

Ask students to name people in the scriptures who have had this promise fulfilled. You may wish to have the class search the Topical Guide for examples (see “Jesus Christ, appearances, antemortal” and “Jesus Christ, appearances, postmortal,” pp. 241–42).

Explain to students that most faithful Latter-day Saints will not see the Lord during mortality, but if we live worthily we will inherit the celestial kingdom, where the promise to see His face will be fulfilled (see D&C 76:62). President Spencer W. Kimball said:

“I have learned that where there is a prayerful heart, a hungering after righteousness, a forsaking of sins, and obedience to the commandments of God, the Lord pours out more and more light until there is finally power to pierce the heavenly veil and to know more than man knows. A person of such righteousness has the priceless promise that one day he shall see the Lord’s face and know that he is (see D&C 93:1)” (“Give the Lord Your Loyalty,” *Ensign*, Mar. 1980, 4).

Invite students to write on a piece of paper how they feel about the promise in Doctrine and Covenants 93:1. (You could

also have them read Doctrine and Covenants 101:38 before writing their feelings.)

Doctrine and Covenants 93:1–20, 26–28. Jesus grew from grace to grace until He received the fulness of His Father. Those who follow Jesus’s example, worship the Father, and keep the commandments will also receive of the Father’s fulness. (20–25 minutes)

Write on the board the following two statements. In both cases, leave a blank in place of the word *emulation*:

“Surely the best evidence of our adoration of Jesus is our emulation of him” (Russell M. Nelson, “Gratitude for the Mission and Ministry of Jesus Christ,” in *Brigham Young University 1997–98 Speeches* [1998], 349).

“Perfect worship is emulation” (Bruce R. McConkie, *The Promised Messiah*, 568).

Discuss the following questions:

- When you were a child, was there anyone you wanted to be like when you grew up?
- What was it about this person that you wanted to copy?
- If you were a parent, how would you feel toward your children if you saw them imitating something you were doing?
- What might that tell you about your children’s feelings toward you?

Show students the statements by Elders Russell M. Nelson and Bruce R. McConkie. Invite students to suggest a word to place in the blanks that would make both sentences true. Discuss their answers. If no one gives the correct word, write *emulation* in the blanks. Ask: What does it mean to emulate someone? (To try to be like, imitate, or equal someone.) Write the definition on the board.

Ask: What do we need to know to emulate and worship the Savior? (What He is like.) Have students read John 17:3 and explain how it relates to emulating and worshipping the Father and the Son. Read Doctrine and Covenants 93:19 and ask: What does the phrase “these sayings” refer to? (The teachings in verses 1–18.) Write on the board the heading *What You Worship*. Have the class read verses 1–11, 17 looking for what the Lord is like. Discuss their findings, and write them on the board under the heading.

Read verse 19 again and ask: What does the phrase “how to worship” refer to? Refer to the statements on emulation. Read verses 12–16 and discuss the following questions:

- How did Jesus Christ receive a fulness of the glory of the Father?
- Why do you think variations of the phrase “received not of the fulness at the first” are repeated three times in these verses?

- Read verse 20. How can we apply these verses and emulate the Savior?
- What do you think it means that Heavenly Father will help us grow “grace for grace”?

Use one or more of the following examples, or some of your own, to illustrate that growth takes time:

- Show students pictures of themselves from one or two years before. Ask: How quickly does our appearance change?
- Show a houseplant. Ask: Why is it difficult to watch a plant grow?
- Have an artistic student display a painting that took a long time to complete. Ask the student how long it took to paint it.

Ask: How are these examples like our efforts to become like the Savior? Share this observation by Elder Neal A. Maxwell:

“Jesus Himself did not receive ‘of the fulness at first,’ but continued ‘from grace to grace, until he received a fulness’ [D&C 93:13]. His progress was incomprehensibly more rapid than ours, but the pathway is the same; so can be the pattern of ‘grace to grace’: ‘For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom’ [2 Nephi 28:30]” (*Even As I Am* [1982], 15).

Ask: What do you think it means that Jesus received the fulness of the Father? Read the following statement by President Joseph Fielding Smith, who was then President of the Quorum of the Twelve:

“Christ is also our Father because his Father has given him of his fulness; that is, he has received a fulness of the glory of the Father. This is taught in *Doctrine and Covenants* 93:1–5, 16–17. . . .

“The Father has honored Christ by placing his name upon him, so that he can minister in and through that name as though he were the Father; and thus, so far as power and authority are concerned, his words and acts become and are those of the Father” (*Doctrines of Salvation*, 1:29–30).

Tell students that the Savior also received a fulness of truth, power, and joy and that we can receive the same (see 2 Nephi 2:25; D&C 121:28–29). Invite students to discuss the following questions:

- How can you better emulate the Savior during the next 24 hours?

- Read 3 Nephi 12:48. How does this verse apply to what we have learned from Doctrine and Covenants 93?

Read or sing “More Holiness Give Me” (*Hymns*, no. 131).

Doctrine and Covenants 93:24–39. Keeping the commandments brings us light and truth and protects us from Satan’s influence. Disobedience causes us to lose light and truth. (30–35 minutes)

Show students the accompanying chart as an overhead transparency, or give them copies as a handout. Have a student read the first paragraph, and invite the class to comment on how Maria might feel about herself. Have other students read the paragraphs that follow. Pause after each one and invite the class to suggest why Maria is growing more and more miserable.

Maria says her personal prayers every morning and evening. She feels joy giving service to the elderly, keeping her covenants, and searching the scriptures daily. She helps gather the family for scripture study. She prepares spiritually to take the sacrament each week.

Later:

Maria attends church most of the time and usually listens to those who speak and teach. She attends church service projects if her friends are going to be there. Generally she is rather happy. She prays and studies the scriptures often but not every day.

Later:

Maria helps around the house reluctantly and reads scriptures with the family only if it is convenient. She prays if she isn’t tired or in a hurry. Usually she skips church and Young Women activities. She occasionally breaks the Word of Wisdom. She wonders why she is often unhappy.

Later:

Maria argues constantly with family members. She never prays, reads the scriptures, or attends church meetings. She cheats in school just to pass classes. The bishop has asked to see her, but she will not speak to him. She often breaks the Word of Wisdom. She is unhappy much of the time.

Later:

Maria has dropped out of school. She is addicted to alcohol, tobacco, and drugs. She claims she does not believe in God. She avoids family members and lives with friends who have a similar lifestyle. She is always miserable and feels empty inside.

Ask:

- How did Maria’s joy in life change?
- Read Alma 41:10. According to the principle in this verse, what may have caused this change?

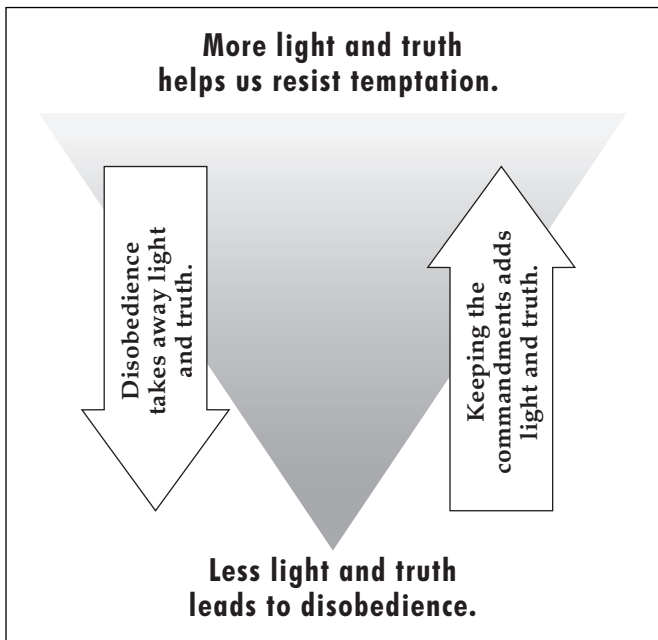
Read Matthew 6:23; Doctrine and Covenants 1:33; 50:24, and discuss the following questions:

- What do we gain when we keep the Lord’s commandments?
- How can we lose light?
- Read Doctrine and Covenants 93:26–28. According to these verses, what else does obedience bring?

Read verse 24 and mark the simple definition of truth (“truth is knowledge”). Cross-reference this verse with Jacob 4:13; Doctrine and Covenants 84:44–45. Discuss ways we can gain truth. Read Doctrine and Covenants 93:30–32 and ask:

- What happens when a person rejects truth and light? (see Alma 12:11).
- Read verses 36–37, 39. How do light and truth affect our spiritual well-being?

Draw on the board the accompanying diagram. Explain that as we obey the Lord, we receive more light and truth, which helps us forsake Satan’s temptations. When we are disobedient, Satan takes away light and truth and we are tempted more easily.



Tell students that we also lose light and truth when we embrace or spread false teachings. President Harold B. Lee said:

“It never ceases to amaze me how gullible some of our Church members are in broadcasting these sensational stories, or dreams, or visions, some alleged to have been given to Church leaders, past or present, supposedly from some person’s private diary, without first verifying the report with proper Church authorities.

“If our people want to be safely guided during these troublous times of deceit and false rumors, they must follow their leaders and seek for the guidance of the Spirit of the Lord in order to avoid falling prey to clever manipulators who, with cunning sophistry, seek to draw attention and gain a following to serve their own notions and sometimes sinister motives” (in Conference Report, Oct. 1972, 126; or *Ensign*, Jan. 1973, 105–6).

Return to the example at the beginning of this teaching suggestion. Ask what the paragraphs would illustrate about light and truth if read in reverse order. Invite students to discuss what Maria could do to bring light, truth, and joy into her life. Be sure students understand that each commandment we obey brings us more light and truth, gives us greater joy, and makes us more able to resist Satan’s temptations.

Doctrine and Covenants 93:40–50. God commands parents to pray and to raise their children in light and truth. (10–15 minutes)

Write on the board the following list:

- Civic leader
- Professional sports player
- Church leader
- Schoolteacher
- Parent
- Business leader

Discuss with students how each of the people listed can play an important part in their lives. Ask: Who from this list should have the most responsibility for teaching children? Ask why *Parent* should be at the top of the list.

Display the following list, and explain that these men were serving in these offices when section 93 was revealed:

- Frederick G. Williams, Second Counselor in the First Presidency
- Sidney Rigdon, First Counselor in the First Presidency
- Joseph Smith, President of the Church
- Newel K. Whitney, bishop in Kirtland

Read verses 40–50 to learn why the Lord chastened each of these men. Ask:

- Why do you think the Lord chastened these men in a revelation intended for the entire Church? (No other calling is more important than parent; see v. 49.)
- How can you help your family to pray daily, study the scriptures, and keep the commandments?

Give students copies of the following statement by Presidents Gordon B. Hinckley, Thomas S. Monson, and James E. Faust as a handout, and read portions in class:

“We compliment most warmly those of our young people who choose to follow the way of the Lord and the program of the Church. We are pleased to note that faith is increasing among our youth, for which we are deeply grateful.

“Unfortunately, there are some who fall into the adversary’s net and drift into inactivity and trouble. We are deeply concerned with these.

“We call upon parents to devote their best efforts to the teaching and rearing of their children in gospel principles which will keep them close to the Church. The home is the basis of a righteous life, and no other instrumentality can take its place or fulfill its essential functions in carrying forward this God-given responsibility.

“We counsel parents and children to give highest priority to family prayer, family home evening, gospel study and instruction, and wholesome family activities. However worthy and appropriate other demands or activities may be, they must not be permitted to displace the divinely-appointed duties that only parents and families can adequately perform” (First Presidency letter, Feb. 11, 1999).

Encourage students to help their families do things that invite light and truth into their lives.



Introduction

Section 94 mentions three buildings the Lord asked Church members to build in Kirtland: a temple, a place for the First Presidency to hold meetings and receive revelations, and a printing office. These buildings were to be dedicated to the Lord (see D&C 94:6–7, 10, 12; 95:16). Today, the Lord continues to direct His prophets to erect and dedicate buildings to accomplish His work.

Elder Dallin H. Oaks taught:

“Temples and houses of worship are dedicated to the Lord by a priesthood blessing. Other buildings may be dedicated when they are used in the service of the Lord. ‘Church members may dedicate their homes . . . as sacred edifices where the Holy Spirit can reside’ (*General Handbook of Instructions* [1985], p. 11-5). Missionaries and other priesthood holders can leave a priesthood blessing upon homes where they have been received (see D&C 75:19, Alma 10:7–11). Young men, within a short time you may be asked to give such a blessing. I hope you are preparing yourselves spiritually” (in Conference Report, Apr. 1987, 46; or *Ensign*, May 1987, 38).

Some Important Gospel Principles to Look For

- Members of the Church are commanded to build temples and other buildings according to the patterns revealed by the Lord (see D&C 94; see also Exodus 25:8–9; D&C 88:119–20; 95:11–17).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 223–24.

Suggestions for Teaching

Doctrine and Covenants 94:1–12. Members of the Church are commanded to build temples and other buildings according to the patterns revealed by the Lord. (15–20 minutes)

Tell students: Imagine visiting a country that has a sports arena in the center of every city and town.

- What do you think is important to the people in these communities?
- What would you put at the center of a community you designed? Why?

Show students pictures of church buildings (for example Gospel Art Picture Kit, nos. 500, 502–3). Tell them that in 1996 President Gordon B. Hinckley said that the Church was building about 375 chapels a year (see Conference Report, Oct. 1996, 69; or *Ensign*, Nov. 1996, 49). Ask:

- Why does the Church build so many buildings each year?
- How do these buildings further the Lord’s work?

Read Doctrine and Covenants 94:1–12, discussing the following questions as you read:

- What did the Lord want at the center of Kirtland? (“My house” in verse 1 is a reference to the Kirtland Temple; see D&C 95:8.)
- What message does that send to the Church and the world?
- At what other times in the scriptures or in Church history did the Lord place a temple in the center of something?

(The tabernacle of Moses was at the center of the camp of Israel [see Numbers 2:2, 17]. Salt Lake City was laid out in reference to the Salt Lake Temple.)

- Why should the temple be the focus of our lives?

Share the following statements by President Howard W. Hunter:

“Look to the temple of the Lord as the great symbol of your membership” (in Conference Report, Oct. 1994, 8; or *Ensign*, Nov. 1994, 8).

“The temple ordinances are absolutely crucial; we cannot return to God’s presence without them” (in Conference Report, Oct. 1994, 118; or *Ensign*, Nov. 1994, 88).

Invite students to ponder what is at the center of their lives. Ask them to consider what an observer might think is at the center of their lives. Ask: How can you tell what is at the center of a person’s life?

Have students read Doctrine and Covenants 94:3, 10 and answer the following questions:

- What two other buildings did the Lord command Church members to build?
- What do these three buildings show is important to the Lord? (Temple ordinances, priesthood authority, and scripture.)
- Why are priesthood authority and scriptures critical to the Church’s progress?
- Why are they important to you personally?



Introduction

On December 27, 1832, the Lord commanded the Church to build a temple in Kirtland (see D&C 88:119). As of June 1833, the Saints had not yet obeyed this commandment. President Spencer W. Kimball said:

“How often do we say, ‘Yes, I will obey the commandment . . . , but just now I have neither the time nor the money to spare; I will obey later’? Oh, foolish people! While we procrastinate, the harvest will be over and we will not be saved. . . . Now is the time for prompt obedience to God’s will” (“The Example of Abraham,” *Ensign*, June 1975, 4).

Doctrine and Covenants 95 came as a reminder of this principle.

Some Important Gospel Principles to Look For

- God chastens those He loves. His chastisements help us repent and seek His blessings (see D&C 95:1–2, 10; see also Hebrews 12:5–6; Helaman 15:3; D&C 97:6–7).
- Temples are places where the Lord blesses His servants, prepares them to do His work, and endows them with power (see D&C 95:3–8; see also D&C 39:15; 110:9–10).
- Those who keep the commandments enjoy God’s love, while the disobedient are left to walk in darkness (see D&C 95:6, 11–12; see also Psalm 119:105).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 162–64.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 224–26.

Suggestions for Teaching

Doctrine and Covenants 95:1–11. God chastens those He loves. His chastisements help us repent and seek His blessings. (20–25 minutes)

Tell students: Imagine you are married and live next to a busy street. One day you notice your four-year-old son playing in the middle of the street.

- What would you do?
- How might your son respond if you corrected him?
- How can chastening a child show your love for him?

Read Doctrine and Covenants 95:1–2 looking for something the Lord does to those He loves. Ask:

- What blessings come to those the Lord chastens?
- Read verses 3–11. Why did the Lord chasten the Saints in Kirtland?

Tell students that in Doctrine and Covenants 88:119, the Lord commanded the Saints to build a temple. Ask:

- How much time passed between this commandment and the Lord’s chastening in section 95? (see section headings for dates).
- What did the Lord say was the purpose of the temple? (see v. 8).
- What promise did the Lord make to the Saints? (see v. 11).

Share the following statement by President Wilford Woodruff, and ask students to listen for a benefit of chastening: “The chastisements we have had from time to time have been for our good, and are essential to learn wisdom” (*The Discourses of Wilford Woodruff*, sel. G. Homer Durham [1946], 263).

Read Doctrine and Covenants 90:36; 101:4–5 and discuss what benefits can come to us through chastening. Explain that how we respond to chastening affects our eternal

progression. Read Alma 62:41 and look for two different responses people had to the same chastening. Ask: What do you think made the difference in how the people in these verses responded? Invite students to consider how they respond when they are chastened.

Share the following account by President Joseph Fielding Smith, who was then President of the Quorum of the Twelve:

“Four days after the Lord had rebuked the brethren for their neglect, without waiting for subscriptions, the brethren went to work on the Temple. Elder George A. Smith, a recent convert, hauled the first load of stone for the Temple. Hyrum Smith and Reynolds Cahoon commenced digging the trench for the walls, and they finished the same with their own hands” (*Church History and Modern Revelation*, 2 vols. [1953], 1:407).

Discuss how these men responded to the Lord’s chastening.

It might be helpful to explain that even when we are not disobedient, the Lord sometimes allows us to suffer for our benefit. (You could use a picture of Christ in Gethsemane or of the sufferings of the early Saints to illustrate this.) Tell students that we can profit from this suffering if we do not rebel. Share the statement by President Spencer W. Kimball in the introduction to section 95 above, and invite students to look for ways they can appropriately respond to the Lord’s chastening.



Introduction

In April 1833 the Church purchased the Peter French farm near Kirtland. In June a conference of high priests met to decide what to do with the farm. According to the Prophet Joseph Smith, “the conference could not agree who should take charge of it, but all agreed to inquire of the Lord” (*History of the Church*, 1:352). The Lord’s answer is recorded in section 96.

Some Important Gospel Principles to Look For

- The Lord reveals His mind and will to the prophet in both temporal and spiritual matters (see D&C 96).
- It is very important to the Lord that the scriptures be made available to His children (see D&C 96; see also 1 Nephi 3:4; 4:10–16; Mosiah 1:5–7).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 226–27.

Suggestions for Teaching

Doctrine and Covenants 96. The Lord reveals His mind and will to the prophet in both temporal and spiritual matters. (10–15 minutes)

Share with students the information in the introduction to section 96 above. Ask:

- Who did the Lord choose to take charge of the land? (see D&C 96:2).
- What office did he hold? (see D&C 72:7–8).
- Why was he an appropriate choice?

Explain that bishops are responsible for the temporal affairs of wards and that the Presiding Bishop is responsible for the temporal affairs of the entire Church. Invite students to name the members of the Presiding Bishopric (see a current conference edition of the *Ensign*). Ask:

- How many times does the Lord use the word *expedient* in section 96?
- What does *expedient* mean? (“Appropriate or timely.”)
- What reason did the Lord say was “most expedient” for having Bishop Whitney divide the farm?

Have a student read the following statement by President Spencer W. Kimball:

“My brothers and sisters, as the Brethren of the First Presidency and the Twelve have meditated upon and prayed about the great latter-day work the Lord has given us to do, we are impressed that the mission of the Church is threefold:

- To proclaim the gospel of the Lord Jesus Christ to every nation, kindred, tongue, and people;
- To perfect the Saints by preparing them to receive the ordinances of the gospel and by instruction and discipline to gain exaltation;
- To redeem the dead by performing vicarious ordinances of the gospel for those who have lived on the earth.

“All three are part of one work—to assist our Father in Heaven and His Son, Jesus Christ, in Their grand and glorious mission ‘to bring to pass the immortality and eternal life of man.’ (Moses 1:39.)” (in Conference Report, Apr. 1981, 3; or *Ensign*, May 1981, 5).

Have students read Doctrine and Covenants 96:2–5 looking for ways Bishop Whitney’s task helped fulfill the threefold mission of the Church. Discuss their findings. The following chart might be helpful:

v. 2	One of the lots was to be used as the site for the Kirtland Temple, which opened the latter-day work of redeeming the dead.
v. 3	Some of the lots were to be assigned to members as part of their inheritance under the law of consecration, which relates to perfecting the Saints.
vv. 4–5	A portion of the land was to be used to help bring forth the Lord’s word, which relates to proclaiming the gospel.

Ask:

- What are some ways the Church helps bring forth the Lord’s word? (Publishing the scriptures and other writings, broadcasting conference, sending out missionaries, and so on.)
- How can individual members help proclaim the gospel? (Go on missions, give talks, bear testimonies.)

Have students give examples of times they were strengthened in their faith through a Church publication, a talk, or the testimony of another.

Remind students that they do not need to wait until they are older to proclaim the gospel. They can teach gospel principles in talks and family home evening lessons and share their testimonies with their friends. Encourage them to do so.

Doctrine and Covenants 96. It is very important to the Lord that the scriptures be made available to His children. (15–20 minutes)

Invite a student to read aloud the account of Mary Elizabeth Rollins in *Church History in the Fulness of Times* (pp. 133–34). Ask students if they can think of other accounts of people who made sacrifices to obtain or preserve scripture. (Answers might include Joseph Smith hiding the gold plates from mobs, Lehi’s family obtaining the brass plates from Laban, Moroni hiding from the Lamanites and burying the plates.) Ask students how these stories affect their sense of the scriptures’ value. Invite them to read Doctrine and Covenants 96 and underline the phrase “my word” each time it appears. Ask:

- What does the phrase “my word” refer to? (The scriptures.)
- What do these verses show about the Lord’s desires regarding the scriptures?
- What blessing does the Lord promise in verse 5?

Share the following statement by President Harold B. Lee:

“There are those who have seemed to forget that the most powerful weapons the Lord has given us against all that is evil are, by His own declarations, the plain, simple doctrines of salvation as found in the scriptures” (*The Teachings of Harold B. Lee*, ed. Clyde J. Williams [1996], 450).

Help students understand that this “most powerful weapon” is of little use until it is available to people. That is why publishing the Book of Mormon and the Doctrine and Covenants was such a high priority in the early days of the Church. The need to carry the Lord’s word to the world is just as great today.

Ask students to read the following scriptures and list additional blessings that come from studying scripture. The references could be made into a scripture chain.

Reference	Blessings That Come from Studying Scripture
Joshua 1:8	Prosperity and success
1 Nephi 15:24	Power to overcome temptation
Jacob 2:8	Healing to the “wounded soul”
Jacob 4:6	Greater hope and faith
Alma 26:13	A release from “the pains of hell”

Discuss with students what they can do to make the scriptures a higher priority in their lives. Discuss what they can do to share the Lord’s words with others.



Introduction

When the Prophet Joseph Smith received section 97, the Saints in Missouri were already suffering persecution. It seemed an unlikely time to build a temple there.

“God was, if we may say so reverently, anxious that His people should rear a Temple in which they could be endowed with power from on high before the conflict with the adversary. The history of Temples teaches us that the people of God have been strong, or weak, in proportion to the faithfulness with which they have attended to their sanctuaries. . . . Since the completion of the Salt Lake Temple, the adversary has had less power to injure the Church than he

had before. If we remember that the Temples are the palaces of God, where His Presence is manifested, we can understand why, when the adversary was marshalling his forces against the Church [in Missouri], our Lord urged the Saints to build the Temple speedily. We can also understand why the evil one planned to have them scattered before they could rear that sacred edifice” (Hyrum M. Smith and Janne M. Sjodahl, *The Doctrine and Covenants Commentary*, rev. ed. [1972], 612).

Unfortunately, as Elder Parley P. Pratt, who was a member of the Quorum of the Twelve, attested: “This revelation was not complied with by the leaders and Church in Missouri, as a whole; notwithstanding many were humble and faithful. Therefore, the threatened judgment was poured out to the uttermost, as the history of the five following years will show” (*Autobiography of Parley P. Pratt* [1985], 77).

Some Important Gospel Principles to Look For

- The Lord shows mercy to the meek and humble (see D&C 97:1–2, 8–9; see also Matthew 5:5–7).
- Temples are places where Saints can be close to God and receive power and knowledge essential to building Zion. The Lord’s presence is felt there only when the pure in heart attend (see D&C 97:10–20).
- The righteous will escape the Lord’s vengeance if they keep the commandments (see D&C 97:18–28; see also D&C 45:64–71).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 228–30.

Suggestions for Teaching

Doctrine and Covenants 97:10–17. Temples are places where Saints can be close to God and receive power and knowledge essential to building Zion. The Lord’s presence is felt there only when the pure in heart attend. (25–30 minutes)

Display several pictures of temples from around the world. Ask students where the first temple in this dispensation was built (Kirtland, Ohio). Have them look at the photograph of the Kirtland Temple in the back of their scriptures (no. 9). Explain that on August 2, 1833, the Lord commanded the Saints to build another temple in Zion. Have students read Doctrine and Covenants 97:10, and ask:

- Where was this temple to be built? (Independence, Missouri.)
- What was it to be patterned after? (The pattern the Lord had revealed.)

Have a student read the statements in the introduction to section 97 above. Explain that at the dedication of the Logan Temple, President John Taylor prophesied that during the Millennium there would be “temples, thousands of them”

(*The Gospel Kingdom*, sel. G. Homer Durham [1943], 287). Ask students to name some of the temples in the world. Share the following statements. Elder Howard W. Hunter, who was then a member of the Quorum of the Twelve, said:

“The house of God . . . was erected for God’s worship. It was a home for the reverent heart. It was intended to be a place of solace for men’s woes and troubles, the very gate of heaven” (in Conference Report, Oct. 1977, 80; or *Ensign*, Nov. 1977, 53).

Later, as President of the Church, President Hunter said:

“Let us truly be a temple-attending and a temple-loving people. We should hasten to the temple as frequently, yet prudently, as our personal circumstances allow. . . . Let us make the temple, with temple worship and temple covenants and temple marriage, our ultimate earthly goal and the supreme mortal experience” (“A Temple-Motivated People,” *Ensign*, Feb. 1995, 5).

“Truly there is no work equal to that done in the temple” (“We Have a Work to Do,” *Ensign*, Mar. 1995, 65).

Divide students into three groups, and have them imagine they are members of a temple committee. The first group is to determine how to pay for temples. The second group is to determine what is to happen in the temples. The third group is to determine who should be allowed to attend the temples. Have each group read Doctrine and Covenants 97:10–17 and look for the Lord’s teachings on these three subjects. Choose a student from each group to report their findings to the class. Read verses 15–16 and ask:

- What promise does the Lord make to those who attend the temple worthily?
- How can those attending the temple unworthily affect those who are worthy?

Share the following statement by President Gordon B. Hinckley, then a counselor in the First Presidency:

“Every man who holds the Melchizedek Priesthood has an obligation to see that the house of the Lord is kept sacred and free of any defilement. This obligation rests primarily and inescapably upon the shoulders of bishops and stake presidents. They become the judges of worthiness concerning those eligible to enter the temple. Additionally, each of us has an obligation—

first, as to his own personal worthiness, and second, as to the worthiness of those whom he may encourage or assist in going to the house of the Lord" (in Conference Report, Mar.–Apr. 1990, 66; or *Ensign*, May 1990, 50).

If possible, invite a priesthood leader to discuss what we must do to be worthy to enter the temple. Encourage students to live worthy every day to go to the temple. Testify of the blessings of the temple in your life.

 **Doctrine and Covenants 97:18–26. The righteous will escape the Lord’s vengeance if they keep the commandments.** (25–30 minutes)

Write on the board *earthquakes, wars, famines, pestilence, floods, fires, plagues, sicknesses, death, great wickedness, false prophets*. Share the following statement by Elder Neal A. Maxwell, who was then a member of the Seventy:

“Now we are entering times wherein there will be for all of us as Church members, in my judgment, some special challenges which will require of us that we follow the Brethren. All the easy things that the Church has had to do have been done. From now on, it’s high adventure, and followership is going to be tested in some interesting ways” (“The Old Testament: Relevancy within Antiquity,” in *A Symposium on the Old Testament* [1979], 12).

Refer students to the words on the board, and ask how they might relate to Elder Maxwell’s statement. Ask:

- What do these words have in common?
- What time period in world history do they best describe?
- How do you feel about these problems being so near?
- Which one is most frightening to you?
- What would you be willing to do or give to avoid these problems?
- What is the best way to prepare for these problems?

Invite students to read Doctrine and Covenants 97:18–26 and look for what we can do to escape the vengeance of the Lord.

Have a student read the statements by Elder Joseph Fielding Smith and President Wilford Woodruff on page 402 of *Doctrine and Covenants Student Manual: Religion 324–325*. Have another student read the definition of Zion in verse 21. Point out that we must become pure in heart to qualify for the blessings of Zion. Read or sing “Choose the Right” (*Hymns*, no. 239). Ask: How does this song, especially the third verse, apply to the principles we have discussed?

Doctrine and Covenants 98

Introduction

In August 1833, when section 98 was revealed, the Saints were suffering great injustices at the hands of Missouri mobs. “The Lord’s people are peacemakers and their message is one of peace. However, our ability to live in peace depends upon our retention of our freedom under the law. Sometimes our freedoms are threatened and we are required to defend our country, homes, families and God-given rights of free agency. When it becomes necessary to defend ourselves in times of war, the Lord has given us His law pertaining to such action. (See D&C 98:32–38)” (Leaun G. Otten and C. Max Caldwell, *Sacred Truths of the Doctrine and Covenants*, 2 vols. [1983], 2:168).

Some Important Gospel Principles to Look For

- The Lord can make our afflictions work for our good. By patiently enduring them, we prove our faithfulness and qualify for eternal life (see D&C 98:1–3, 11–15, 21–22; see also Romans 8:28; 1 Peter 2:20; D&C 122:7–9).
- Latter-day Saints should support laws that promote freedom and government leaders who are honest and good (see D&C 98:4–10; see also D&C 58:21–23; Articles of Faith 1:12).
- The Saints are to renounce war and proclaim peace. However, under certain circumstances, war is justified (see D&C 98:16–18, 33–48; see also Ecclesiastes 3:1–8; Alma 43:45–47; 46:12, 19–21).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 130–34.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 230–34.

Suggestions for Teaching

Doctrine and Covenants 98:1–3, 11–15, 21–22. The Lord can make our afflictions work for our good. By patiently enduring them, we prove our faithfulness and qualify for eternal life. (15–20 minutes)

Ask students to think of examples from history or their own lives when a trial turned into a blessing. Examples from history might include the following:

- After several years of crop failure in New England, Joseph Smith Sr. lost his farm and was forced to move his family west to New York. This brought his family close to the Hill Cumorah, where the gold plates were buried. (See *Church History in the Fulness of Times*, pp. 24–26.)

- The Saints fled persecution in New York, Ohio, Missouri, and Illinois and endured hardship in the Salt Lake Valley. Not many years later, the United States experienced a civil war, the bloodiest war in its history. Brigham Young said, “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” (in *Journal of Discourses*, 10:38–39).

Invite a student to read some of the accounts of what was happening to the Saints when section 98 was given (see *Church History in the Fulness of Times*, pp. 130–34). Ask students: How do you think you would feel if you experienced this kind of suffering? Write on the board the headings *How We Should Respond to Trials* and *Some Blessings of Enduring Trials Well*. Have students read Doctrine and Covenants 98:1–3, 11–15, 21–22 to find what these verses teach about trials, and list their findings under the appropriate headings. Their lists might include the following:

How We Should Respond to Trials	Some Blessings of Enduring Trials Well
Thank God for everything (see v. 1).	God will answer your prayers (see v. 2).
Be patient in tribulation (see v. 2).	Your trials will work for your good (see v. 3).
Obey all the Lord’s commandments and counsel (see vv. 11, 22).	God will give you knowledge little by little (see v. 12).
Do not be afraid of your enemies (see v. 14).	Those who give their lives in the Lord’s cause are promised eternal life (see v. 13).
Be willing to give your life to keep your covenants (see v. 14).	God will turn His wrath from the righteous; the devil will not have power over them (see v. 22).

Discuss the following question: Why do you think the Lord allows trials to come to His children? President Spencer W. Kimball, then Acting President of the Quorum of the Twelve, said:

“Is there not wisdom in his giving us trials that we might rise above them, responsibilities that we might achieve, work to harden our muscles, sorrows to try our souls? Are we not exposed to temptations to test our strength, sickness that we might learn patience, death that we might be immortalized and glorified? . . .

“[Orson F. Whitney said:] ‘No pain that we suffer, no trial that we experience is wasted. It ministers to our education, . . . builds up our characters, purifies our hearts, expands our souls, and makes us more tender

and charitable, more worthy to be called the children of God.’ . . .

“We knew before we were born that we were coming to the earth for bodies and experience and that we would have joys and sorrows, ease and pain, comforts and hardships, health and sickness, successes and disappointments, and we knew also that after a period of life we would die. We accepted all these eventualities with a glad heart, eager to accept both the favorable and unfavorable. We eagerly accepted the chance to come earthward even though it might be for only a day or a year” (*Faith Precedes the Miracle* [1972], 97–98, 106).

Invite students to write on a piece of paper how they can more appropriately bear the trials that come to them.

Doctrine and Covenants 98:4–10. Latter-day Saints should support laws that promote freedom and government leaders who are honest and good.

(10–15 minutes)

List on the board ways people frequently break the law (for example, exceeding the speed limit, shoplifting, cheating at school, writing graffiti on public property, sneaking into places without paying). Ask students:

- Why do you think people break the law in these ways?
- How do you think the Lord feels about our breaking the laws of the land?

Read Doctrine and Covenants 98:4–10 and look for what the Lord taught about the laws of the land. Ask: What kind of people should we support as leaders in government? Read Doctrine and Covenants 58:21–23; Articles of Faith 1:12 and consider how these verses relate to this subject.

Doctrine and Covenants 98:16–18, 23–48. The Saints are to renounce war and proclaim peace. However, under certain circumstances, war is justified. (25–30 minutes)

Tell students: Imagine you have received a call from your government to report for military duty. You know that wars cause death, injury, and destruction and that in the event of a war or conflict you may be called on to fight. You want to know what the Church teaches about war.

Invite students to search Alma 46:12, 19–21; Doctrine and Covenants 98:33–38. Ask:

- Under what circumstances does the Lord approve of our going to war?
- To what lengths would the Lord like us to go to avoid war?

Read the following statement issued by the First Presidency:

“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’ [see D&C 98:4–7]. . . .

“. . . 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. 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, nor subject them to the penalty that God has prescribed for those who kill” (in Conference Report, Apr. 1942, 94).

Read Doctrine and Covenants 98:16 and ask: What can we do to promote peace? Share the following statement by Elder Dallin H. Oaks:

“What can one person do to promote world peace? The answer is simple: keep God’s commandments and serve his children. . . .

“Young men and women contribute to peace when they forgo the temporary pleasure of self-gratifying activities and involve themselves in service projects and other acts of kindness. . . .

“Persons who seek to reduce human suffering and persons who work to promote understanding among different peoples are also important workers for peace. . . .

“. . . Our missionaries have no political agenda and no specific program for disarmament or reduction of forces. They circulate no petitions, advocate no legislation, support no candidates. They are the Lord’s servants, and his program for world peace depends on righteousness, not rhetoric. His methods involve repentance and reformation, not placards and picketing” (in Conference Report, Mar.–Apr. 1990, 93–94; or *Ensign*, May 1990, 73).

Explain that Doctrine and Covenants 98 was given at a time when members of the Church were suffering great persecutions.

Invite students to imagine they are living in Missouri in July 1833. Discuss how they might react to the following:

- A committee of armed citizens meets with Church leaders and tells them that all Mormons must close their businesses, abandon their farms, and leave the county.
- The mob advances to the Church printing office, destroys the press, and tears the building to the ground.
- Mobs ride through the countryside burning crops, slaughtering animals, harassing and beating members of the Church, and even killing one member. By winter the Saints are forced to abandon their homes and leave.

Have half the class read Doctrine and Covenants 98:23–32 and the other half verses 39–48. Ask:

- How did the Lord encourage the Saints to respond to these situations?
- How difficult do you think it would have been to act as the Lord directs?

Share the following account of how some in Jackson County, Missouri, responded to persecution:

“The mob caught Bishop Edward Partridge and Charles Allen, and dragged them through the maddened crowd, which insulted and abused them along the road to the public square. Here two alternatives were presented them; either they must renounce their faith in the *Book of Mormon* or leave the county. The *Book of Mormon* they would not deny, nor consent to leave the county. Bishop Partridge, being permitted to speak, said that the saints had to suffer persecution in all ages of the world, and that he was willing to suffer for the sake of Christ, as the saints in former ages had done; that he had done nothing which ought to offend anyone, and that if they abused him, they would injure an innocent man. Here his voice was drowned by the tumult of the crowd, many of whom were shouting: ‘Call upon your God to deliver you . . . !’ The two brethren, Partridge and Allen, were stripped of their clothing, and bedaubed with tar, mixed with lime, or pearl-ash, or some other flesh-eating acid, and a quantity of feathers scattered over them. They bore this cruel indignity and abuse with so much resignation and meekness that the crowd grew still, and appeared astonished at what they witnessed. The brethren were permitted to retire in silence” (B. H. Roberts, *A Comprehensive History of the Church*, 1:333).

Discuss how the example of Bishop Partridge and Brother Allen is in harmony with the teachings in section 98.



Doctrine and Covenants 99

Introduction

John Murdock was baptized in Kirtland, Ohio, on November 5, 1830, and faithfully served the Lord until his death in 1871. When this revelation was given, he was a single parent recovering from a severe illness. He said, “When I received the Revelation [section 99], . . . I immediately commenced to arrange my business and provide for my children” (in Lyndon W. Cook, *The Revelations of the Prophet Joseph Smith* [1985], 203). See *Church History in the Fulness of Times* (pp. 99–100) for the story of how John Murdock’s two youngest children, twins, were adopted by Joseph and Emma Smith.

In section 99, the Lord revealed why it is important to treat His servants with respect. He said: “And who receiveth you receiveth me. . . . And whoso rejecteth you shall be rejected of my Father” (D&C 99:2, 4). Elder Orson F. Whitney of the Quorum of the Twelve taught:

“When the Son of Man, sitting upon ‘the throne of his glory,’ shall require of all nations and all men a final accounting, and shall put to them the crucial question: ‘How did you treat my servants whom I sent unto you?’ happy the nation or the man who can truthfully reply: ‘Lord, I showed them the respect to which they were entitled—I honored them as I would have honored Thee.’”

“. . . Grievous the sin and heavy the penalty incurred by those who mistreat the servants of the Master” (*Saturday Night Thoughts* [1921], 221–22).

Some Important Gospel Principles to Look For

- Those who receive the Lord’s servants and follow their counsel will obtain mercy. Those who reject the Lord’s servants will be rejected by Heavenly Father (see D&C 99:1–4; see also Matthew 10:40–42; D&C 1:14).
- The wicked will eventually be convinced of their wickedness (see D&C 99:5; see also Jude 1:14–15).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 235–36.

Suggestions for Teaching

Doctrine and Covenants 99:1–4. Those who receive the Lord’s servants and follow their counsel will

obtain mercy. Those who reject the Lord’s servants will be rejected by Heavenly Father. (15–20 minutes)

Tell students that soon after the death and Resurrection of Jesus Christ, a man named Saul persecuted Christ’s followers. Read Acts 9:1–5 and ask: How was it possible for Saul to persecute Jesus if he had never met Him? Read Doctrine and Covenants 99:1–4 and ask: What blessings come to those who “receive” the Lord’s servants?

Have students read Doctrine and Covenants 1:14, 38 and cross-reference these verses to Doctrine and Covenants 99:1–4. Ask: How do these verses relate to each other? Read Elder Orson F. Whitney’s statement in the introduction to section 99 above. Invite students to name some of the Lord’s servants in our day. Discuss ways we can receive local leaders and General Authorities.



Doctrine and Covenants 100

Introduction

“The Prophet felt that the field of souls was white for the harvest and that it was incumbent upon him to thrust in his sickle and gather the honest in heart. On the 5th day of October, 1833, he departed from Kirtland upon a missionary journey to Canada, in company with Sidney Rigdon and Freeman A. Nickerson. At various places on the road, they stopped and proclaimed the word of the Lord unto the inhabitants. . . . On the 12th day of October they had arrived at Perrysburg, New York, where they halted for a little time. Here the Prophet received [section 100]” (George Q. Cannon, *Life of Joseph Smith the Prophet* [1986], 160).

The day before receiving section 100, Joseph wrote in his journal, “I feel very well in my mind the Lord is with us but have much anxiety about my family” (*The Papers of Joseph Smith*, ed. Dean C. Jessee, 2 vols. [1989–92], 2:6). He was no doubt concerned also by serious problems in Zion. Rather than sit and worry, the Prophet Joseph chose to be “anxiously engaged” in building the kingdom of God.

Some Important Gospel Principles to Look For

- As missionaries serve the Lord, their families are in the Lord’s care (see D&C 100:1–2).
- As the Lord’s servants humbly preach the gospel, the Holy Ghost will bless and inspire them and bear witness of their message (see D&C 100:5–8; see also 2 Nephi 33:1–4; D&C 42:12–17; 84:85).

- The Lord will eventually establish Zion and make all things work together for the good of His followers (see D&C 100:13, 15–17; see also 1 Nephi 14:12–14).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 137–38.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 236–37.

Suggestions for Teaching

Doctrine and Covenants 100:1–8. As the Lord’s servants humbly preach the gospel, the Holy Ghost will bless and inspire them and bear witness of their message. (20–25 minutes)

Invite a few students to tell about a time they shared the gospel. Ask them to describe the feelings they had. Ask: What can make sharing the gospel so challenging?

Read Doctrine and Covenants 99:1, 6–8 and the section heading for Doctrine and Covenants 100 looking for challenges the Lord’s servants face when they preach the gospel (see also the introduction to section 99 [p. 168]). Ask: What sacrifices do some people make today to serve the Lord?

Read Doctrine and Covenants 100:1–8 and ask:

- What did the Lord promise the Prophet Joseph Smith and Sidney Rigdon regarding their families? (see vv. 1–2).
- What blessings came to those who were taught the gospel because of the sacrifice of Joseph Smith, Sidney Rigdon, and their families? (see vv. 3–4, 8; see also the commentary for D&C 100:3–5 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 237).
- What promises were given to the Prophet Joseph Smith and Sidney Rigdon as they proclaimed the gospel? (see vv. 5–8).
- How can these promises and blessings be encouraging to missionaries today?

Have a student read the following statement by President Ezra Taft Benson:

“I was about thirteen years of age when my father received a call to go on a mission. . . .

“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. You know, your father and I have never been separated more than two nights at a time since our marriage—and that’s when Father was gone into the canyon to get logs, posts, and firewood.’ . . .

“. . . Father went on his mission, leaving Mother at home with seven children. (The eighth was born four months after he arrived in the field.) But there came into that home a spirit of missionary work that never left it. It was not without some sacrifice. Father had to sell our old dry farm in order to finance his mission. He had to move a married couple into part of our home to take care of the row crops, and he left his sons and wife the responsibility for the hay land, the pasture land, and a small herd of dairy cows. . . .

“Later the family grew to eleven children, seven sons and four daughters. All seven sons filled missions, some of them two or three missions. Later, two daughters and their husbands filled full-time missions. The two other sisters, both widows—one the mother of eight and the other the mother of ten—served as missionary companions in Birmingham, England.

“It is a legacy that still continues to bless the Benson family even into the third and fourth generations” (in Conference Report, Oct. 1986, 59–60, 63; or *Ensign*, Nov. 1986, 45–46, 48).

Ask:

- In what ways do the blessings of serving the Lord outweigh the challenges?
- How have you felt the Lord’s hand in your life when you have sacrificed for Him?

Doctrine and Covenants 100. The Lord will eventually establish Zion and make all things work together for the good of those who follow Him. (35–45 minutes)

Tell students to imagine they have been asked to give a talk in sacrament meeting. Divide them into groups and assign each group one of the following quotations from Doctrine and Covenants 100. Give the groups time to write a short talk based on their quotation. Encourage them to use other scriptures and their own thoughts and feelings as they prepare. Have them select one person in their group to give the talk.

- “My friends Sidney and Joseph” (v. 1).
- “In me there is all power. Therefore, follow me” (vv. 1–2).
- “I will give unto him power. . . . I will give unto thee power” (vv. 10–11).
- “Continue your journey . . . ; for behold, and lo, I am with you even unto the end” (v. 12).
- “Zion shall be redeemed, although she is chastened for a little season” (v. 13).
- “All things shall work together for good to them that walk uprightly” (v. 15).
- “I will raise up unto myself a pure people, that will serve me in righteousness” (v. 16).

After the talks, invite students to tell why these messages are important for our day. Have each student choose the message that most appeals to them. Have them write a paragraph explaining why that message is important and what they can do to apply it in their life.



Introduction

About a week before he received section 101, the Prophet Joseph Smith recorded:

“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, . . . and they are these: Why God has suffered so great a calamity to come upon Zion . . . ; 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).


Some Important Gospel Principles to Look For

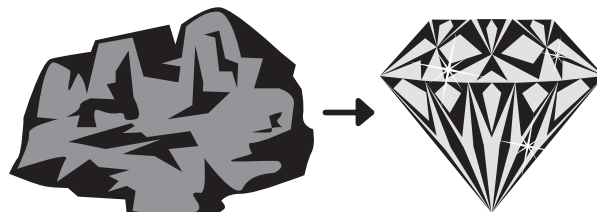
- The Lord tests and chastens His people to help them become sanctified (see D&C 101:1–9, 39–42; see also Hebrews 12:5–11; D&C 95:1).
- All prophecies, including those concerning Zion, will be fulfilled (see D&C 101:11–19; see also D&C 1:37–38).
- At the Second Coming of Jesus Christ, the wicked will be destroyed, the earth will become new, Satan will lose power, and the Lord’s millennial reign will begin (see D&C 101:22–35; see also 1 Nephi 22:13–15, 26).
- The Saints are commanded to gather to stakes of Zion in preparation for the Second Coming (see D&C 101:20–22, 63–75; see also D&C 115:6).
- God established the Constitution of the United States to provide the necessary freedom for the Church to be restored (see D&C 101:76–80; see also D&C 98:4–10).

Additional Resources

- *Church History in the Fulness of Times: Religion* 341–43, pp. 130–39.
- *Doctrine and Covenants Student Manual: Religion* 324–325, pp. 238–45.

Suggestions for Teaching

 **Doctrine and Covenants 101:1–19. The Lord tests and chastens His people to help them become sanctified. All prophecies, including those concerning Zion, will be fulfilled.** (30–35 minutes)



Coal

Diamond

Draw on the board a lump of coal and a diamond as in the accompanying illustration. Ask:

- What is the relationship between a diamond and a lump of coal?
- How can a lump of coal become a diamond? (Through heat, extreme pressure, and adequate time.)

Have students read Doctrine and Covenants 101:3 and find what the Lord will make of His people when He comes again. Discuss how this compares to coal and diamonds.

Choose students to read selected accounts of the Missouri persecutions and the expulsion of the Saints from Jackson County (see *Church History in the Fulness of Times*, pp. 132–39). Read Doctrine and Covenants 57:1–3 and find what the Lord had in store for the Saints in Jackson County. (This was the land of promise where the Saints were to gather and build a temple.) Tell students: Imagine you were Church members living at that time. What questions might you ask the Prophet Joseph Smith? (Responses might include “Why is this happening?” or “Why has the Lord forsaken His people?”)

Write on the board the headings 1. *Why did this happen?* and 2. *Had the Lord forsaken His people?* Have half the students read Doctrine and Covenants 101:1–8, 39–41 and find reasons the Lord allowed the Saints to be driven from Jackson County. Have the other students read verses 9–19 and find words and phrases that show that the Lord had not forsaken the Saints. Discuss their findings and list them on the board under the appropriate headings. Use the following questions to help your discussion:

1. *Why did this happen?*

- Why do trials and afflictions come to us?
- How would you define the sins mentioned in verses 6–7? (see the “Understanding the Scriptures” section for D&C 101 in the student study guide).
- What does it mean to esteem lightly the counsel of the Lord? (see v. 8).

- Why do the righteous sometimes suffer with the wicked?
- How can chastening from the Lord be an act of love?

2. *Had the Lord forsaken His people?*

- What words or phrases show that these persecutions would be temporary?
- What words or phrases might have comforted and given hope to the Saints?
- Read Doctrine and Covenants 58:2–3. How might this counsel, given by the Lord in August 1831, relate to the Saints in Jackson County in December 1833?
- What promises did the Lord make concerning Zion’s future?

Refer to the drawing of the coal and the diamond again. Ask how these teachings relate to the process of turning coal to diamonds. Testify that, though life may seem difficult or unfair, God does not forsake those who faithfully endure their trials. If we trust in Him, He will turn our afflictions to our good. Share the following statement by President James E. Faust:

“Everybody in this life has challenges and difficulties. That is part of our mortal test. The reason for some of these trials cannot be readily understood except on the basis of faith and hope because there is often a larger purpose which we do not always understand. Peace comes through hope. . . .

“. . . In the eternal scheme of things, wrongs will be righted. In the perfect justice of the Lord, all who live worthily will be compensated for blessings not enjoyed here.

“In my opinion, there has never been in the history of this Church a reason for so much hope for the future of the Church and its members worldwide. I believe and testify that we are moving to a higher level of faith and activity than there ever has been. I pray that each of us will be found holding up our end of the line in this great army of righteousness. Each of us will come before the Holy One of Israel and account for our personal righteousness” (in Conference Report, Oct. 1999, 73, 75–76; or *Ensign*, Nov. 1999, 59, 61).

 **Doctrine and Covenants 101:20–22, 63–75. The Saints are commanded to gather to the stakes of Zion in preparation for the Second Coming of Jesus Christ.** (15–20 minutes)

Have students turn to Church history map 7, the map of the world, in the back of their scriptures. Ask: Where do you think the Saints are to gather before the Lord’s Second Coming? Read Doctrine and Covenants 101:16–21 and ask:

- What is the name of the place where the Saints are to gather? (Zion.)
- What other places has the Lord appointed for the gathering of the Saints? (Stakes of Zion.)

Share the following statements. Elder Bruce R. McConkie, who was then a member of the Seventy, said:

“The gathering of Israel consists of joining the true Church, of coming to a knowledge of the true God and of his saving truths, and of worshiping him in the congregations of the Saints in all nations and among all peoples. . . .

“The place of gathering for the Mexican Saints is in Mexico; the place of gathering for the Guatemalan Saints is in Guatemala; the place of gathering for the Brazilian Saints is in Brazil; and so it goes throughout the length and breadth of the whole earth. Japan is for the Japanese; Korea is for the Koreans; Australia is for the Australians; every nation is the gathering place for its own people” (in Conference Report, Mexico and Central America Area Conference 1972, 45).

Presidents Gordon B. Hinckley, Thomas S. Monson, and James E. Faust have further said:

“As members throughout the world remain in their homelands, working to build the Church in their native countries, great blessings will come to them personally and to the Church collectively. Stakes and wards throughout the world will be strengthened, making it possible to share the blessings of the gospel with an even greater number of our Heavenly Father’s children” (First Presidency letter, Dec. 1, 1999).

Ask:

- Why is it important that stakes of the Church be established throughout the world?
- Read 1 Nephi 14:11–12. How does this gathering fulfill this prophecy?

Read and discuss Doctrine and Covenants 101:63–67. Show students footnote 66a and read the cross-reference (D&C 38:12). The following questions might be helpful:

- Who do you think were the “tares”? (see D&C 86:1–3).
- In Doctrine and Covenants 38:12, what does the phrase “the enemy is combined” mean?
- How is the enemy combined against us today?
- How can gathering as families, friends, wards, and stakes strengthen us against the tares planted by Satan?

Doctrine and Covenants 101:22–35. At the Second Coming of Jesus Christ the wicked will be destroyed, the earth will become new, Satan will lose power, and the Lord’s millennial reign will begin. (20–25 minutes)

Write *Millennium* on the board. Beneath it write the following questions, but do not include the scripture references. Have students answer the questions on a piece of paper. When they finish, write the references on the board. Study them as a class as the students correct their answers.

- How can we prepare for the Second Coming of Jesus Christ? (see D&C 101:22; see also Joseph Smith—Matthew 1:37, 46–50).
- Who will see the Lord at His coming? (see D&C 101:23; see also Revelation 1:7; D&C 38:8).
- What will happen to “every corruptible thing” and the elements of the earth? (see D&C 101:24–25; see also 2 Peter 3:10).
- What will be the relationship between man and animals, and animals with each other? (see D&C 101:26; see also Isaiah 11:6–9).
- What questions will be answered? (see D&C 101:27, 32–34; see also D&C 76:6–10).
- What will happen to Satan’s power? (see D&C 101:28; see also 1 Nephi 22:26).
- How will death be different? (see D&C 101:29–31; see also Isaiah 65:20).

Ask: Why would it have been important for the Saints to learn about the Millennium during their persecutions in the land of Zion? Read Doctrine and Covenants 101:35–38 and look for what the Lord promises the faithful. Ask: How can this promise help you in troubled times?

Share this statement by the Prophet Joseph Smith:

“We contemplate a people who have embraced a system of religion, unpopular, and the adherence to which has brought upon them repeated persecutions. A people who, for their love to God, and attachment to His cause, have suffered hunger, nakedness, perils, and almost every privation. A people who, for the sake of their religion, have had to mourn the premature death of parents, husbands, wives, and children. A people, who have preferred death to slavery and hypocrisy, and have honorably maintained their characters, and stood firm and immovable, in times that have tried men’s souls. Stand fast, ye Saints of God, hold on a little while longer, and the storm of life will be past, and you will be rewarded by that God whose servants you are, and who will duly appreciate all your toils and afflictions for Christ’s sake and the Gospel’s. Your names will be handed down to posterity as Saints of God and virtuous men” (*History of the Church*, 4:337).

Testify that an eternal perspective can change our view of our current trials.

Doctrine and Covenants 101:43–64. The blessings of the temple can help us see and overcome the evils of the world. (20–25 minutes)

Display a bar of soap and a rock or other simple objects. Invite students to compare the objects to aspects of the gospel, and have them explain their comparisons. (They might compare the soap to repentance, the rock to a testimony, and so on.) Ask: What word do we sometimes use to describe this kind of comparison? Write on the board the word *Parable*. Have a student read the first two sentences of the second definition of *parable* in the Bible Dictionary (p. 741). Write a simplified definition on the board next to the word.

Explain that the Lord used a parable in Doctrine and Covenants 101 to show the Saints why they were driven out of Zion. Have students read verses 43–45 and identify six elements of the parable, and list them on the board. Invite students to share what they think these elements could represent (see the commentary for D&C 101:44–64 in *Doctrine and Covenants Student Manual: Religion* 324–325, p. 243). Your list should be similar to the following:

Element	Interpretation
Nobleman	Jesus Christ
Choice piece of land	Jackson County, Missouri
Servants	Church members
Olive trees	Settlements of the Saints in Missouri
Watchmen	Church leaders
Tower	The temple

Read verses 43–62 with your students. Invite them to mark the six elements and write their interpretations in the margins of their scriptures. Ask:

- How do these interpretations help you understand the parable?
- What did the nobleman’s servants do wrong? (see v. 50).
- Why did they do it? (see vv. 48–49).
- How important was the tower in this parable?
- Who do you think the servant in verse 55 was? (Joseph Smith; see D&C 103:21. *Note:* Verses 55–60 refer to Zion’s Camp, which will be studied in sections 103, 105.)

Invite a student to read verse 54, and ask:

- How can the temple be like a tower?

- How does the temple allow us to “see” enemies before they come upon us?
- What can you do to allow temple blessings to have more influence in your life?

President Howard W. Hunter said:

“I invite the Latter-day Saints to look to the temple of the Lord as the great symbol of your membership. It is the deepest desire of my heart to have every member of the Church worthy to enter the temple. . . .

“Let us be a temple-attending people. Attend the temple as frequently as personal circumstances allow. Keep a picture of a temple in your home that your children may see it. . . . Have them plan from their earliest years to go there and to remain worthy of that blessing.

“If proximity to a temple does not allow frequent attendance, gather in the history of your family and prepare the names for the sacred ordinances performed only in the temple. This family research is essential to the work of the temples, and blessings surely will come to those who do that work” (in Conference Report, Oct. 1994, 8; or *Ensign*, Nov. 1994, 8).

President Gordon B. Hinckley, then a counselor in the First Presidency, added:

“[The temple] is a place of revelation. Here almost weekly the First Presidency of the Church and the Council of the Twelve Apostles have met since the time of dedication. Here there is earnest prayer with supplication for enlightenment and understanding. Here in these hallowed precincts there is discussion, quiet and restrained. And here is felt that inspiration which comes when men who are endowed with the highest authority of the eternal priesthood counsel together and seek the will of the Lord. . . .

“The temple is also a place of personal inspiration and revelation. Legion are those who in times of stress, when difficult decisions must be made and perplexing problems must be handled, have come to the temple in a spirit of fasting and prayer to seek divine direction. Many have testified that while voices of revelation were not heard, impressions concerning a course to follow were experienced at that time or later which became answers to their prayers” (“The Salt Lake Temple,” *Ensign*, Mar. 1993, 6).

Doctrine and Covenants 101:76–80, 93–95. God established the Constitution of the United States to provide the necessary freedom for the Church to be restored. (15–20 minutes)

Have a student read the following statement by President Ezra Taft Benson:

“The Founding Fathers of [the United States], those great men, appeared within those sacred walls [of the St. George Temple] and had their vicarious work done for them.

“President Wilford Woodruff spoke of it in these words: ‘Before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them. Said they, “You have had the use of the Endowment House for a number of years, and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God”’ (*The Discourses of Wilford Woodruff*, sel. G. Homer Durham [Salt Lake City: Bookcraft, 1946], p. 160).

“After he became President of the Church, President Wilford Woodruff declared that ‘those men who laid the foundation of this American government . . . were the best spirits the God of heaven could find on the face of the earth. They were choice spirits . . . [and] were inspired of the Lord’ (in Conference Report, Apr. 1898, p. 89)” (in Conference Report, Oct. 1987, 5; or *Ensign*, Nov. 1987, 6).

Ask:

- What do you learn about the founding fathers of the United States from this account?
- What influence do you think their work has had on the world?

Write on the board the following words in a column: *importune, redress, constitution, futurity, bondage*. Have students look in the student study guide for definitions of these words (see the “Understanding the Scriptures” section for D&C 101). Have students read Doctrine and Covenants 101:76–80, replacing these words with the definitions from the student study guide. Ask:

- Who “suffered” (allowed) the United States Constitution to be established? (The Lord; see v. 77.)
- Why does the Lord want this constitution to be maintained? (To protect the rights of everyone and allow them to be accountable for their own sins; see vv. 77–78.)
- How do you think bondage influences people’s ability to be accountable?

- What does the Lord say about those who helped bring about the Constitution? (see v. 80).

Have students read verses 93–95, and ask: What is the “strange act” or “strange work” the Lord said He would perform? (His latter-day work; see also D&C 95:4.) Share the following statement by President Benson:

“The restoration of the gospel and the establishment of the Lord’s Church could not come to pass until the Founding Fathers were raised up and completed their foreordained missions. Those great souls who were responsible for the freedoms we enjoy acknowledged the guiding hand of Providence. For their efforts we are indebted, but we are even more indebted to our Father in Heaven and to His Son, Jesus Christ. How fortunate we are to live when the blessings of liberty and the gospel of Jesus Christ are both available to us” (*The Teachings of Ezra Taft Benson* [1988], 604).

Doctrine and Covenants 102

Introduction

When the Church was organized in April 1830, Joseph Smith and Oliver Cowdery were ordained First and Second Elder (see D&C 20:1–3). In March 1832 the Prophet Joseph, as President of the Church, chose counselors to serve with him in the First Presidency, and in March 1833 these counselors were ordained (see D&C 81 heading; 90 heading). By January 1834 the Church had over 3,000 members—fewer than in an average stake today. The increased membership created a need for additional help in Church government. In February 1834, the Lord directed Joseph Smith to organize the first high council of the Church (see D&C 102:1–11) and gave instructions for holding disciplinary councils (see D&C 102:12–27).

This first high council was different in some ways from stake high councils today. It had general jurisdiction throughout the Church and was presided over by the First Presidency. When other stakes were organized, a separate stake presidency and high council were appointed for each of them. Since this first high council was organized about a year before the Quorum of the Twelve Apostles, some of the instructions in section 102 also apply to the First Presidency and the Quorum of the Twelve, who now have general jurisdiction throughout the Church.

Some Important Gospel Principles to Look For

- The Lord established councils to govern the affairs of His Church (see D&C 102:1–2; see also D&C 78:9; 107:85–89).

- The Lord organized Church disciplinary councils to protect the innocent, help sinners repent, and keep the Church free of sin and acceptable to God (see D&C 102; see also D&C 107:77–84).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 120–22.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 245–47.

Suggestions for Teaching

Doctrine and Covenants 102:1–11. The Lord established councils to govern the affairs of His Church. (15–20 minutes)

If you live in a stake, write on the board the names of three or four members of your stake high council. Ask students to tell what Church calling these men have. Read the section heading for Doctrine and Covenants 102 and verses 1–2, 4, 6–11. Ask:

- How was the Kirtland high council organized? (see v. 1).
- What were some of their responsibilities? (see v. 2).
- What was required before they could act? (see vv. 4, 6–8).
- Who presides over the high council? (see vv. 9–11).
- What other councils exist in the Church today? (Family councils, ward councils, stake councils, the Council of the Twelve, and so on.)
- Why do you think the Lord uses councils to do the work of the Church?

Have a student read the following statement by Elder M. Russell Ballard:

“When we act in a united effort, we create spiritual synergism, which is increased effectiveness or achievement as a result of combined action or cooperation, the result of which is greater than the sum of the individual parts.

“The ancient moralist Aesop used to illustrate the strength of synergism by holding up one stick and asking for a volunteer among his listeners who thought he could break it. Of course, the volunteer was able to break one stick easily. Then Aesop would put more sticks together until the volunteer was unable to break them. The moral to Aesop’s demonstration was simple: Together we generate synergism, which makes us much stronger than when we stand alone” (in Conference Report, Oct. 1993, 103–4; or *Ensign*, Nov. 1993, 77).

Elder Ballard explained:

“God called a grand council in the premortal world to present His glorious plan for our eternal welfare. The Lord’s church is organized with councils at every level, beginning with the Council of the First Presidency and the Quorum of the Twelve Apostles and extending to stake, ward, quorum, auxiliary, and family councils.

“President Stephen L. Richards [a counselor in the First Presidency] said:

“The genius of our Church government is government through *councils*. . . . I have had enough experience to know the value of councils. Hardly a day passes but that I see . . . God’s wisdom, in creating councils . . . to govern his Kingdom. . . .

“‘. . . I have no hesitancy in giving you the assurance, if you will confer in council as you are expected to do, God will give you solutions to the problems that confront you’ (in Conference Report, Oct. 1953, p. 86)” (in Conference Report, Oct. 1993, 102; or *Ensign*, Nov. 1993, 76).

Invite students to tell how this statement relates to the discussion. Remind students that while women do not serve on stake high councils, they are an important part of other councils on the ward and stake level. Share the following statement by Elder Ballard:

“Brethren, please be sure you are seeking the vital input of the sisters in your council meetings. Encourage all council members to share their suggestions and ideas about how the stake or ward can be more effective in proclaiming the gospel, perfecting the Saints, and redeeming the dead” (in Conference Report, Oct. 1993, 103; or *Ensign*, Nov. 1993, 76).

Doctrine and Covenants 102:9–33. The Lord organized Church disciplinary councils to protect the innocent, help sinners repent, and keep the Church free of sin and acceptable to God. (20–25 minutes)

Note: It might be helpful to have a bishop or stake president discuss disciplinary councils with your students. Please be considerate of the demands on Church leaders’ time.

Write on the board *No Action, Formal Probation, Disfellowshipment, Excommunication*. Ask students where they think these words are used in the Church. (Disciplinary councils.) Explain that when Church members commit serious sin, it is necessary for them to confess those sins to

their bishop or branch president and in some cases the stake, district, or mission president. These officers are called and set apart as judges in Israel (see D&C 107:72–74). They have the authority to deal with a transgression informally or to hold a disciplinary council to consider the options listed on the board. Share the following statement: “[Church] councils are conducted in love and are intended to help a person repent and once again enjoy the full blessings of the gospel” (*Priesthood Leader’s Guidebook* [1992], 14).

Tell students that section 102 includes a description of how a high council conducts a disciplinary council. Read verses 12–18 and ask:

- How does a disciplinary council determine who and how many will speak?
- What role does each high councilor play in a disciplinary council?
- How does the Lord ensure that the council is just and fair to everyone involved?
- How can a disciplinary council help a person repent and get back on the path to eternal life?

Tell students that the purpose of a disciplinary council is not to harm but to bless, show love, and offer help. Share the following statement by President Gordon B. Hinckley, then a counselor in the First Presidency:

“In times of disciplinary councils, the three brethren of the bishopric, or the three brethren of the stake presidency, or the three brethren of the presidency of the Church, sit together, discuss matters together, pray together, in the process of reaching a decision. I wish to assure you, my brethren, that I think there is never a judgment rendered until after prayer has been had. Action against a member is too serious a matter to result from the judgment of men alone, and particularly of one man alone. There must be the guidance of the Spirit, earnestly sought for and then followed, if there is to be justice” (in Conference Report, Oct. 1990, 65; or *Ensign*, Nov. 1990, 50).

Read verses 19–22, 27–28 and ask:

- What happens after all the evidence has been heard?
- Under what circumstances can a case be reheard?
- How far is it possible to appeal the decision of a disciplinary council?
- What determines if a case can be taken to the First Presidency?
- What do Church disciplinary councils show about the Lord’s love for His children?

Doctrine and Covenants 103

Introduction

By the time section 103 was revealed, the Saints had been expelled from Jackson County. “All this time the cry of the exiled Saints in Missouri was ascending to heaven for the redemption of their homes and for their own release from oppression. In a revelation given to the Prophet February 24, 1834, the Lord made known that the wicked had been permitted to fill up the measure of their iniquities that those who are called after His name might be chastened for a season; because in many things they had not hearkened unto His commandments” (George Q. Cannon, *Life of Joseph Smith the Prophet*, 172). In section 103 the Lord instructed the Prophet Joseph Smith to organize Zion’s Camp.


Some Important Gospel Principles to Look For


- Zion will be redeemed after the Saints suffer much tribulation and learn to obey God’s commandments (see D&C 103:1–20; see also D&C 100:13, 15–17).
- The Lord will redeem Zion with power. He will direct the gathering of the Saints and the purchasing of the land of Zion through His prophet (see D&C 103:15–28; see also D&C 101:17–22).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 141–42.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 248–52.

Suggestions for Teaching

 *Doctrine and Covenants and Church History Video* presentation 15, “Zion’s Camp” (21:56), can be used in teaching Doctrine and Covenants 101–5 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).

 **Doctrine and Covenants 103:1–28. Zion will be redeemed after the Saints suffer much tribulation and learn to obey God’s commandments. The Lord will redeem Zion with power. He will direct the gathering of the Saints and the purchasing of the land of Zion through His prophet.** (35–40 minutes)

Note: The teaching suggestion for Doctrine and Covenants 105 also deals with Zion’s Camp.

Make a sign that reads *Volunteers Needed* and post it where students will see it as they enter class. Write on the board the following “headlines” about Jackson County, Missouri, in 1833:

- Missouri Mobs Drive Hundreds of Mormons from Their Homes
- Mormons Openly Harassed and Persecuted
- Printing House Destroyed—Mormon Settlers Lose Property
- Mormon Refugees Lack Money and Supplies—Many in Ill Health
- Mormons Seek Help from Government but Find Little Aid

Select stories from pages 132–37 of *Church History in the Fulness of Times*, and give copies to a few students ahead of time. Have them tell their stories to the class and explain how each illustrates one of the headlines.

Ask: Why do you think the Lord allowed the Saints to be persecuted and driven from their homes? Discuss their responses. Read Doctrine and Covenants 103:3–4 and find two reasons the Lord gave for waiting to redeem Zion. Read the commentary for Doctrine and Covenants 103:1–4 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 248).

Invite students to read Doctrine and Covenants 103:4–14; 105:1–5. Have them mark passages that tell what the Lord expected of the Missouri Saints and what must happen before He will establish Zion. Discuss their findings. Read Doctrine and Covenants 103:15, and testify that Zion will be redeemed through the Lord’s power.

Ask students how many of them noticed the sign calling for volunteers as they entered the classroom. Read the section heading for Doctrine and Covenants 103 and look for who came to Kirtland seeking help for the Saints in Missouri. Section 103 instructed Joseph Smith how to help the Missouri Saints. After receiving this revelation, the Prophet sought volunteers to march to Zion according to the pattern in verses 30–40. These volunteers were known as Zion’s Camp.

Tell students: Imagine you are living in Kirtland in 1834. One Sunday you attend a meeting in which Church leaders describe the suffering of the Missouri Saints and the Lord’s plan for helping them regain their land. How many of you would volunteer to go with Zion’s Camp?

Have a student read verses 19, 22, 27–28, 30–33, 36. Ask:

- How would these verses affect your decision whether to go with Zion’s Camp?
- What motivations might those who went on the camp have had?
- How many people did the Lord want to go on Zion’s Camp? (see v. 30).

- Why did the Lord give more than one set of instructions regarding how many men to recruit? (see v. 31).

Share descriptions of how members of Zion's Camp suffered (see *Church History in the Fulness of Times*, pp. 143–44). Ask: Would knowing about these difficulties in advance change your mind about volunteering for Zion's Camp? Discuss the following questions:

- What persecutions or difficulties hamper the building of Zion in our day?
- In what ways have you been called to help gather Israel and redeem Zion?
- How can we live according to the Lord's counsel in verse 9?
- How might verses 27–28 apply to us today?
- What can we learn from the example of those who went on Zion's Camp?



Doctrine and Covenants 104

Introduction

The Saints are always commanded to care for those in need. One purpose of the united order, which the Lord commanded the early Saints to organize, was to help them meet this responsibility. Elder Bruce R. McConkie, who was then a member of the Seventy, explained:

“As then attempted, practice of the full law of consecration called for the saints to consecrate, transfer, and convey to the Lord's agent all of their property ‘with a covenant and a deed which cannot be broken.’ (D. & C. 42:30; 58:35.) . . . Because of greed . . . and the worldly circumstances in which they found themselves, the saints did not achieve great success in the practice of this law, and in due course the Lord withdrew from them the privilege of so conducting their temporal affairs.

“Many of the underlying principles which were part of the law of consecration, however, have been retained and are still binding upon the Church” (*Mormon Doctrine*, 158).

Many of these principles are taught in Doctrine and Covenants 104.

Some Important Gospel Principles to Look For

- Those who keep their covenants with the Lord will be blessed, while those who do not will be cursed (see D&C 104:1–10, 23, 31–42, 46; see also D&C 82:3).
- The Church's welfare services use principles of the law of consecration to help care for the poor (see D&C 104:11–18; see also 2 Corinthians 9:6–7; Mosiah 4:16, 26).

- God created the earth with enough to provide for all His children. All things are His, and we must provide for ourselves and the poor in His way (see D&C 104:14–18).
- The Lord counsels us to pay our debts and avoid the bondage of debt (see D&C 104:78–83; see also Romans 13:8; D&C 19:35; 64:27).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 252–56.

Suggestions for Teaching

Doctrine and Covenants 104:1–46. The Church's welfare services use principles of the law of consecration to help care for the poor. (45–50 minutes)

Read the section heading for Doctrine and Covenants 104 and ask: What is the united order? Explain that some people confuse the law of consecration with the united order. Under the law of consecration, individuals consecrate (or give) their time, talents, and money to build Heavenly Father's kingdom. The law of consecration is a voluntary system. When the Saints live it fully, they will be equal in temporal things. (Note that *equal* does not mean “identical.” The Saints receive their inheritance according to their just wants and needs. See D&C 51:3; 70:14.) United orders were organizations established in the early days of the Church to put the law of consecration into practice. Share the following statement by Elder Marion G. Romney:

“As you will recall, 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, [in] 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.’

“What prohibits us from giving as much in fast offerings as we would have given in surpluses under the United Order? Nothing but our own limitations.

“Furthermore, we had under the United Order a bishop’s storehouse in which were collected the materials from which to supply the needs and the wants of the poor. We have a bishop’s storehouse under the Welfare Plan, used for the same purpose [in Conference Report, Oct. 1942, 57–58]” (in Conference Report, Apr. 1966, 100).

Ask:

- How does paying tithes and offerings help prepare us to live the law of consecration?
- How much can you give in fast offerings?
- What offerings fund the bishops’ storehouse today? (Answers should include fast offerings and other welfare contributions.)

Explain that in areas where the Church is well established, bishops have access to physical storehouses stocked with groceries and household items. The Church also has employment offices, thrift stores, canneries, and counseling and adoption services that the bishop can call on to help those in need. In a larger sense, the word *storehouse* includes all the contributions Church members make to help others.

Share the following statement:

“In form and operation, the storehouse is as simple or sophisticated as circumstances require. It may be a list of available services, money in an account, food in a pantry, or commodities in a building. A storehouse is established the moment faithful members give to the bishop of their time, talents, skills, compassion, materials, and financial means in caring for the poor and in building up the kingdom of God on the earth.

“The Lord’s storehouse, therefore, exists in each ward” (*Providing in the Lord’s Way*, 11).

Have students take turns reading Doctrine and Covenants 104:1–18 one verse at a time. Have them look for principles related to caring for the poor. Use questions like the following to help your discussion:

- Verses 1, 11. Why does it help to organize ourselves when caring for the poor?
- Verses 11–13. What is a stewardship? (A responsibility from the Lord to care for something that belongs to Him.) What responsibilities does the Lord give us today? (Answers might include job, family, Church callings.) How are we to use them in caring for the poor?
- Verses 14–15. What do these verses teach about our property?

- Verses 17–18. How has the Lord ensured that all people can be properly cared for?

Ask students to think of occupations they would like to pursue (for example, doctor, farmer, homemaker, teacher, construction worker), and invite a few students to share their choices with the class. Tell students: Imagine that you have finished school and are pursuing your chosen occupation. What resources (such as tools, time, talents, money) could you donate to help people in the following situations:

- A man loses his job and cannot afford to pay his family’s bills.
- A young mother is killed in an accident. The father is struggling emotionally and doesn’t know how to manage with four small children.
- A family’s only car breaks down, and they have no money to repair it.
- A new family moves into the area, and their home needs many repairs they cannot afford.

Read “Ward Welfare Work—‘*Mein Bruder*’” from the appendix (p. 305) to show how the principles in Doctrine and Covenants 104 can be applied.

Quickly read verses 25, 31, 33, 35, 38, 42, 46 and look for phrases that are found in every verse. Ask:

- What blessings are promised to these individuals if they are faithful?
- How can we be faithful in the responsibilities the Lord has given us?
- How might the blessings in these verses apply to us today?

Invite students to think of the blessings the Lord has given them. Encourage them to use those blessings to help care for and serve others. Conclude by singing or reading “Because I Have Been Given Much” (*Hymns*, no. 219).

Doctrine and Covenants 104:78–83. The Lord counsels us to pay our debts and avoid the bondage of debt. (15–20 minutes)

Invite two students to the front of the class. Tell the class to imagine that the first student borrowed a large sum of money from the second. Ask the first student:

- Do you like to borrow money? Why or why not?
- How do you feel toward those you are in debt to?

Ask the second student:

- Do you like to loan money? Why or why not?
- How do you feel toward those who are in debt to you?
- How would you feel if the money that was borrowed was never paid back?

Ask the class:

- How does interest affect a loan?

- What effect can this increased cost have on those who borrow money?

Share the following facts:

- A 30-year loan for \$100,000 at 9 percent interest will incur over \$189,000 in interest. The total cost of the loan is over \$289,000.
- A six-year loan for \$20,000 at 10 percent interest will incur over \$6,500 in interest.
- If you make a \$1,800 charge on a credit card that has a 19.6 percent interest rate and make only the minimum payment each month, depending on the terms of the credit card, it may take decades to pay off the charge and cost several thousand dollars in interest.

Read Doctrine and Covenants 19:35; 64:27; 104:78 and find the Lord’s counsel concerning debt. Ask: Why do you think this is important counsel? Share the following statement by President Gordon B. Hinckley:

“President J. Reuben Clark Jr., in the April 1938 general conference, said from this pulpit, ‘Once in debt, interest is your companion every minute of the day and night; you cannot shun it or slip away from it; you cannot dismiss it; it yields neither to entreaties, demands, or orders; and whenever you get in its way or cross its course or fail to meet its demands, it crushes you’ (in Conference Report, Apr. 1938, 103). . . .

“President Heber J. Grant spoke repeatedly on this matter from this pulpit. He 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’ (*Gospel Standards*, comp. G. Homer Durham [1941], 111). . . .

“I urge you . . . to look to the condition of your finances. I urge you to be modest in your expenditures; discipline yourselves in your purchases to avoid debt to the extent possible. Pay off debt as quickly as you can, and free yourselves from bondage” (in Conference Report, Oct. 1998, 71–72; or *Ensign*, Nov. 1998, 53–54).

Read Doctrine and Covenants 104:78–83 looking for the Lord’s instructions to the members of the united order on how to get out of debt. Ask:

- How can diligence, humility, and prayer help a person get out of debt?
- Why would some need to have their creditors’ hearts softened?

- Who must we rely on to gain the victory over debt?
- How can these same principles help you avoid getting into debt?

Testify of the blessings of being out of debt. Point out that the Church sets a good example for us in dealing with money. First, the Church does not borrow money. Second, the Church saves a portion of what it receives. President Gordon B. Hinckley stated:

“In the financial operations of the Church, we have observed two basic and fixed principles: One, the Church will live within its means. It will not spend more than it receives. Two, a fixed percentage of the income will be set aside to build reserves against what might be called a possible ‘rainy day.’

“For years the Church has taught its membership the principle of setting aside a reserve of food, as well as money, to take care of emergency needs that might arise. We are only trying to follow the same principle for the Church as a whole” (in Conference Report, Apr. 1991, 74; or *Ensign*, May 1991, 53–54).



Introduction

“Zion’s camp was formally organized in New Portage, Ohio, on 6 May 1834. It eventually included 207 men, 11 women, and 11 children, whom the Prophet divided into companies of tens and fifties, instructing each group to elect a captain. . . . For 45 days they marched together to Clay County, Missouri, a distance of over 1,000 miles [over 1,600 kilometers]. They traveled as quickly as possible and under harsh conditions. . . .

“The camp placed great emphasis on spirituality and obeying the commandments. . . . The Prophet often taught the doctrines of the kingdom. He said: ‘God was with us, and His angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them’ [*History of the Church*, 2:73]. . . .

“By 18 June the camp had reached Clay County, Missouri. However, the governor of Missouri, Daniel Dunklin, would not keep his promise to help the army of Saints reinstate the Church members who had been forced from their homes. For some in the camp, the failure of this military objective was the final test of their faith. Disappointed and angry, some openly rebelled. As a result, the Prophet warned them that the Lord would send upon them a devastating scourge. Soon a

calamitous epidemic of cholera spread through the camp. Before it ended a third of the camp was afflicted, including Joseph Smith, and thereafter 14 members of the camp died" (*Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* [1996], 27–28). (The Prophet Joseph Smith later told Brigham and Joseph Young: "Brethren, I have seen those men who died of the cholera in our camp; and the Lord knows, if I get a mansion as bright as theirs, I ask no more" [*History of the Church*, 2:181 n].)

"In early July, the camp members were honorably discharged by the Prophet. The journey had revealed who was on the Lord's side and who was worthy to serve in positions of leadership. The Prophet later explained the outcome of the march: 'God did not want you to fight. He could not organize his kingdom with twelve men to open the gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham' [in Joseph Young Sr., *History of the Organization of the Seventies* (1878), 14]" (*Our Heritage*, 29).

Some Important Gospel Principles to Look For

- The Lord suspended the full practice of the law of consecration. Zion can only be established if the Saints live according to celestial law (see D&C 105:1–13, 18–19; see also D&C 12:6–9).
- Those who are faithful in affliction receive blessings of knowledge, experience, and faith (see D&C 105:6, 10, 18–19; see also 2 Nephi 2:1–2).
- The Lord strengthens the faithful and helps them overcome their enemies through His power (see D&C 105:14–15, 27–30; see also Joshua 10:12–14; Isaiah 49:25).
- We should not boast of our faith and good works. As we humbly obey the Lord, we will find favor with the people of the world and peace (see D&C 105:23–27, 38–40; see also Alma 38:10–12).
- The law of consecration will not be fully implemented in the Church until Zion is redeemed and the New Jerusalem built (see D&C 105:34).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 141–51.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 257–61.

Suggestions for Teaching



Doctrine and Covenants and Church History Video presentation 15, "Zion's Camp" (21:56), can be used in

teaching Doctrine and Covenants 101–5 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).

Doctrine and Covenants 105. The Lord strengthens the faithful and helps them overcome their enemies through His power. He blesses those who are patient in affliction. (30–35 minutes)

Read 1 Corinthians 1:25–27 and ask:

- Why might God choose those the world sees as weak and simple individuals to accomplish His purposes?
- How does the story of David and Goliath support this principle? (see 1 Samuel 17:41–47).
- Read Judges 7:1–7. What insight do we gain from the story of Gideon's army?
- Read Doctrine and Covenants 103:30–34. How was the gathering of Zion's Camp different from the gathering of Gideon's army?

Share with students the introduction to section 105 above (pp. 179–80), and have students list the Lord's purposes in organizing Zion's Camp. (See also the statement by Elder Delbert L. Stapley in the historical background for section 105 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 258.)

Divide the class into three groups. Give each group one of the following assignments. When they finish, have a member of each group teach the class what they learned.

1. Read Doctrine and Covenants 105:1–6 and list the reasons the Lord gave for not redeeming Zion at this time. Read Doctrine and Covenants 12:6–9; 14:6–7. What do you think the Lord expects of His Saints today? What blessings will come to those who live celestial laws?
2. Read Doctrine and Covenants 105:7–13, 16–19 and list the expectations the Lord had for members of His Church. How would meeting these expectations have blessed the members of Zion's Camp? the Church? Which of these expectations do you believe the Lord has for us?
3. Read Doctrine and Covenants 105:14, 26–27, 31–41 and list the verses that show that the Lord will eventually redeem Zion. What is expected of us before that time comes? How can we better follow the counsel in these verses?



Introduction

In section 106 the Lord commanded Warren Cowdery to "lift up his voice and warn the people" (v. 2) and praised him for

having “separated himself from the crafts of men” (v. 6). In this revelation the Lord warned the Saints:

“The coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night—

“Therefore, gird up your loins, that you may be the children of light” (vv. 4–5).

President N. Eldon Tanner, who was a counselor in the First Presidency, gave similar counsel to the Saints of our day:

“Now, we who hold the priesthood must lead out in setting an example before the world in repenting of our sins, in extending forgiveness to others, and in obeying the commandments of God. We must help the world to prepare for the second coming of our Savior. Let us not be as the people in Noah’s time or as the foolish virgins. They were not prepared, for they knew not when the flood would come nor when the Bridegroom cometh.

“We must prepare now, and as we read in Matthew, ‘Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready.’ (Matt. 24:42, 44.)” (in Conference Report, Oct. 1977, 66; or *Ensign*, Nov. 1977, 44–45).

Some Important Gospel Principles to Look For

- As we share the gospel, we become better prepared for the Lord’s Second Coming (see D&C 106:1–5; see also 1 Thessalonians 5:1–14; D&C 88:81–85).
- The Lord’s promised blessings depend on our faithfulness to His commandments (see D&C 106:6–8; see also D&C 130:20–21).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, p. 261.

Suggestions for Teaching

Doctrine and Covenants 106. The Lord’s promised blessings depend on our faithfulness. (10–15 minutes)

Invite a few students to name the person in their school they think is most likely to do the following:

- Serve as the leader of your country
- Become a famous artist or athlete
- Travel around the world
- Become independently wealthy

Discuss the following questions:

- Why aren’t these things guaranteed to happen?
- What do you think most affects what you achieve in life?
- What role does the Lord play in what you achieve in life?

Write on the board the headings *Commandments* and *Blessings*. Have students study section 106 and find information that fits under each heading. Ask:

- Why do you think preaching the gospel is a “high and holy calling”? (v. 3).
- What does “gird up your loins” (v. 5) mean? (Prepare, get ready to work.)
- How can you prepare yourself for the Lord’s work?
- Notice the words “bowed to my scepter” in verse 6. How might this phrase relate to the blessings in verse 8?
- What is the significance of the word *if* in verse 8? How does this principle apply to us?

Read the commentary for Doctrine and Covenants 106:8 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 261). Testify to your students that the Lord has many blessings in store for each of us, but to receive them we must remain faithful.



Introduction

Elder John A. Widtsoe, who was a member of the Quorum of the Twelve, called section 107 “a revelation which is one of the most remarkable documents in the possession of man. It stands absolutely unique; there is none like it. . . . It sets forth, in plainness and simplicity, the organization of the quorums of the priesthood; the mutual relations of the quorums to one another; the judicial system of the Church is foreshadowed and outlined; and there is a wonderful picture of the early history of the priesthood. I doubt whether any other such document, of the same small extent, the same few number of words, lies at the foundation of any other great human institution.

“. . . It is so comprehensive in its brevity, so magnificent in its simplicity, that we have found no occasion, up to the present, to wish that it might have been more complete” (in Conference Report, Apr. 1935, 80).

Some Important Gospel Principles to Look For

- The priesthood is the authority to act for God. There are two divisions within the priesthood: the Melchizedek Priesthood and the Aaronic Priesthood (see D&C 107:1–6, 14; see also D&C 84:14–18, 25–26).
- The Melchizedek Priesthood holds the right of presidency (the authority to preside) and the keys of all spiritual blessings of the Church (see D&C 107:7–12, 18–19).

- The Aaronic Priesthood holds the keys of the ministering of angels and has authority to administer in the outward ordinances of the gospel (see D&C 107:13–17, 20; see also D&C 13).
- The Lord organized three presiding quorums to lead the Church: the First Presidency, the Quorum of the Twelve Apostles, and the Quorum of the Seventy. They are upheld by the faith and prayers of the Church. Their decisions must be made in unity and righteousness (see D&C 107:21–35, 38).
- The Lord set officers over the various priesthood quorums. He commands each of these leaders to learn his duty and be faithful (see D&C 107:21–39, 58–100).
- The Quorum of the Twelve Apostles holds all the keys necessary to direct the Church and to reorganize the First Presidency when the President of the Church dies (see D&C 107:22–24).
- The Lord has called servants in every dispensation and given them priesthood authority to direct His work on earth (see D&C 107:40–57; see also D&C 84:6–18).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 154–55.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 262–69.

Suggestions for Teaching

Doctrine and Covenants 107:1–20. The priesthood is the authority to act for God. The Melchizedek Priesthood holds the right of presidency (the authority to preside) and the keys of all spiritual blessings of the Church. The Aaronic Priesthood holds the keys of the ministering of angels and has authority to administer in the outward ordinances of the gospel. (20–25 minutes)

Give each student a copy of “Priesthood Worksheet (D&C 107)” from the appendix (p. 306). Invite them to study Doctrine and Covenants 107:1–20 to find answers to the questions. When they have finished, correct the worksheet as a class, and discuss the answers. (In question 6, the “outward ordinances” include baptizing and blessing and passing the sacrament.)

Invite a young man to share his testimony of the priesthood and how holding it has strengthened and blessed him. Invite a young woman to share her testimony of the priesthood and why it is important to her.

Doctrine and Covenants 107:21–38. The Lord organized three presiding quorums to lead the Church: the First Presidency, the Quorum of the Twelve Apostles, and the

Quorum of the Seventy. They are upheld by the faith and prayers of the Church. Their decisions must be made in unity and righteousness. (20–25 minutes)

Note: You could highlight the life of each member of the First Presidency and Quorum of the Twelve Apostles in a series of devotionals. You might show their pictures and review their names, share a scripture each used in conference, read their testimonies to the class, or help students memorize their names.

Play an audio recording of a famous person speaking or singing and have students guess who it is. Play several more voices, including members of the First Presidency or Quorum of the Twelve Apostles, and see if students can identify them. (If audio recordings are not available, you could show pictures of famous people, including some of the Brethren, and have students identify them.) Invite students to consider how familiar they are with Church leaders compared to music, sports, or movie stars.

Show recent pictures of the First Presidency, the Quorum of the Twelve Apostles, and the First Quorum of the Seventy (these are printed in each May and November *Ensign*). Discuss the following questions:

- What do you think it would be like to meet one of the General Authorities? Why?
- Who chose these men to lead the Church?
- Why do you think it is important to follow them?

Read Doctrine and Covenants 107:21–26 and ask:

- Which verse speaks of the First Presidency? (Verse 22.)
- Which verses speak of the Quorum of the Twelve Apostles? (Verses 23–24.)
- Which verses speak of the First Quorum of the Seventy? (Verses 25–26.)
- How are members of these quorums “equal in authority”? (vv. 24, 26; see the commentary for D&C 107:22–26 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 264).
- According to verse 24, how does the Lord’s organization ensure that the Church will never be without authorized leadership?

To answer this question, share the following statement by Elder David B. Haight of the Quorum of the Twelve:

“In 1835 the Lord gave a revelation on this matter that provides for orderly succession. The revelation states that the Quorum of the Twelve Apostles is a body equal in authority to the First Presidency. (See D&C 107:24.) That means that when the President of

the Church dies, the First Presidency is dissolved and the Quorum of the Twelve automatically becomes the presiding body of the Church. That pattern was established with the death of the Church’s first President, Joseph Smith. . . .

“This divinely revealed procedure for installing a new First Presidency of the Church—revelation from the Lord and sustaining by the people—has been followed to our present day. The First Presidency is to be ‘upheld by the confidence, faith, and prayer of the church’ (D&C 107:22)” (in Conference Report, Apr. 1986, 8; or *Ensign*, May 1986, 8).

Write on the board the following headings: *Duty of the First Presidency*, *Duty of the Quorum of the Twelve Apostles*, *Duty of the Quorum of the Seventy*, and *Our Duty*. Have students read Doctrine and Covenants 90:12, 14–16; 107:21–35, 78, 91–92 looking for the Lord’s expectations for these quorums and for us as we sustain them. List students’ findings under the appropriate headings. The following questions may help your discussion:

Duty of the First Presidency

- What are some of the duties of the First Presidency?
- What examples can you give of ways they fulfill their duties?

Duty of the Quorum of the Twelve Apostles


- What do you think it means to be a special witness? (see v. 23; see also the commentary for D&C 107:23 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 264).
- To whom are the members of the Quorum of the Twelve to bear their witness?
- What impressions have you had as you have heard the testimonies of these men?

Duty of the Quorum of the Seventy

- Where are the Seventies to bear their testimonies?
- How many quorums of the Seventy are there today? (*Note*: As of 2004 there were eight.)

Our Duty

- What could you do to better sustain the authorities of the Church? (see v. 22).
- Why do you think it is important to sustain our Church leaders?

 **Doctrine and Covenants 107:21–39, 58–100. The Lord set officers over the various priesthood quorums. He commands each of these leaders to learn his duty and be faithful.** (40–50 minutes)

Give a student a balloon. Invite the student to blow it up, aim it at a mark on the wall, and hit the mark by releasing the balloon. Ask students how this could relate to the direction a

priesthood quorum or Young Women class might take without a leader.

Thread string or fishing line through a drinking straw. Attach one end of the string to the mark on the wall and the other end to the opposite wall so the string is tight. Blow up the balloon, tape it to the straw, and release it. Ask how this could relate to a quorum or class with a leader. Ask: How can a prepared, inspired leader help class members reach their goals?

Assign each student one of the offices from the accompanying chart. Have them study the corresponding verses from Doctrine and Covenants 107 to find the duties of that office.

Office	Verses
President of the Church	21–22, 65–67, 91–92
Member of the First Presidency	21–22, 27–32, 79–84
Apostle	23–24, 27–33, 35, 39, 58
Seventy	25–32, 34, 93–97
Bishop	61, 68–78, 87–88
Elders quorum president	60, 89–90
Teachers quorum president	62–63, 86
Deacons quorum president	62–63, 85

Invite the students to report on the responsibilities of the office they were assigned. If any of the students have served in quorum presidencies, you could have them tell about the duties of that office.

Read verses 99–100. Testify of the importance of priesthood leaders learning their duties and living worthily.

Doctrine and Covenants 107:40–57. The Lord has called servants in every dispensation and given them priesthood authority to direct His work on earth.

(15–20 minutes)

Discuss with students the following questions:

- How many of you have ever participated in a family council?
- What happens at family council meetings?
- Who leads the discussion?
- What is the purpose of family councils?
- At what other times do you receive instruction and guidance from your parents?
- When do you receive direction and counsel from your priesthood leaders?

Have students read Doctrine and Covenants 107:53–56 and look for whose family council is being described. Ask:

- Who was invited to attend?
- Where did this meeting take place?

- What purposes did Adam have in calling his family together before he died?
- What prophecies did Adam make there?

Have students scan verses 40–52, and ask:

- What else did Adam do for his righteous male descendants during his life?
- Why is it important to know that they received their priesthood from someone who had the proper authority to do so?
- How does the fifth article of faith relate to these verses?

Ask a young man who has received the priesthood:

- Who ordained you?
- How did it feel to receive the priesthood from one of God’s authorized servants?
- What does that authority allow you to do?



Introduction

Lyman Sherman, a faithful member of the Church, approached Joseph Smith the day after Christmas in 1835. Lyman told the Prophet, “I have been wrought upon to make known to you my feelings and desires, and was promised that I should have a revelation which should make known my duty” (*History of the Church*, 2:345). In section 108, the Lord told Lyman that because he obeyed the prompting, “Your sins are forgiven you” (v. 1). The Lord then told him: “Let your soul be at rest concerning your spiritual standing. . . . You shall be remembered with the first of mine elders. . . . I am with you to bless you and deliver you forever” (vv. 2, 4, 8).

Elder Joseph B. Wirthlin taught:

“The windows of heaven are open wide to the faithful and righteous; nothing closes them faster than disobedience. The unworthy cannot access fully the network of revealed truth. . . .

“To open the windows of heaven, we must conform our will to God’s will. Diligent, enduring obedience to God’s laws is the key that opens the windows of heaven. Obedience enables us to be receptive to the mind and will of the Lord” (in Conference Report, Sept.–Oct. 1995, 101; or *Ensign*, Nov. 1995, 75–76).

Some Important Gospel Principles to Look For

- The Lord forgives those who willingly obey the voice of the Spirit (see D&C 108:1–2; see also Mosiah 26:21–23).

- Church members receive “exceeding great blessings” from the Lord when they make and keep covenants with Him (see D&C 108:3–6; see also Mosiah 5:5–7; D&C 54:6).
- The Saints are to strengthen one another through prayers, conversations, and good works (see D&C 108:7–8; see also Luke 22:32; 2 Corinthians 1:3–4; Galatians 6:1; D&C 81:5).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 269–70.

Suggestions for Teaching

Doctrine and Covenants 108. Church members receive “exceeding great blessings” from the Lord when they make and keep covenants with Him. (15–20 minutes)

Display a picture of Jesus Christ and tell students to imagine having an interview with Him. Ask which of the following they would most like to hear the Savior say:

- “Your sins are forgiven you” (D&C 108:1).
- “Let your soul be at rest concerning your spiritual standing” (v. 2).
- “You shall be blessed with exceeding great blessings” (v. 3).
- “I am with you to bless you and deliver you forever” (v. 8).

Have students explain the reasons for their selection. Ask them what they can do to receive blessings like these from the Lord.

Explain that the Lord made each of these promises to Lyman Sherman, a faithful Church member. Have students read section 108 and mark the Lord’s instructions that can help us obtain these blessings. Use the following questions in your discussion:

- How do people resist the Lord’s voice? (By ignoring the counsel of His servants.)
- Compare 2 Nephi 1:23 with Doctrine and Covenants 108:3. How can a person “arise up”?
- What are “vows”? (v. 3). How are they like covenants?
- What does it mean to “be more careful . . . in observing” them?
- What blessings are worth “wait[ing] patiently” for? (v. 4). (Answers might include temple ordinances, revelation, sanctification.)
- In what ways can you “strengthen your brethren”? (v. 7).

Read the first paragraph from the introduction to section 108 above. Discuss how Lyman Sherman’s obedience to personal revelation led to these further blessings. Testify to students that they can receive similar blessings through obedience to the Lord. Share the statement by Elder Joseph B. Wirthlin from the introduction to section 108 above.



Doctrine and Covenants 109

Introduction

On December 27, 1832, the Lord commanded the Saints in Kirtland to “establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God” (D&C 88:119). Construction on the temple began in June 1833. After nearly three years of intense sacrifice of time and possessions, the Saints completed the temple in March 1836. The Prophet dedicated the temple on March 27 by reading the prayer recorded in Doctrine and Covenants 109, which he had received earlier by revelation. This prayer became a pattern for other temple dedicatory prayers.

President Gordon B. Hinckley, then a counselor in the First Presidency, explained why the Saints willingly sacrifice to build temples:

“Each temple built by The Church of Jesus Christ of Latter-day Saints stands as an expression of the testimony of this people that God our Eternal Father lives, that He has a plan for the blessing of His sons and daughters of all generations, that His Beloved Son, Jesus the Christ, who was born in Bethlehem of Judea and crucified on the cross of Golgotha, is the Savior and Redeemer of the world, whose atoning sacrifice makes possible the fulfillment of that plan in the eternal life of each who accepts and lives the gospel. Every temple, be it large or small, old or new, is an expression of our testimony that life beyond the grave is as real and certain as is mortality. There would be no need for temples if the human spirit and soul were not eternal. Every ordinance performed in these sacred houses is everlasting in its consequences. . . .

“. . . [The] power to seal in the heavens that which is sealed upon the earth is exercised in these holy houses. Every one of us is subject to mortal death. But through the eternal plan made possible by the sacrifice of the Redeemer, all may go on to glories infinitely greater than any of the wondrous things of this life.

“This is why those of an earlier generation struggled so hard with such tremendous faith to build a house worthy to be dedicated to God our Eternal Father and His Beloved Son, the Lord Jesus Christ. And such was the purpose in building the temples [in the early days of the Church] and in building those which have followed” (in Conference Report, Apr. 1993, 91–92; or *Ensign*, May 1993, 74).


Some Important Gospel Principles to Look For

- The Saints fulfilled the Lord’s command to build a temple in Kirtland. Like all of God’s temples, the Kirtland Temple was dedicated by priesthood authority (see D&C 109:1–4; see also D&C 88:119).
- Temples are built by the sacrifice of the Saints to provide a place for Jesus Christ “to manifest himself to his people” (D&C 109:5; see also D&C 97:15–17; 124:26–27).
- Temples are places where the Saints can feel the Lord’s presence and power, seek wisdom, receive a fulness of the Holy Ghost, and be organized according to God’s laws (see D&C 109:6–16; see also D&C 124:36–41).
- Those who righteously worship in the temple find favor in the Lord’s sight, receive protection from their enemies, and are delivered from God’s judgments, which will be poured out on the wicked in the last days (see D&C 109:20–26, 45–46; see also D&C 97:15–25).
- In the temple, God’s servants take upon themselves His name, power, and protection in order to preach the gospel to all His children and prepare them for His Second Coming (see D&C 109:15, 22–23, 35–41; see also D&C 38:38; 43:15–16).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 162–68.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 270–74.

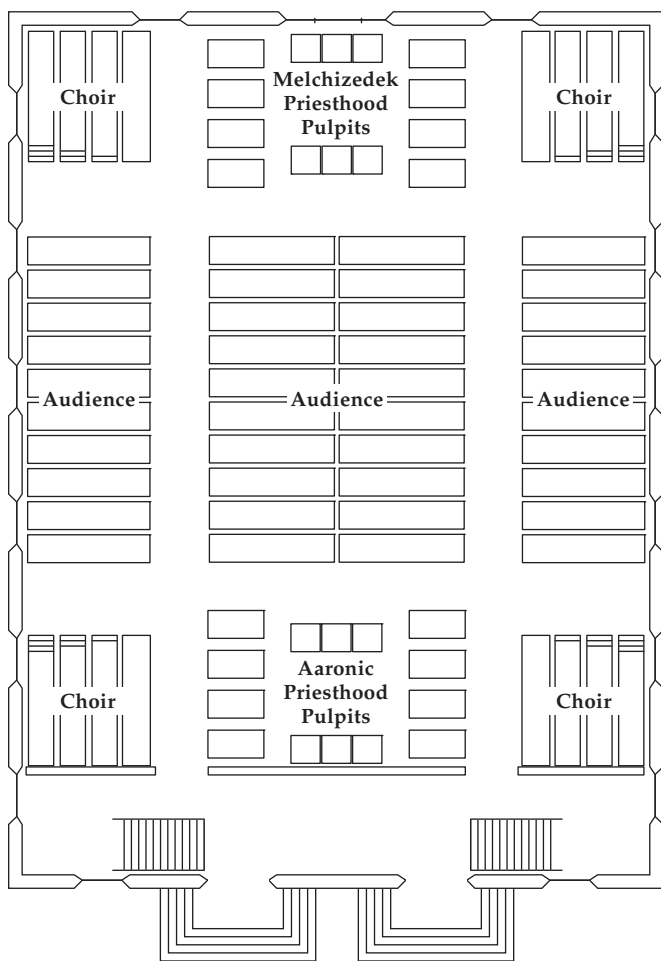
Suggestions for Teaching

 *Doctrine and Covenants and Church History Video* presentation 16, “Endowed with Power” (12:24), can be used in teaching Doctrine and Covenants 109 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).

Doctrine and Covenants 109:1–5. The Saints fulfilled the Lord’s command to build a temple in Kirtland. Like all of God’s temples, the Kirtland Temple was dedicated by priesthood authority. (25–30 minutes)

Before class, arrange your room according to the accompanying floor plan, which is based on the floor plan of the Kirtland Temple. (Or you could draw the floor plan on the board.)

Kirtland Temple Floor Plan



Display several pictures of latter-day temples. Ask students if any of them have attended a temple open house or dedication. Invite any who have to share their experience and feelings. Ask:

- Where does the money to build temples come from? (Tithing and other donations.)
- What kinds of sacrifices do the Saints make so temples can be built?

Display a picture of the Kirtland Temple (see Gospel Art Picture Kit, no. 500). Share examples of the sacrifices made by the early Saints to build the Kirtland Temple (see *Church History in the Fulness of Times*, pp. 162–64).

Have students read Doctrine and Covenants 109:1–5 and mark reasons the Kirtland Temple was constructed. Discuss the following questions:

- Why did the early Saints build the Kirtland Temple?
- In what ways was it a sacrifice to build this temple?
- What blessing did the Saints desire that would make any sacrifice worth making? (“That the Son of Man might have a place to manifest himself to his people” [v. 5].)

Ask students why they think the classroom is set up the way it is (or point out the drawing on the board). Explain that it is set

up similar to the interior of the Kirtland Temple. Tell students: Imagine you were present at the Kirtland Temple dedication.

- How early would you have arrived at the first temple dedication of this dispensation?
- Who would you most want to see?
- How might you describe your feelings when you saw Joseph Smith stand at the pulpit to conduct the dedication service?

Share details of the dedication from *Church History in the Fulness of Times* (pp. 165–66). Have students read Doctrine and Covenants 109:35–37 and compare it with Acts 2:1–6. Ask:

- What was the Prophet praying for?
- What would it mean to you to witness the fulfillment of this prayer?

Have a student read what happened during a meeting that night. The Prophet Joseph Smith wrote:

“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).

Share the statement by President Gordon B. Hinckley in the introduction to section 109 above. Conclude by singing or reading “The Spirit of God” (*Hymns*, no. 2).

Doctrine and Covenants 109:5–9. Temples are built by the sacrifice of the Saints to provide a place for Jesus Christ “to manifest himself to his people.” (10–15 minutes)

Show a picture of a house or apartment building, or draw one on the board. Ask students to share some typical activities that take place in a house or apartment (such as meals, chores, family home evenings, television viewing). Show a picture of a temple, and have students share some of what happens in the temple (such as baptisms for the dead, sealings to parents, marriages for eternity). Ask:

- What are some differences between the Lord’s house and where you live?
- What can you do to make the spirit in your home more like the spirit in the temple?

Read Doctrine and Covenants 109:5–9 and discuss the following questions:

- According to verse 5, what is one reason we build temples?

- What can we do to “establish . . . a house of God”? (v. 8; see vv. 7–9).
- Which of these activities can also be done in our homes?
- How would practicing the principles in verse 8 make the spirit in your home more like the spirit in the temple?

Share the following statement by Elder Joseph B. Wirthlin:

“The place to cure most of the ills of society is in the homes of the people. Building our homes as fortresses of righteousness for protection from the world takes constant labor and diligence. . . .

“In the plan of salvation, *all* families are precious instruments in the Lord’s hands to help direct His children toward a celestial destination. The righteous molding of an immortal soul is the highest work we can do, and the home is the place to do it. To accomplish this eternal work, we should make our homes gospel centered. When peace and harmony abound, the Holy Spirit will ever be present. The storms of the evil one can be stopped at the very entrance of our homes. . . .

“The Lord’s standards for building a temple apply also to building spiritual strength in our homes: ‘Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God’ (D&C 88:119). Do we heed this counsel from the Lord? Do we do what He asks? We would do well to build our homes according to this plan, or they are destined to fail” (in Conference Report, Apr. 1993, 85; or *Ensign*, May 1993, 69).

Doctrine and Covenants 109:10–28, 38–46. Temples are places where the Saints can feel the Lord’s presence and power, seek wisdom, receive a fulness of the Holy Ghost, and be organized according to God’s laws. Those who righteously worship in the temple can find favor in the Lord’s sight, receive protection from their enemies, and be delivered from God’s judgments, which will be poured out on the wicked in the last days. (30–35 minutes)

Show students a logo of a famous business or a mascot of a well-known sports team. Ask:

- Who or what does this symbol represent?
- What message does it communicate?
- Why might this business (or team) have chosen this symbol as its logo (or mascot)?
- What symbol would you use to represent the type of person you are?

Write on the board the following statement by President Howard W. Hunter: “I invite the Latter-day Saints to look to the temple of the Lord as the great symbol of your membership” (in Conference Report, Oct. 1994, 8; or *Ensign*, Nov. 1994, 8). Ask students how we can do this.

Explain that in the dedicatory prayer of the Kirtland Temple, the Prophet Joseph Smith asked that the Saints be given special blessings related to temple worship. Have students read Doctrine and Covenants 109:10–28, 38–46 and underline every word or phrase related to these blessings. (Several examples are found in the commentary for D&C 109:10–60 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 271–72.) Ask:

- In what ways can these blessings influence individual members of the Church?
- Which of these blessings show how the Lord’s power can be manifest in your life through temple worship?
- Which blessings do you need or desire most?
- How do these blessings help you understand why President Hunter asked us to make the temple the great symbol of our membership?

Have students go through verses 10–28, 38–46 again. This time have them circle or shade every word or phrase that suggests what we must do to obtain these blessings. Have them share their insights as you discuss the following:

- How do the blessings relate to what we must do?
- Are the blessings worth the effort? In what ways?

Encourage students to earn these blessings by living the gospel each day. Read or sing “I Love to See the Temple” (*Children’s Songbook*, 95).

Doctrine and Covenants 109:15, 22–23, 35–46, 50–80. In the temple, God’s servants take upon themselves His name, power, and protection in order to preach the gospel to all His children and prepare them for His Second Coming. (35–40 minutes)

Discuss with students the following questions:

- Why do you think the prophet has said that every young man should serve a mission?
- Why is it important for all to go to the temple?

Share the following statement by President Howard W. Hunter: “Let us prepare every missionary to go to the temple worthily and to make that experience an even greater highlight than receiving the mission call” (“A Temple-Motivated People,” *Ensign*, Feb. 1995, 5). Ask: Why do you think President Hunter gave this instruction?

Have students read Doctrine and Covenants 38:32–33; 105:11–12; 110:9. Ask:

- What did the Lord want His servants to receive before they taught the gospel?

- How many people did the Lord say would be influenced by the teaching of those who have been endowed with power in the Lord’s house?
- Read Doctrine and Covenants 109:15, 22–23. What blessings are available in the temple that could help missionaries do their work?
- How do these scriptures relate to President Hunter’s desire to make the temple a highlight in our lives?

Invite students to scan Doctrine and Covenants 109:43–60. Have them list the groups of people the Prophet Joseph Smith prayed for and tell what he said about each group. Ask:

- How could the gospel bless the people in each of these groups?
- What kind of power would a missionary need in order to influence some of these people?
- Read verses 72–76. According to these verses, what are we trying to prepare the world for?
- How can the temple help both missionaries and converts prepare for the Lord’s coming?

Share the following statement by President Hunter:

“All of our efforts in proclaiming the gospel, perfecting the Saints, and redeeming the dead lead to the holy temple. This is because the temple ordinances are absolutely crucial; we cannot return to God’s presence without them. I encourage everyone to worthily attend the temple or to work toward the day when you can enter that holy house to receive your ordinances and covenants.

“May you let the meaning and beauty and peace of the temple come into your everyday life more directly in order that the millennial day may come, that promised time when ‘they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more . . . [but shall] walk in the light of the Lord’ (Isaiah 2:4–5)” (in Conference Report, Oct. 1994, 118; or *Ensign*, Nov. 1994, 88).

Doctrine and Covenants 110

Introduction

Elder M. Russell Ballard said:

“Several years ago [my family and I] sat together in the Kirtland Temple and tried to imagine what it would have been like for

the Prophet Joseph and Oliver Cowdery to see in revealed truth ‘the blazing throne of God, whereon was seated the Father and the Son’ [D&C 137:3], or to see ‘the Lord standing upon the breastwork of the pulpit’ and hear Him say, ‘Your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice’ [D&C 110:2, 5].

“Can you imagine, brothers and sisters, how Joseph and Oliver must have felt as Moses, Elias, and Elijah appeared to them and committed keys, dispensations, and sealing powers—not unlike what occurred on the Mount of Transfiguration about 2,000 years before” (in Conference Report, Apr. 1998, 41; or *Ensign*, May 1998, 32).

Elder Robert D. Hales added:

“In this latter day the promise of eternal families was restored in 1829 when the powers of the Melchizedek Priesthood were restored to the earth. Seven years later, in the Kirtland Temple, the keys to perform the sealing ordinances were restored. . . .

“With the restoration of these keys and priesthood authority comes the opportunity for all who are worthy to receive the blessings of eternal families. . . .

“. . . [But] an eternal bond doesn’t just happen as a result of sealing covenants we make in the temple. How we conduct ourselves in this life will determine what we will be in all the eternities to come. To receive the blessings of the sealing that our Heavenly Father has given to us, we have to keep the commandments and conduct ourselves in such a way that our families will want to live with us in the eternities. The family relationships we have here on this earth are important, but they are much more important for their effect on our families for generations in mortality and throughout all eternity” (in Conference Report, Oct. 1996, 86–87; or *Ensign*, Nov. 1996, 64–65).

Some Important Gospel Principles to Look For

- The Lord manifests Himself to His people in temples if they obey His commandments, have pure hearts, and do not pollute His holy house (see D&C 110:1–8; see also D&C 97:15–17).
- In the Kirtland Temple, Joseph Smith was endowed with “power from on high” and received priesthood keys for gathering Israel and sealing families (see D&C 110:9–16; see also D&C 38:32, 38; 43:16; 95:8; 105:11–12).
- Millions of the Lord’s children, living and dead, will receive the ordinances of salvation because of the restoration of priesthood keys in the Kirtland Temple (see D&C 110:11–16; see also D&C 2; 112:32; 128:20–21).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 162–68.

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 274–77.

Suggestions for Teaching

Doctrine and Covenants 110:1–8. The Lord manifests Himself to His people in temples if they obey His commandments, have pure hearts, and do not pollute His holy house. (15–20 minutes)

Ask students if they know what is written on the outside of every temple the Church builds. (“Holiness to the Lord—the House of the Lord.”)

- What does the phrase *house of the Lord* imply about the temple?
- If temples are houses of the Lord, can you give an example of a time the Lord visited one?
- What do you think *holiness to the Lord* means?
- How does this phrase apply to you as you prepare to worship in the temple?

Have students read the section heading for Doctrine and Covenants 110 and list what Joseph Smith did before this vision. Ask:

- How do the Prophet’s actions relate to the phrase *holiness to the Lord*?
- What can we learn from the Prophet’s example about preparing for blessings from the Lord?

Read Doctrine and Covenants 110:1–8 as you discuss the following questions:

- Who appeared to Joseph Smith and Oliver Cowdery?
- What made it possible for Joseph and Oliver to see the Lord? (see D&C 76:12; Moses 1:2, 11).
- According to verse 5, why did the Savior say Joseph and Oliver should “rejoice”? How can this apply to us?
- How can obeying the principles in verse 8 help you apply the phrase *holiness to the Lord* when you worship in His temple?

Share the following statement by Elder Neal A. Maxwell:

“Today my plea is to those members already inside but whose discipleship is casual, individuals whom we love, whose gifts and talents are much needed in building the kingdom! . . .

“ . . . Though nominal in their participation, their reservations and hesitations inevitably show through. They may even pass through our holy temples, but, alas, they do not let the holy temples pass through them” (in Conference Report, Oct. 1992, 89; or *Ensign*, Nov. 1992, 65).

- What do you think it means that some “pass through our holy temples, but . . . do not let the holy temples pass through them”?
- In what ways can people go to the temple but not receive its power and blessings?
- What can you do to “let the holy temples pass through” you?



Doctrine and Covenants 110:11–16. Millions of the Lord’s children, living and dead, will receive the ordinances of salvation because of the restoration of priesthood keys in the Kirtland Temple. (45–50 minutes)

Invite students to tell of a time members of their family were temporarily separated from one another. Have them share how they felt during this separation. Ask:

- Why did you want to be together again?
- What efforts did your family make to be sure you would be reunited?

Tell students that several years after the Prophet Joseph Smith’s death, he appeared to President Brigham Young in a dream and said:

“Be sure to tell the people to keep the Spirit of the Lord; and if they will, they will find themselves just as they were organized by our Father in Heaven before they came into the world. Our Father in Heaven organized the human family, but they are all disorganized and in great confusion” (*Manuscript History of Brigham Young, 1846–1847*, ed. Elden J. Watson [1971], 530).

Discuss the following questions:

- According to this statement, whose family experienced a separation?
- What effect has this separation had on God’s family?
- What effort would you be willing to make to help reunite God’s family?
- What did Joseph Smith tell Brigham Young the Saints needed in order to help organize Heavenly Father’s family? (The Spirit of the Lord.)

Explain that on April 3, 1836, in the Kirtland Temple, divine messengers delivered priesthood keys to Joseph Smith to assist in organizing God’s family. Have students read Doctrine and Covenants 110:11–16 and identify these messengers and the keys they brought.

Write on the board the headings *Gathering*, *Gospel of Abraham*, and *Sealing Power*. Explain that organizing God’s family requires the keys for each of these. Discuss each in turn, using the following suggestions as needed. Write important information from your discussion under each heading.

Gathering

Have students read Doctrine and Covenants 110:11 and tell what priesthood keys Moses restored. Explain that 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 remaining tribes in the Southern Kingdom of Judah were taken captive to Babylon in Lehi's time and were scattered again by the Romans after the Resurrection of Jesus Christ. Read the following statement by Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve:

“Why was Israel scattered? . . . Our Israelite forebears were 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).

Explain that the Lord promised to gather the house of Israel in the last days (see 2 Nephi 10:7). Ask students why they think Moses held the keys of the gathering (see Exodus 3:4–10). Have a student read the following statement by President Joseph Fielding Smith, who was then President of the Quorum of the Twelve:

“Moses held the keys of the gathering of Israel. He led Israel out of Egypt into the land of Canaan. It was his appointment in this dispensation to come and restore those keys for the modern gathering” (*Church History and Modern Revelation*, 2:48).

Ask: How are we gathering the house of Israel today? Have a student read the following statement by President Spencer W. Kimball:

“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” (*The Teachings of Spencer W. Kimball*, 439).

Ask:

- Why do you think the keys of gathering are important to us?
- How can you help gather Heavenly Father's family?

Share the following statement by the Prophet Joseph Smith:

“What was the object of gathering the Jews, or the people of God in any age of the world? . . .

“The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation” (*History of the Church*, 5:423).

Testify that because the Prophet Joseph Smith received the keys of gathering, the Church's missionaries have authority to proclaim the gospel and gather Israel in every land. And because of this gathering, we are able to build temples and provide saving ordinances for Heavenly Father's children.

Gospel of Abraham

Invite students to read Doctrine and Covenants 110:12 and look for what Joseph and Oliver received next. Ask a student to read the following statement by Elder Bruce R. McConkie:

“Now what was the *gospel of Abraham*? . . . It was a divine promise that both in the world and out of the world his seed should continue ‘as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.’ [D&C 132:30; Genesis 17; Abraham 2:1–12.]

“Thus the gospel of Abraham was one of celestial marriage . . . , and as a consequence, the righteous among all future generations were assured of the blessings of a continuation of the seeds forever, even as it was with Abraham of old. [D&C 132.]” (*Mormon Doctrine*, 219–20).

Ask:

- What blessings does the gospel of Abraham provide for Latter-day Saints? (Celestial marriage and eternal families.)
- Why are these blessings important to you?

Read Abraham 2:9–11 as you discuss the following questions:

- What blessings were Abraham and his seed promised?
- What responsibility was Abraham's seed given? (They would take the gospel to all nations; see v. 9.)
- What happens to all those who receive the gospel? (They become part of Abraham's seed or family; see v. 10.)
- What blessings will come to all the families of the earth who accept the gospel taught by Abraham's seed? (see v. 11).

- What ordinances are essential for us to obtain eternal life? (Answers should include baptism and the ordinances of the temple.)

Testify that accepting and living the gospel organizes or unites God's family and that those who do not live the gospel remain disorganized.

Sealing Power

Remind students that when Moroni appeared to Joseph Smith, he quoted Malachi's prophecy that Elijah would reveal the priesthood before the return of the Savior (see Malachi 4:5–6; D&C 2:1; Joseph Smith—History 1:38–39). That prophecy was fulfilled on April 3, 1836, in the Kirtland Temple. Read with students Doctrine and Covenants 110:13–16 and have them tell what Elijah was to do and why. Ask:

- How are the hearts of the children and their fathers being turned toward one another today?
- What do these priesthood keys help prepare us for? (The Second Coming of Jesus Christ.)
- Read Malachi 4:1. According to this verse, what curse would smite the earth?
- What do you think it means to be left "neither root nor branch"? (To be left without a family.)
- How can the priesthood keys restored by Elijah bless you and your family?

Read the final commentary for Doctrine and Covenants 110:16 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 277). Note the following important points as you read:

- The sealing power of the priesthood binds all things on earth and in heaven.
- Joseph Smith received the authority to perform all the ordinances of salvation for living and dead.
- The keys of the sealing power make valid all gospel ordinances.
- These keys permit faithful members to perform sealings and other ordinances of salvation for their ancestors who have died.
- This power will save the obedient from the curse that will overtake the earth at the Second Coming of the Lord.

Testify that Elijah restored the authority to seal priesthood ordinances for time and all eternity. Explain that because this authority allows us to be sealed to our parents, and they to their parents, and so on, the sealing authority has the power to organize and bind together the family of God. Read Mosiah 5:15 and ask: What happens when we are steadfast and immovable and abound in good works?

Have a student read the following statement by Elder Howard W. Hunter, who was then a member of the Quorum of the Twelve:

"This is the great work of the dispensation of the fulness of times, by which the hearts of the fathers are turned to the children and the hearts of the children to the fathers. The uniting and redemption of the family of God was the divine plan before the foundations of the earth were laid" (in Conference Report, Oct. 1971, 54; or *Ensign*, Dec. 1971, 71–72).

Doctrine and Covenants 111

Introduction

All of us make mistakes. Sometimes these errors are simple and easily overcome. Others lead to more serious problems. Doctrine and Covenants 111 illustrates that when our mistakes are made with good intentions, the Lord can help us overcome them and even turn them into successes. Bruce C. Hafen, later a member of the Seventy, said:

"The Atonement can fill that which is empty, straighten our bent parts, and make strong that which is weak.

"The Savior's victory can compensate not only for our sins but also for our inadequacies; not only for our deliberate mistakes but also for our sins committed in ignorance, our errors of judgment, and our unavoidable imperfections. Our ultimate aspiration is more than being forgiven of sin—we seek to become holy, endowed affirmatively with Christlike attributes, at one with him, like him. Divine grace is the only source that can finally fulfill that aspiration, after all we can do" (*The Broken Heart* [1989], 20).

(For additional insights see the information for section 111 in the student study guide.)

Some Important Gospel Principles to Look For

- The Lord treasures the salvation of His children (see D&C 111:1–4, 7–10; see also Zechariah 9:16–17; Malachi 3:17; D&C 18:10).
- Our ways are not always the Lord's ways (see D&C 111:1–2, 5–6, 11; see also Isaiah 55:8–9).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 169–71.

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 277–79.

Suggestions for Teaching

Doctrine and Covenants 111:1–4, 7–10. The Lord treasures the salvation of His children. (15–20 minutes)

A few days prior to class, invite a student to prepare a two-minute report on the ancient inhabitants and founders of the city of Salem, Massachusetts. Have the student use the section heading for Doctrine and Covenants 111 and verses 7–9 as well as the commentary for Doctrine and Covenants 111:9 in *Doctrine and Covenants Student Manual: Religion 324–325* (pp. 278–79). This report will be given near the end of this teaching suggestion.

Display a bottle of water and a piece of paper with a large sum of money written on it. Ask:

- Which would you rather have: this water or the amount of money represented by this paper? Why?
- When might water be more valuable than money?
- From an eternal perspective, how can water be used that makes it more valuable than any amount of money? (In the ordinances of baptism and the sacrament.)

Read the section heading for Doctrine and Covenants 111 (see also the historical background for section 111 in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 277). Have students find the meaning of *folly* in the student study guide (see the “Understanding the Scriptures” section for D&C 111). Read Doctrine and Covenants 111:1 to find how the Lord felt about the Prophet Joseph Smith going to Massachusetts. Ask students what was foolish about the trip to Salem (see the first three paragraphs of the commentary for D&C 111:1–6 in the institute manual, p. 278).

Read verses 2–4 and discuss what treasure the Lord had in Salem. Share selected information from the last three paragraphs of the commentary for Doctrine and Covenants 111:1–6 in the institute manual (p. 278). Ask:

- What does this teach you about the Lord’s concern for His children’s eternal welfare?
- What does it mean to you to know that the Lord views you as a “treasure”?

Have students read verses 7–10. Ask: In addition to the great missionary potential in Salem, what other treasures might the Lord have been referring to when He spoke of the “ancient inhabitants and founders of this city”? (v. 9). After a brief discussion, have the assigned student report on what these verses mean. Invite the class to summarize how the Lord turned the Prophet’s sincere intent from a mistake into a blessing. Have them suggest ways He does the same for them.

Doctrine and Covenants 112

Introduction

We can learn a significant lesson from the life of Thomas B. Marsh, this dispensation’s first President of the Quorum of the Twelve Apostles. The Lord’s counsel to President Marsh in section 112 reflects His knowledge of Thomas’s strengths and weaknesses. “Exalt not yourselves,” the Lord warned. “Rebel not against my servant Joseph” (v. 15). “Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers” (v. 10). If President Marsh had heeded this counsel, he would have had a happier life. We can also find greater happiness by humbly following the Lord and His Church leaders. (For additional insights see the information for section 112 in the student study guide.)


Some Important Gospel Principles to Look For

- The Twelve Apostles hold the keys of the priesthood and are called to bear testimony of Christ in all nations. They are instructed to be humble and have pure hearts, support the prophet, and follow the Savior (see D&C 112:1, 4–5, 10, 14–15, 21–22, 28–34; see also D&C 18:26–28; 107:23, 35).
- If we are humble, the Lord will forgive us, lead us, and answer our prayers (see D&C 112:3, 10).
- When the Lord comes to cleanse the earth, He will begin with His Church, especially those who only pretend to know the Lord (see D&C 112:23–26; see also Matthew 7:21–23; Romans 9:6; Helaman 4:11; D&C 41:1–5).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 173–76.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 279–82.

Suggestions for Teaching

 *Doctrine and Covenants and Church History Video* presentation 17, “If They Harden Not Their Hearts” (11:40), can be used in teaching Doctrine and Covenants 112 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).

Doctrine and Covenants 112:3, 10. If we are humble, the Lord will forgive us, lead us, and answer our prayers. (10–15 minutes)

Invite several students to suggest words that describe a humble person they know. If appropriate, have them include an example of this person’s humility. Read Doctrine and Covenants 112:3, 10 and discuss the following questions:

- How do people who are truly humble feel toward their Heavenly Father?
- How does being humble relate to our ability to receive answers to prayers?
- In what ways can the Lord lead the humble?
- How can we develop humility?

Share the following statement by President Spencer W. Kimball:

“How does one get humble? To me, one must constantly be reminded of his dependence. On whom dependent? On the Lord. How remind one’s self? By real, constant, worshipful, grateful prayer. . . .

“Humility is teachableness—an ability to realize that all virtues and abilities are not concentrated in one’s self” (*The Teachings of Spencer W. Kimball*, 233).

Read the following statement by Elder Gene R. Cook, and have students listen for ways humility can affect our prayers:

“When we’re humble, we feel our dependency on the Lord. Because of this feeling of dependency, we reach out to him for help and guidance in many areas—and have open hearts and minds to receive it. . . .

“As we acknowledge our dependence on the Lord, we increase in our humility—and we enhance our ability to truly communicate with the Lord. Those

who truly are humble will also do all in their power to do their part, knowing that answers to prayer are a mutual endeavor, requiring effort by both man and God” (*Receiving Answers to Our Prayers*, 20, 23–24).

Discuss the following questions:

- How does recognizing our dependence on the Lord help us reach out to Him?
- How can this increase our humility and enhance our prayers?

 **Doctrine and Covenants 112. The apostasy of Thomas B. Marsh teaches the importance of keeping the Lord’s Spirit by humbly following our Church leaders.** (25–30 minutes)

Before class, draw on the board the chart at the bottom of this page.

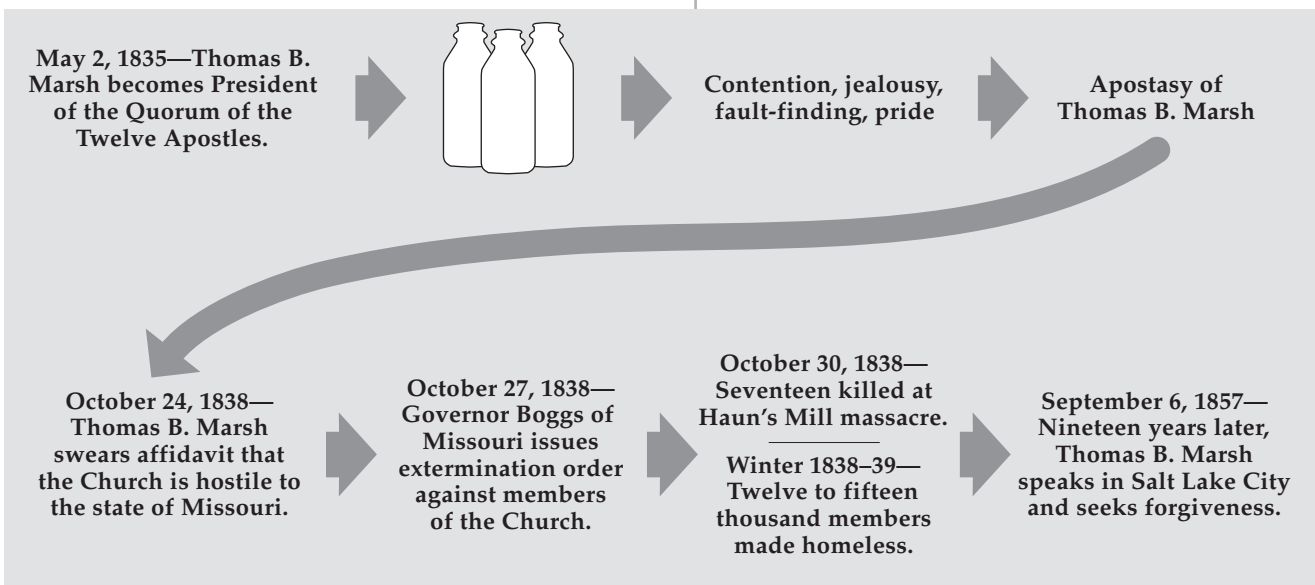
Have two students who know each other well come forward. Ask the first student questions like the following:

- How well do you know the other student?
- How did you come to know this person so well?

Ask the second student: Who knows you better than the first student? Invite the class to discuss how well Heavenly Father knows this student. Ask: Why does He know each of us so well? (He knows all things; see 2 Nephi 9:20.)

Testify that Heavenly Father knows us better than we know ourselves. He can give us counsel because He knows our strengths and weaknesses and what will bring us the greatest joy. Read Doctrine and Covenants 31:9, 12–13; 112:2, 10, 15 and list on the board the counsel given to Thomas B. Marsh in these verses. Discuss the following questions:

- What weaknesses did Thomas B. Marsh struggle with?
- What counsel did the Lord give that could help someone with impatience and pride?



Tell students that a little over a year after section 112 was given, President Marsh left the Church because of a disagreement over cream. Have a student read George A. Smith's account of this disagreement in the student study guide (see the "Understanding the Scriptures" section for D&C 31:9–13). Read the series of events in the chart on the board. Return to the student study guide and read President Gordon B. Hinckley's statement. Read the first part of Brother Marsh's statement, ending with his question, "How and when did you lose the Spirit?" Refer students to the chart on the board, and ask: When do you think Thomas B. Marsh lost the Spirit? Why? After some discussion, read the remainder of Brother Marsh's statement in the student study guide.

Invite several students to tell in one sentence what they learned from the experience of Thomas B. Marsh. Share the following statement by the Prophet Joseph Smith:

"I will give you one of the *Keys* of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives" (*History of the Church*, 3:385).

Explain that one of the questions in a temple recommend interview is whether we sustain our leaders. We must be able to say yes before we can receive a recommend. Testify that by sustaining the prophet and other Church leaders we can keep the Holy Ghost in our lives and that if we are critical of them we lose the Spirit.

Doctrine and Covenants 113

Introduction

The Apostle Peter taught: "No prophecy of the scripture is of any private interpretation" (2 Peter 1:20). One of the great blessings of continuing revelation is the help we receive in understanding the scriptures. Often the best insights into a passage of scripture come from another passage of scripture. Doctrine and Covenants 113 contains questions related to the writings of Isaiah, together with the Prophet Joseph Smith's inspired answers to these questions.

One of the roles of a prophet is to interpret scripture. President J. Reuben Clark Jr., who was a counselor in the First Presidency, explained:

"Only the President of the Church, the Presiding High Priest, is sustained as Prophet, Seer, and Revelator for the Church, and he alone has the right to receive revelations for the Church, either new or amendatory, or to give authoritative interpretations of scriptures that shall be binding on the Church" ("When Are Church Leaders' Words Entitled to Claim of Scripture?" *Church News*, July 31, 1954, 10).

Some Important Gospel Principles to Look For

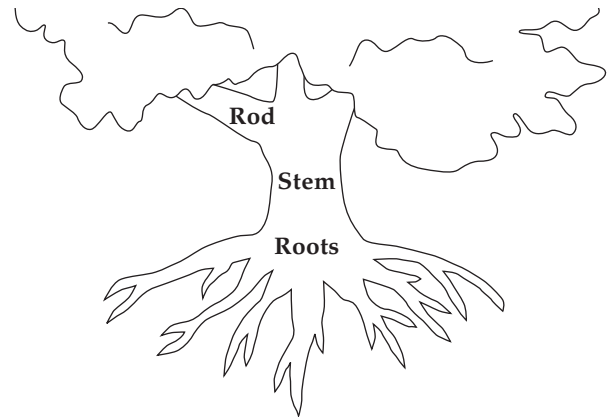
- The Lord's prophet can receive revelation to interpret scripture (see D&C 113).
- The Lord has restored the keys of the kingdom and given us the priesthood, which has the power to redeem scattered Israel and establish Zion (see D&C 113:5–10; see also D&C 86:8–10).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion* 324–325, pp. 283–84.

Suggestions for Teaching

Doctrine and Covenants 113. The Lord's prophet can receive revelation to interpret scripture. (15–20 minutes)



Have a student draw a tree on the board (make sure the student includes roots, a trunk, and branches). Label the tree as in the accompanying diagram. Have the class read Isaiah 11:1–5, 10 and try to determine what the roots, stem, and rod represent. After a few minutes of discussion, have them turn to Doctrine and Covenants 113:1–6 and identify the meaning of these three symbols. Ask:

- Who is the stem (trunk) of Jesse? (see D&C 113:1–2).
- What words in Isaiah 11:1–5 describe Jesus Christ?
- Who might the rod (branch) represent? (see D&C 113:3–4).
- What words in verse 4 could describe Joseph Smith?
- Who might the root represent? (see D&C 113:5–6). (*Note:* Allow students to struggle a little with this question.)
- According to verse 6, what "rightly belongs" to this person?

- What purpose do the priesthood and the keys of the kingdom serve?

To help students understand who the root of Jesse is, share the following statement by Elder Bruce R. McConkie:

“Are we amiss in saying that the prophet . . . mentioned [in Isaiah 11:10] is Joseph Smith, to whom the priesthood came, who received the keys of the kingdom, and who raised the ensign for the gathering of the Lord’s people in our dispensation? And is he not also the ‘servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power’? (D&C 113:4–6.) Those whose ears are attuned to the whisperings of the Infinite will know the meaning of these things” (*The Millennial Messiah*, 339–40).

Point out that Moroni quoted Isaiah 11 to the Prophet Joseph Smith during the night of September 21–22, 1823, and told him “it was about to be fulfilled” (Joseph Smith—History 1:40).

Have half the class silently read Isaiah 52:1; Doctrine and Covenants 113:7–8. Have the other half read Isaiah 52:2; Doctrine and Covenants 113:9–10. Invite each group to share what they learned. Have them give examples of how the Prophet’s explanations clarify Isaiah’s words. Ask: How could knowing this affect the way you listen to today’s prophet when he speaks?

Testify that the Lord has blessed us with a prophet who can help us understand the scriptures. Share President J. Reuben Clark Jr.’s statement in the introduction to section 113 above.



Introduction

In Doctrine and Covenants 114:1 the Lord instructed Elder David W. Patten to prepare for a mission in the spring of 1839 in the company of 11 others. Elder Patten was not able to fill this mission because he was killed in a battle with an anti-Mormon mob in October 1838. While Elder Patten remained faithful to the Church to the end of his life, some of the others called on this mission did not. The Lord instructed in verse 2 that those who did not remain faithful be replaced by others. (For additional insights see the information for section 114 in the student study guide.)

There are many ways to serve our Heavenly Father in the Church. Even small acts of service are valuable. The Lord

taught: “Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great” (D&C 64:33). President Thomas S. Monson of the First Presidency said:

“Through humble prayer, diligent preparation, and faithful service, we can succeed in our sacred callings. . . .

“. . . There is no feeling to surpass that feeling which engulfs us when we recognize that we have been on the Lord’s errand and He has allowed us to help fulfill His purposes” (in Conference Report, Oct. 1991, 65; or *Ensign*, Nov. 1991, 47).

Some Important Gospel Principles to Look For

- We should prepare now so we can effectively serve the Lord when called (see D&C 114:1).
- The Lord will replace those He calls to serve if they are not faithful (see D&C 114; see also D&C 118).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 186, 199–200.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 284–85.

Suggestions for Teaching

Doctrine and Covenants 114; 118. The Lord will replace those He calls to serve if they are not faithful. (10–15 minutes)

Sing or read the words to “I’ll Go Where You Want Me to Go” (*Hymns*, no. 270). Ask:

- What type of Church work do you think of when you sing this hymn?
- What words in this hymn apply to more than missionary work?

Read Doctrine and Covenants 112:19–21; 118:3 and list on the board the promises the Lord makes to those who faithfully serve Him. Ask:

- Which of these blessings apply to full-time missionary service?
- Which could also apply to other Church callings?

Ask how our serving faithfully in the Church affects the lives of others (see Jacob 1:19). Have students read Doctrine and Covenants 114; 118:1, 6. Discuss what happens to people if they lose their faith and testimony. (Refer them to the student study guide for help with difficult words in these verses.) Contrast this with the Lord’s promises listed on the board.

Invite students to write a thank-you note to someone who has blessed their life while fulfilling a Church calling.

Doctrine and Covenants 115

Introduction

Today some people refer to the Church as the “Mormon Church.” Elder Russell M. Nelson taught:

“Before any other name is considered to be a legitimate substitute, the thoughtful person might reverently consider the feelings of the Heavenly Parent who bestowed that name. . . .

“He issued this solemn warning: ‘Let all men beware how they take my name in their lips’ (D&C 63:61). ‘Remember,’ He added, ‘that that which cometh from above is sacred, and must be spoken with care’ (D&C 63:64). Therefore, just as we revere His holy name, we likewise revere the name that He decreed for His church” (in Conference Report, Mar.–Apr. 1990, 17, 20; or *Ensign*, May 1990, 16, 18).

This name, The Church of Jesus Christ of Latter-day Saints, was revealed in section 115. (For additional insights see the information for section 115 in the student study guide.)

Some Important Gospel Principles to Look For

- The Lord declared that His Church in this dispensation should be called The Church of Jesus Christ of Latter-day Saints (see D&C 115:3–4; see also 3 Nephi 27:8).
- The stakes of Zion are a defense and shelter against wickedness in the last days. The Lord protects us as we build His temples, worship in them, and follow His prophets (see D&C 115:5–19).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, p. 187.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 285–87.

Suggestions for Teaching



Doctrine and Covenants 115:1–4. The Lord declared that His Church in this dispensation should be called The Church of Jesus Christ of Latter-day Saints. (15–20 minutes)

Write on the board the following names: *Church of Christ, Mormon Church, Church of Jesus Christ, Church of God, Church of the Latter-day Saints*. Ask students what these names have in common. (They were all used to refer to the Church in its

early days.) Have students read the section heading for Doctrine and Covenants 115 (including the verse summaries) and verses 1–4. Invite them to mark the name the Lord gave to His Church (The Church of Jesus Christ of Latter-day Saints). Have students read 3 Nephi 27:8, and ask:

- Why is it important that the Lord’s Church bear His name?
- How many years after the organization of the Church was the name of the Church revealed? (see D&C 20:1).
- What else must a church have to be the true Church of Jesus Christ? (It must be built on the gospel of Jesus Christ [see 3 Nephi 27:8], it must have apostles and prophets [see Ephesians 2:19–20], and so forth.)

Have students cross-reference Doctrine and Covenants 115:3–4 with Doctrine and Covenants 1:30. Discuss the following questions:

- What does the Lord say about His Church in Doctrine and Covenants 1:30?
- What makes the Savior’s Church a “living church”?
- What can we as members of the Lord’s Church do to please Him today?

Read Elder Russell M. Nelson’s statement from the introduction to section 115 above. Discuss how living as a faithful member of the Lord’s Church reverences His name.

Doctrine and Covenants 115:5–19. The stakes of Zion are a defense and shelter against wickedness in the last days. The Lord protects us as we build His temples, worship in them, and follow His prophets. (20–25 minutes)

Place a clear glass on a tray and fill it halfway with water. Put a cork in the glass. Invite a student to hold the glass above the tray without letting the cork touch the sides. (The cork will tend to drift to the sides.) Place the glass on the tray and slowly add water until it reaches the rim. (The cork will now tend to drift to the center.) Ask the class why the cork drifts to the center. Have the student look at the water level and tell how it compares to the sides of the glass. (The center of the water is higher than the sides of the glass.)

Invite students to read Doctrine and Covenants 115:5–6 and compare the elements in the verses to the water, the cork, and the sides of the glass. Use the following questions as necessary:

- If the cork represents you, and the sides of the glass represent the temptations and sins that surround us, what could raising the water level represent? (The Saints being strengthened as they live the gospel and gather together in branches, wards, districts, and stakes.)
- How can other members of the Church give you the strength to rise above temptation?
- According to these verses, what must the Saints do after rising above temptation?

- How can we arise and be a light for others? (see Matthew 5:14–16).
- What do the words *standard*, *defense*, and *refuge* mean? (see the student study guide for help with some of these terms).
- In what ways can The Church of Jesus Christ of Latter-day Saints be a standard, a defense, and a refuge?
- Why is it easier to live the gospel when you are with others who have similar standards?

Read Doctrine and Covenants 115:7–11 to find why the Lord wanted the Saints to gather in Far West. (Note: For more on the history of the temple in Far West, see the teaching suggestion for Doctrine and Covenants 124:49–55.) Share the following statement by the Prophet Joseph Smith:

“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. . . . 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.” (*History of the Church*, 5:423–24).

Read Doctrine and Covenants 115:17–18 and have students mark where, in addition to Far West, the Saints were to gather. Explain that in the early days of the Church the Saints were called to live together in specific locations. Invite students to cite examples (Ohio, Missouri, Illinois, Utah). Share the following statement by President Spencer W. Kimball:

“In the early days of the Church we used to preach for the people to come to Utah as the gathering process largely because that was the only place in the whole world where there was a temple. Now . . . it is no longer necessary that we bring the people all to Salt Lake City. . . .

“And so the gathering is taking place. Korea is the gathering place for Koreans, Australia for the Australians, Brazil for the Brazilians, England for the English” (in Conference Report, Korea Area Conference 1975, 60–61).

Testify that as we worship in the temple we can overcome temptation and enjoy the Lord’s blessings. Share the following statement by President Gordon B. Hinckley:

“I have a burning desire that a temple be located within reasonable access to Latter-day Saints throughout the world. . . . The work is moving about as fast as we can go. It is my constant prayer that somehow it might be speeded up so that more of our people might have easier access to a sacred house of the Lord” (in Conference Report, Sept.–Oct. 1995, 71; or *Ensign*, Nov. 1995, 52–53).

Doctrine and Covenants 116

Introduction

Places like Bethlehem, the Sacred Grove, and the Hill Cumorah are sacred because of the events that occurred there. Another sacred place is Adam-ondi-Ahman in Daviess County, Missouri. Here Adam gathered his righteous posterity before his death and “predicted whatsoever should befall [them] unto the latest generation” (D&C 107:56; see vv. 53–55). Adam-ondi-Ahman will also be the setting of an important gathering in the last days. Elder Bruce R. McConkie described it as “the greatest congregation of faithful saints ever assembled on planet earth. It will be a sacrament meeting. It will be a day of judgment for the faithful of all the ages” (*The Millennial Messiah*, 579).

Some Important Gospel Principles to Look For

- Father Adam will return to Adam-ondi-Ahman for a great gathering of the righteous prior to the Second Coming of Jesus Christ (see D&C 116; see also Daniel 7:13–14, 22; D&C 27:5–14; 107:53–56).

Additional Resources

- *Church History in the Fulness of Times: Religion* 341–43, pp. 187–89.
- *Doctrine and Covenants Student Manual: Religion* 324–325, pp. 287–88.

Suggestions for Teaching

Note: For ideas on teaching Doctrine and Covenants 116, see the teaching suggestions for Doctrine and Covenants 27:5–14 and 107:40–57, as well as the information for section 107 in the student study guide.



Doctrine and Covenants 117

Introduction

When the rich young man came to the Savior and asked what he needed to do to have eternal life, the Savior instructed him, “Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me” (Luke 18:22). The young man “was sad at that saying, and went away grieved: for he had great possessions” (Mark 10:22). For some people, material possessions are one of the greatest tests of mortality. When section 117 was given, Newel K. Whitney, the bishop at Kirtland, and William Marks, the bishop’s agent, owned property that they were reluctant to sell for the benefit of the Church. However, as a result of this revelation, they obeyed the Lord’s command. Often we spend too much of our time worrying about the accumulation of worldly possessions. God has all power, and as we serve Him and follow His counsel to seek first His Kingdom, He will cause “all things [to] work together for [our] good” (D&C 90:24; see also Jacob 2:18–19).

Some Important Gospel Principles to Look For

- The Saints should not covet material possessions. The Lord can provide for them and their families (see D&C 117:1–8; see also D&C 88:123; 104:78–80; 118:1–3).
- Faithful service is more important than the position one holds in the Church (see D&C 117:11; see also Matthew 6:24).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 188–89.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 288–90.

Suggestions for Teaching

Doctrine and Covenants 117:1–8. The Saints should not covet material possessions. The Lord can provide for them and their families. (10–15 minutes)

Write on the board a list similar to the following:

- expensive clothing
- position on the basketball team
- temple marriage
- class presidency
- strong testimony
- clear conscience

- date to the school dance
- faithfulness in Church service

Tell students: Imagine that the items on the board describe your life. Suddenly you are placed before the Savior to be judged.

- Which of these items would be most important to you at that moment?
- Why might some of the others be of less value?

Tell students that we sometimes confuse what matters most with what we want right now. Have students read Doctrine and Covenants 117:1–4 and underline a sin related to this confusion. Ask students what they think the Lord meant when He asked, “What is property unto me?” Read verse 5. Have a student read the second paragraph of the commentary for Doctrine and Covenants 117:1–6 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 289). Ask:

- What did Brother Marks and Brother Whitney covet?
- Read Doctrine and Covenants 19:26. What did the Lord tell Martin Harris in this verse?
- How does this verse relate to Doctrine and Covenants 117:1–5?

Invite students to read Doctrine and Covenants 117:6–8 and write a one-sentence summary of each verse. Have several students read one of their sentences.

Read Doctrine and Covenants 118:3 and point out what the Lord promised to the families of the Apostles who were to serve missions. According to Doctrine and Covenants 117:6, how is the Lord able to provide for these families? Invite students to share ways they have seen the Lord provide material blessings during times of need for them, members of their families, or others they know.



Doctrine and Covenants 118

Introduction

As Latter-day Saints, we often sing “I’ll Go Where You Want Me to Go” (*Hymns*, no. 270) as we send our friends and family members on missions. We do not always pause to consider that, with changing conditions in the world, their calls might take them into danger. One example occurred in 1838 when the Lord commanded His Apostles to leave from Far West, Missouri, on April 26, 1839, to serve missions in England. By the time that day arrived, Governor Lilburn W. Boggs had issued his extermination order and the Saints had been driven from Missouri. The Apostles’ response to this mission call is a lesson in obedience and trust in the Lord. (For additional insights see the information for section 118 in the student study guide.)

Some Important Gospel Principles to Look For

- The Lord calls others to replace Apostles who do not remain faithful (see D&C 118:1, 6; see also Acts 1:20–26; D&C 114:2).
- The Lord calls His servants to declare the fulness of His gospel throughout the world (see D&C 118:3–5).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 190, 226–27.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 291–92.

Suggestions for Teaching

Doctrine and Covenants 118. The Lord calls His servants to declare the fulness of His gospel throughout the world. (15–20 minutes)

Have a student read Doctrine and Covenants 118 to the class. Invite students to compare the date in the section heading for this revelation with the date in verse 5. Write the two dates on the board. Discuss the following questions:

- Where were the Apostles to declare the gospel? (see the “Understanding the Scriptures” section for D&C 118:4 in the student study guide).
- Where was the Prophet Joseph Smith in the spring of 1839? (see D&C 121 heading).

Have a student read the first paragraph of the “Understanding the Scriptures” section for Doctrine and Covenants 118:5 in the student study guide. Ask:

- Where were the rest of the Saints at this time?
- How safe was it for the Apostles to return to Missouri in April 1839?
- Do you think that under these circumstances the Apostles could have been excused from meeting in Far West prior to their missions? Why or why not?

Read the following statement made by Elder Wilford Woodruff as a member of the Quorum of the Twelve:

“When President [Brigham] Young asked the question of the Twelve, ‘Brethren, what will you do about this?’ the reply was, ‘The Lord has spoken and it is for us to obey.’ We felt that the Lord God had given the commandment and we had faith to go forward and accomplish it, feeling that it was His business whether we lived or died in its accomplishment. We started for Missouri” (in *Journal of Discourses*, 13:159).

Ask:

- What does the Apostles’ attitude toward the Lord’s words teach you about keeping difficult commandments?
- How does this account apply to someone who feels that serving a full-time mission or in a Church calling might be too difficult?

Invite another student to read the rest of the “Understanding the Scriptures” section for Doctrine and Covenants 118:5 in the student study guide. Then have students complete assignment A.



Introduction

In section 119 the Lord first gave the law of tithing as we live it today. President Joseph F. Smith explained:

“The law of tithing was instituted because the people could not abide the greater law. If we could live up to the law of consecration, then there would be no necessity for the law of tithing, because it would be swallowed up in the greater law. The law of consecration requires all; the law of tithing only requires one-tenth of your increase annually” (“Discourse by President Joseph F. Smith,” *Millennial Star*, June 18, 1894, 386).

Section 119 defines tithing, and section 120 explains who decides how tithing funds are spent.

Some Important Gospel Principles to Look For

- The First Presidency, the Quorum of the Twelve Apostles, and the Presiding Bishopric administer the tithing funds of the Church. Tithing funds are used to build up the Lord’s kingdom, for example by supporting missionary work and constructing chapels, temples, and seminary and institute buildings (see D&C 119:1–2; 120; see also D&C 97:10–14).
- Tithing means giving the Lord one tenth of your annual increase (see D&C 119:3–7; see also Alma 13:15).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, p. 191.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 292–95.

Suggestions for Teaching

Doctrine and Covenants 119:1–2; 120. The First Presidency, the Quorum of the Twelve Apostles, and the Presiding Bishopric administer the tithing funds of the Church. Tithing funds are used to build up the Lord’s kingdom. (10–15 minutes)

Show students a picture of a chapel or temple. Ask:

- How much would you guess it costs to build a chapel? a temple?
- How many chapels do you think are built each year in the Church?
- What blessings come to Church members through these buildings?

Share the following statement by President Gordon B. Hinckley:

“As this Church grows, we have to accommodate our people. We will finish or dedicate 600 new buildings this year. This is a tremendous undertaking” (“Larry King Live,” *Ensign*, Nov. 1998, 108).

Read Doctrine and Covenants 119:1–3; 120 and ask:

- Where does the Church get the money to build these buildings?
- Who decides how to use tithing funds?
- What else is tithing money used for?

Read the following statement by Elder Dallin H. Oaks:

“The Lord has directed by revelation that the expenditure of his tithes will be directed by his servants, the First Presidency, the Quorum of the Twelve, and the Presiding Bishopric (see D&C 120). Those funds are spent to build and maintain temples and houses of worship, to conduct our worldwide missionary work, to translate and publish scriptures, to provide resources to redeem the dead, to fund religious education, and to support other Church purposes selected by the designated servants of the Lord” (in Conference Report, Apr. 1994, 46; or *Ensign*, May 1994, 35).

Ask: In addition to temples being built from tithing funds, how does tithing relate to temple worship? Share the following statement by President George F. Richards, who was President of the Quorum of the Twelve:

“The law of tithing in the Church is regarded as being of such importance, as a test of faith, that a member who does not believe and practice it as a

divine law is not accounted as being worthy of receiving the priesthood and temple blessings” (in Conference Report, Oct. 1945, 26–27).

Explain that we pay tithing not only to build temples but also to be worthy to attend them. Encourage students to always be full-tithe payers.

Doctrine and Covenants 119:3–7. Tithing means giving the Lord one tenth of your annual increase. (25–30 minutes)

Show students 10 items (for example 10 apples, pencils, or chairs). Take away one of the items, and ask what principle of the gospel this depicts. Read Doctrine and Covenants 119:1, 3–7 and ask:

- To whom do you pay your tithing? (The Lord, through His agent the bishop.)
- What is eventually lost if you do not pay tithing?
- Read Malachi 3:8–10; Doctrine and Covenants 64:23. According to these verses, what blessings result from paying tithing?

Share the following statements. President Gordon B. Hinckley, then a counselor in the First Presidency, said:

“I do not say that if you pay an honest tithing you will realize your dream of a fine house, a Rolls Royce, and a condominium in Hawaii. *The Lord will open the windows of heaven according to our need, and not according to our greed.* If we are paying tithing to get rich, we are doing it for the wrong reason. The basic purpose for tithing is to provide the Church with the means needed to carry on the Lord’s work. The blessing to the giver . . . may not be always in the form of financial or material benefit” (“The Sacred Law of Tithing,” *Ensign*, Dec. 1989, 4).

Elder Dallin H. Oaks 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).

Ask:

- According to verse 4, how much does the Lord require as a tithe?
- Who would be a good person to visit if you had questions about tithing? (Your bishop.)
- When do we visit with the bishop and report our tithing status? (Tithing settlement.)

Elder Howard W. Hunter, who was then a member of the Quorum of the Twelve, taught:

“The law is simply stated as ‘one-tenth of all their interest.’ Interest means profit, compensation, increase. It is the wage of one employed, the profit from the operation of a business, the increase of one who grows or produces, or the income to a person from any other source” (in Conference Report, Apr. 1964, 35).

President Gordon B. Hinckley said:

“The fact is that tithing is the Lord’s law of finance. It came of revelation from him. It is a divine law with a great and beautiful promise. It is applicable to every member of the Church who has income. It is applicable to the widow in her poverty as well as to the wealthy man in his riches” (“The Widow’s Mite,” in *Brigham Young University 1985–86 Devotional and Fireside Speeches* [1986], 9).

President Brigham Young taught:

“We are not our own, we are bought with a price, we are the Lord’s; our time, our talents, our gold and silver, our wheat and fine flour, our wine and our oil, our cattle, and all there is on this earth that we have in our possession is the Lord’s, and he requires one-tenth of this for the building up of his Kingdom” (*Discourses of Brigham Young*, 176).

Discuss the following questions:

- In addition to one tenth of our money and properties, what else did President Brigham Young say the Lord requires? (Our time, talents.)
- How could you pay tithing on your time and talents?
- What is 10 percent of 20 years?
- How could serving a mission be like a tithing of a young man’s time?
- What else can we do to give the Lord of our time and talents? (Serve in Church callings and perform other acts of service.)

Bear your testimony of tithing. If possible, share a personal experience that illustrates the blessings that come from paying a full tithing, or invite a student to share one.

Doctrines and Covenants 121–22

Introduction

The Prophet Joseph Smith and several companions were unjustly imprisoned in Liberty Jail from December 1, 1838, to April 6, 1839. While there, the Prophet wrote a letter to the Saints that included a prayer on his behalf and theirs (see D&C 121:1–6). One of the most poignant questions of life is “Why do bad things happen to good people?” The Lord’s response to Joseph Smith’s prayer gives perspective on trials and lists good things that come from enduring them (see D&C 121:9–46; 122).

Though the Prophet Joseph’s experience can help us understand our difficulties, some trials defy reason. Elder Harold B. Lee, who was then a member of the Quorum of the Twelve, said, “It is not the function of religion to answer all the questions about God’s moral government of the universe, but to give one courage, through faith, to go on in the face of questions he never finds the answer to in his present status” (in Conference Report, Oct. 1963, 108).


Some Important Gospel Principles to Look For

- Some of our trials come from the actions of the wicked. Eventually the wicked will receive God’s justice (see D&C 121:1–25; see also Alma 14:10–11).
- Those who righteously endure trials will receive knowledge, experience, and the blessings of the priesthood and will be exalted (see D&C 121:7–8, 26–33; 122).
- Power in the priesthood comes from righteous living. When a priesthood holder is worldly, proud, or desires to control others, he loses priesthood power (see D&C 121:34–46).
- Often people who are placed in positions of authority exercise their power unrighteously (see D&C 121:39–40).
- Because the Savior suffered more than any mortal could, He understands our suffering and feels compassion for us. Having faith in Him and His promises helps us endure our trials (see D&C 122; see also Alma 7:11–13; D&C 19:16–19).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 204–9.
- *Doctrines and Covenants Student Manual: Religion 324–325*, pp. 295–302.

Suggestions for Teaching

 *Doctrines and Covenants and Church History Video* presentation 18, “The Powers of Heaven” (9:08), can be used in teaching Doctrines and Covenants 121 (see *Doctrines and Covenants and Church History Video Guide* for teaching suggestions).

Doctrine and Covenants 121:1–25. Some of our trials come from the actions of the wicked. Eventually the wicked will receive God’s justice. (35–40 minutes)

Share with students some of the trials experienced by Joseph Smith and others during their arrest at Far West and imprisonment in Liberty Jail (see *Church History in the Fulness of Times*, pp. 204–9). Ask: If you had suffered these trials with the early Saints, what kinds of questions would you have asked? Write responses on the board. These might include:

- Why do we have to endure suffering and difficulties in this life?
- How can we better endure the trials of mortality?

Tell students that during the four months the Prophet Joseph Smith was imprisoned in Liberty Jail, the Saints also experienced great tribulations as they were driven from their homes. The Prophet, under inspiration, wrote a powerful letter to the members of the Church, parts of which are included in Doctrine and Covenants 121–23. Have students read Doctrine and Covenants 121:1–6, and ask:

- What do these verses sound like? (A prayer.)
- What does this teach you about dealing with trials in your life?
- How are the questions Joseph Smith asked similar to the questions on the board?
- Does it appear from Joseph’s questions that the Saints deserved the trials they were experiencing?
- What was the source of their suffering?
- What are examples today of how one person’s unrighteous choice can cause another to suffer?
- Read 1 Peter 2:19–21. What do these verses teach about undeserved suffering?

Explain that the Lord’s answer to Joseph’s prayer is found in Doctrine and Covenants 121:7–46; 122. Invite students to read Doctrine and Covenants 121:7–24 and underline what the Lord says will happen to the wicked who persecute the righteous. Discuss the following questions:

- How do you feel toward those who persecute the righteous?
- Read Matthew 5:44; Doctrine and Covenants 64:9–11. According to these verses, how has the Lord commanded us to treat our enemies?
- What does the Lord say will happen to the wicked who persecute the righteous?
- Why would the Lord want us to leave judgment and vengeance to Him?

Share the following statement by Elder Marion D. Hanks, then an Assistant to the Twelve:


“Years ago on Temple Square I heard a boy pour out the anguish of his troubled heart. . . . He had been living in a spirit of hatred toward a man who had

criminally taken the life of his father. Nearly bereft of his senses with grief, he had been overcome with bitterness.

“On that Sabbath morning when others and I heard him, he had been touched by the Spirit of the Lord. . . . He tearfully declared his determined intent to leave vengeance to the Lord and justice to the law. He would no longer hate the one who had caused the grievous loss. He would forgive and would not for another hour permit the corrosive spirit of vengeance to fill his heart.

“Some time later, touched with the remembrance of that moving Sabbath morning, I told the story to a group of people in another city. . . . Later a letter came from [a man who had heard the story]. He had gone home that night and prayed and prepared himself and had then made a visit to the place of a man in his community who had years before imposed upon the sanctity of his home. There had been animosity and revenge in his heart and threats made. That evening when it was made known that he was at the door, his frightened neighbor appeared with a weapon in his hand. The man quickly explained the reasons for his visit, that he had come to say that he was sorry, that he did not want hatred to continue to consume his life. He offered forgiveness and sought forgiveness and went his way in tears, a free man for the first time in years. He left a former adversary also in tears, shaken and repentant” (in Conference Report, Oct. 1973, 16; or *Ensign*, Jan. 1974, 21).

Ask students how having hatred can hurt the person who hates. Encourage students to set aside any feelings of hatred for others and to trust in the Lord’s justice.

 **Doctrine and Covenants 121:26–33; 122. Those who righteously endure trials will receive knowledge, experience, and the blessings of the priesthood and will be exalted.** (20–25 minutes)

Show the class a graduation cap, a trophy, a seminary graduation certificate, a paycheck, and a well-crafted piece of art. (If these items are not available, you could draw them or write the words on the board.) Ask students:

- What do these items have in common? (They all require sacrifice to obtain.)
- What blessings does the Lord promise to those who sacrifice to obey His commandments?

Read Doctrine and Covenants 121:26–33; 122:7–9. List on the board the blessings the Lord promised and what we must do to receive them. Your lists might look like the following:

Blessings Promised by the Lord	What We Must Do
Knowledge (see D&C 121:26, 33)	Endure trials valiantly (see D&C 121:29)
The Holy Ghost (see v. 26)	
Thrones and dominions (see v. 29)	
Powers (see v. 29)	
Immortal rest (see v. 32)	
Experience (see D&C 122:7)	
The priesthood (see v. 9)	
God with you forever (see v. 9)	

Ask:

- How do these blessings compare with the graduation cap, the trophy, and the other items?
- What can happen to make obeying the Lord difficult?
- How hard is it to keep a commandment once?
- How hard is it to keep that commandment day after day?
- Read Matthew 6:34; Mosiah 4:27. What advice do these verses give that can help us endure?

Share the following statement by Elder Franklin D. Richards, who was then an Assistant to the Twelve:

“To be diligent one must learn to persevere—yes, to endure to the end. . . . Can we endure to the end of a day with the same dedication and enthusiasm we had at the beginning of the day even though faced with frustrations and problems? Each year has 365 days, and each day has twenty-four hours, each requiring enduring to the end. However, remember what King Benjamin said: ‘. . . it is not requisite that a man should run faster than he has strength.’ (Mosiah 4:27.) . . .

“In all phases of my personal experience I have found it wise to survey large fields but cultivate small ones. In surveying large fields one in effect makes a master plan which he later develops in orderly stages. This is a sound way to build and avoid many disappointments which can result from overextending oneself. Surveying large fields and cultivating small ones involves the principles of order and diligence and results in growth and development” (in Conference Report, Oct. 1964, 77).

Ask: How can Elder Richards’s statement help you endure to the end? Invite students to consider what changes they can make in their lives to better endure in righteousness.

 **Doctrine and Covenants 121:34–46 (Scripture Mastery, Doctrine and Covenants 121:34–36).**

Power in the priesthood comes from righteous living. When a priesthood holder is worldly, proud, or desires to control others, he loses priesthood power. (30–35 minutes)

Show the class several strings of thread. Invite a student to break a thread. Invite another student to break four at once. Have a third student break eight at once, and continue until there are too many threads to break. Show the class a rope, and ask what makes it strong (it is made from many strands). Write *priesthood* on the board and ask: If the rope represents the priesthood, what could the fibers represent?

Ask: Does being ordained to the priesthood automatically give you power? Share the following statement by Elder Boyd K. Packer:

“Your authority comes through your ordination; your power comes through obedience and worthiness. . . .

“Power in the priesthood comes from doing your duty in ordinary things: attending meetings, accepting assignments, reading the scriptures, keeping the Word of Wisdom” (in Conference Report, Oct. 1981, 47–48; or *Ensign*, Nov. 1981, 32–33).

Write on the board *Strengthens Priesthood Power* and *Weakens Priesthood Power*. Have students read Doctrine and Covenants 121:34–46 and search for what strengthens a person’s priesthood power and what weakens it. Write students’ answers and the accompanying references under the appropriate heading. Your lists might look like the following:

Strengthens Priesthood Power	Weakens Priesthood Power
Persuasion (see v. 41)	Setting one’s heart on things of the world (see v. 35)
Long-suffering (patience; see v. 41)	Seeking honors of men (see v. 35)
Gentleness (see v. 41)	Trying to hide one’s sins (see v. 37)
Meekness (see v. 41)	Pride (see v. 37)
Love (see v. 41)	Vain ambition (see v. 37)
Kindness (see v. 42)	Trying to control or dominate others (see v. 37)
Pure knowledge (see v. 42)	Persecuting the Saints (see v. 38)
Being led by the Holy Ghost (see v. 43)	Fighting against God (see v. 38)
Faithfulness (see v. 44)	Exercising unrighteous dominion (see v. 39)
Charity (see v. 45)	Hypocrisy (see v. 42)
Thinking virtuous thoughts (see v. 45)	Guile (see v. 42)

Ask:

- According to verse 37, what happens to the priesthood of those who do not live righteously?
- According to verses 45–46, what happens to us when we live righteously?
- How would these blessings influence your life?

Share the following statement by President Melvin J. Ballard, then president of the Northwestern States Mission and later an Apostle:

“We have learned that the greatest gift God has given to us, and, indeed, the greatest gift any of His children ever have or will enjoy, upon this earth, is the companionship of the Holy Ghost. We have learned from contact with Him, from association with Him, that real inspiration and real power are had in the companionship of the Holy Ghost” (in Conference Report, Apr. 1910, 41).

Testify of the importance of living righteously so we can have the blessing of priesthood power in our lives.

Doctrine and Covenants 121:39–40. Often people who are placed in positions of authority exercise their power unrighteously. (10–15 minutes)

Ask students: Who were Kings Saul, David, and Solomon? (They were kings of Israel when Israel was at the height of its glory.) Invite a student who knows the history of these men to tell how each began and if he remained righteous. (Each began righteously, but each fell away from the Lord at different times.)

Invite students to turn to the table of kings in the Bible Dictionary (see “chronology,” pp. 637–39). Have students count the rulers of Israel and Judah that followed Saul, David, and Solomon. (There are 39. Omri, Pekahiah, and Pekah are listed twice.) Invite students to mark the names of Asa, Jehoshaphat, Joash, Amaziah, Azariah or Uzziah, Jotham, Hezekiah, and Josiah. Explain that these 8 are the only ones the Bible says did right in the sight of the Lord. Ask: Why do you think only 8 of 39 rulers did right?

Read Doctrine and Covenants 121:39 and discuss how it relates to the ancient rulers of Israel. Ask:

- Who else has trouble exercising righteous authority?
- What examples of unrighteous dominion have you seen in the scriptures or Church history?
- What can you do to avoid unrighteous actions the next time you have a leadership responsibility?



Doctrine and Covenants 122. Because the Savior suffered more than any mortal could, He understands our suffering and feels compassion for us. Having faith in Him and His promises helps us endure our trials. (30–35 minutes)

Ask several students who they go to for advice and comfort when they have troubles. List their answers on the board (these might include parents, bishops, friends, older brothers or sisters). Ask:

- Why do you go to these people?
- Why not go to a stranger or a child?
- What do the people listed on the board have in common that gives you confidence that they can help? (One answer is that they have experience.)
- Of all people who have ever lived, who has the most experience, the most compassion, and the most inspiration? (see Mosiah 3:7; 3 Nephi 17:4–8; D&C 43:24).
- Read Alma 7:11–13. How is it possible that someone whose mortal life was so short could be the most experienced?
- According to verse 12, why did Jesus endure this great suffering?

Remind students of the trials the Prophet Joseph Smith suffered in Liberty Jail. Have them read the section heading for Doctrine and Covenants 122. Ask: Who did Joseph go to for advice and comfort? Divide the class into two groups. Have the first group study verses 1–8 and identify the trials the Lord said Joseph would or might experience. Have the second group study the same verses looking for the encouragement the Lord gave Joseph. Have a person from each group describe what they found. Discuss the following questions:

- Why does the Lord allow us to have trials?
- In what way can trials be for our good?
- How could someone who has experienced life’s trials better appreciate the Savior’s suffering in the Atonement?
- Why can we turn to the Savior in the midst of any trial?

Share the following statements. Elder Orson F. Whitney said:

“When we want counsel and comfort, we do not go to children, nor to those who know nothing but pleasure and self-gratification. We go to men and women of thought and sympathy, men and women who have suffered themselves and can give us the comfort that we need. Is not this God’s purpose in causing his children to suffer? He wants them to become more like himself. God has suffered far more than man ever did or ever will, and is therefore the great source of sympathy and consolation. . . .

“There is always a blessing in sorrow and humiliation. They who escape these things are not the fortunate ones. ‘Whom God loveth he chasteneth.’ . . . Flowers shed most of their perfume when they are crushed. Men and women have to suffer just so much in order to bring out the best that is in them” (“A Lesson from the Book of Job,” *Improvement Era*, Nov. 1918, 7).

Elder Jeffrey R. Holland of the Quorum of the Twelve wrote:

“The wounds in [the Lord’s] hands, feet, and side are signs that in mortality painful things happen even to the pure and the perfect, signs that tribulation is *not* evidence that God does not love us. It is a significant and hopeful fact that it is the *wounded* Christ who comes to our rescue. He who bears the scars of sacrifice, the lesions of love, the emblems of humility and forgiveness is the Captain of our Soul. That evidence of pain in mortality is undoubtedly intended to give courage to others who are also hurt and wounded by life, perhaps even in the house of their friends” (*Christ and the New Covenant: The Messianic Message of the Book of Mormon* [1997], 259).

Share also the statement by Elder Harold B. Lee in the introduction to sections 121–22 (p. 201). Discuss with students how the principles in section 122 can help us better endure our trials.



Introduction

The Prophet Joseph Smith was still in Liberty Jail when Doctrine and Covenants 123 was written (see the introduction to sections 121–22 [p. 201]).

Some Important Gospel Principles to Look For

- The Prophet Joseph Smith instructed the Church to record the wrongs committed against them in order to seek justice from earthly governments and from God (see D&C 123:1–11; see also D&C 101:85–92).
- Many throughout the earth are deceived by the craftiness of men but would accept the truth if they knew where to find it (see D&C 123:12–17; see also D&C 76:75).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 204–9.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 302–3.

Suggestions for Teaching

Doctrine and Covenants 123:1–11. The Prophet Joseph Smith instructed the Church to record the wrongs committed against them in order to seek justice from earthly governments and from God.
(35–40 minutes)

Have students read the section heading for Doctrine and Covenants 123, including the verse summaries, and identify what counsel the Prophet Joseph Smith gave the Saints in this section. Divide the class into two groups. Invite one group to read verses 1–5 and list on the board what facts the Prophet Joseph Smith instructed the Saints to gather. Have the second group study verses 6–12 and list on the board why these facts were to be gathered. The lists might include the following:

Facts to Be Collected	Why
Suffering and abuses of the Saints (see v. 1)	To publish them to all the world (see v. 6).
Property damages (see v. 2)	To present them to the heads of government (see v. 6).
Personal injuries (see v. 2)	So the nation will have no excuse when the judgments of God come upon it (see v. 6).
Names of the persecutors (see v. 3)	We owe it to God (see v. 7).
Libelous publications (see vv. 4–5)	We owe it to our families (see v. 7).
All the unrighteous treatment suffered by the Saints (see v. 5)	We owe it to the widows and orphans (see v. 9).
	We owe it to the rising generation (see v. 11).
	To let the truth be known (see v. 12).

Explain that the Saints were obedient to the Prophet’s counsel and collected numerous accounts of their persecutions. Invite three students to share the following statements collected about these persecutions:

“General Clark came to Caldwell with his troops. I was living about two miles from Far West near to Mr. Gad Yale. A number of General Clark’s troops came to Mr. Yale’s house and stopped there for about two days and destroyed considerable property. They tore

up both the floors of the house, destroyed their poultry and hogs, and set fire to a haystack . . . which was entirely destroyed. They took what corn they wanted for their horses from Mr. Yale, and I believe he had about ten acres destroyed. . . . Some of the hogs which they shot down were left to rot on the ground. I also saw some of the militia go into Mr. Cyrus Daniel's house, which they plundered. I saw them carry out one bed and bedding and some clothing" (Mary K. Miles, in Clark V. Johnson, ed., *Mormon Redress Petitions: Documents of the 1833–1838 Missouri Conflict* [1992], 496–97; spelling and grammar standardized).

"I, Delia Reed, moved to Missouri in the year 1836. My husband died soon after we arrived and left me with seven small children. I then moved to Caldwell County, made an improvement, [and] continued on said farm until the autumn of 1838. When the troubles came on between the inhabitants and the Mormons, I, with the rest of our society, was obliged to leave the state. . . . I was obliged to sacrifice . . . most of my property so that my family became scattered and I had to gain a daily pittance among strangers" (Delia Reed, in *Mormon Redress Petitions*, 523).

"I hereby certify that my father stopped at Haun's Mill and was living in a tent at the time the massacre took place there. I was in the tent when the company rode up. Some of our people hollered to the women and children to leave the tents. I ran into a blacksmith shop where my father was. I crept under the bellows as also did my brother and another boy by the name of Charles Merrick. I was wounded on the hip, my brother had his brains blown out, and the other boy received three wounds and has since died of them. My mother tells me that I was eight years old last month. I saw some of our enemies pull off my father's boots before he was dead" (Alma Smith, in *Mormon Redress Petitions*, 537).

Ask: How do these accounts help you better understand the persecutions of the Saints? Ask students if they know what resulted from the collection of this information. Share the following statement by the Prophet Joseph Smith:

"In vain have we sought for redress of grievances and a restoration to our rights in the courts and legislature of Missouri. In vain have we sought for our rights and the remuneration for our property in the halls of Congress and at the hands of the President.

The only consolation yet experienced from these highest tribunals and *mercy-seats* of our bleeding country *is that our cause is just, but the Government has no power to redress us*" (*History of the Church*, 6:89).

Help students understand that we cannot always have justice in mortality, but that eventually the Lord will make all things right. After the Saints were driven from New York, Ohio, Missouri, and Illinois, they settled in the Rocky Mountains, far from the eastern states. Ask students what dramatic event these states experienced shortly after the Saints left. (The United States Civil War.)

Relate the following incident to students. While the Prophet Joseph Smith was being held in Liberty Jail, a man offered the Prophet's lawyer, Alexander Doniphan, a tract of land in Jackson County in payment of a debt. When the man left, the Prophet told Mr. Doniphan:

"I advise you not to take Jackson county land in payment of the debt. God's wrath hangs over Jackson county. God's people have been ruthlessly driven from it, and you will live to see the day when it will be visited by fire and sword. The Lord of Hosts will sweep it with the besom of destruction. The fields and farms and houses will be destroyed, and only the chimneys will be left to mark the desolation" (in B. H. Roberts, *Comprehensive History of the Church*, 1:538).

Alexander Doniphan later remarked that he was reminded of this prophecy when Jackson County was devastated during the Civil War.

Abraham Lincoln, president of the United States during the Civil War, wrote:

"Whereas when our own beloved country, once, by the blessing of God, united, prosperous, and happy, is now afflicted with faction and civil war, it is peculiarly fit for us to recognize the hand of God in this terrible visitation, and in sorrowful remembrance of our own faults and crimes as a nation and as individuals, to humble ourselves before him and to pray for his mercy—to pray that we may be spared further punishment, though most justly deserved" ("Proclamation of a National Fast Day, Aug. 12, 1861," in *The Speeches of Abraham Lincoln* [1908], 339–40).

Read Doctrine and Covenants 123:6 and ask:

- What part of this verse was fulfilled in the Civil War?
- How did the Saints' record of their persecutions relate to this war? (see D&C 87:2–3, 7; 123:6, 15).

- Read verse 17. How could this verse bring hope to Saints who have been persecuted?

Doctrine and Covenants 123:12–17. Many throughout the earth are deceived by the craftiness of men but would accept the truth if they knew where to find it.
(15–20 minutes)

Ask students if they have ever heard people tell lies about the Church or seen them hand out anti-Mormon literature. Ask:

- How did it make you feel?
- How do you think anti-Mormon literature or lies about the Church affect those not of our faith?

Read Doctrine and Covenants 123:12–15 and look for answers to the following questions:

- How did false teaching about the Church affect people at that time?
- What should we do to promote the truth about the Church throughout the world?
- Why is it important to bring “hidden things of darkness” to light? (v. 13).
- According to these verses, how much effort should we give to this cause?

Read verses 16–17 and ask:

- What small object makes a big difference to a ship in a storm?
- What is a helm? (A lever or wheel that controls a ship’s rudder.) How does it affect a ship?
- If we do all we can, what will the Lord do?

Share the following accounts. President Harold B. Lee said:

“I was at Manti, Utah, some years ago. As we came out of the Saturday night leadership meeting, there was a heavy snowstorm. As we drove to the home of the stake president, he stopped his car and turned back to the temple hill. There the lighted temple was standing majestically. We sat there in silence for a few moments, inspired by the sight of that beautiful, sacred place. He said, ‘You know, Brother Lee, that temple is never more beautiful than in times of a dense fog or in times of a heavy, severe storm.’”

“Just so, never is the gospel of Jesus Christ more beautiful than in times of intense need, or in times of a severe storm within us as individuals, or in times of confusion and turmoil” (in Conference Report, Oct. 1972, 175; or *Ensign*, Jan. 1973, 133).

Elder Marvin J. Ashton said:

“A few months ago word reached some of our missionaries in a remote South Pacific island that I would soon be visiting there for two or three days. When I arrived, the missionaries were waiting anxiously to share with me some anti-Mormon literature that was being circulated in their area. They were disturbed by the accusations and were eager to plan retaliation.

“The elders sat on the edge of their chairs as I read the slander and false declarations issued by a minister who apparently felt threatened by their presence and successes. As I read the pamphlet containing the malicious and ridiculous statements, I actually smiled, much to the surprise of my young associates. When I finished, they asked, ‘What do we do now? How can we best counteract such lies?’

“I answered, ‘To the author of these words, we do nothing. We have no time for contention. We only have time to be about our Father’s business. Contend with no man. Conduct yourselves as gentlemen with calmness and conviction and I promise you success.’” (in Conference Report, Apr. 1978, 9; or *Ensign*, May 1978, 7).

Ask:

- How should we react to anti-Mormon material?
- Read 2 Nephi 32:5; Moroni 10:5. How do these verses help answer this question?
- How should the counsel of current Church leaders affect our decision of how to react?

Doctrine and Covenants 124–25

Introduction

The Saints were expelled from Missouri in the winter of 1838–39. They made their way to Illinois and Iowa, where they settled on both sides of the Mississippi River. On the Illinois side of the river they built Nauvoo, the City Beautiful. On the Iowa side they built Zarahemla and Nashville. (See D&C 125.) The Saints had greater political power in Illinois than in Missouri. They formed a militia, founded a university, and controlled their own city affairs. But these activities were secondary to a more important work.

President Joseph Fielding Smith, who was then President of the Quorum of the Twelve, wrote:

“Almost as soon as the Prophet and his brethren arrived in Nauvoo from their imprisonment and persecutions in Missouri, the Lord gave instructions that a temple should be built in Nauvoo. By this time the fulness of the doctrine of salvation for the dead had been revealed and the importance of performing ordinances for the dead was impressed upon the mind of the Prophet and by him, in discourses and letter, upon the saints. No doubt Joseph Smith had been praying to the Lord on this subject, and this revelation [D&C 124] is an answer to his pleadings” (*Church History and Modern Revelation*, 2 vols. [1953], 2:265–66).

Some Important Gospel Principles to Look For

Note: Prayerfully study each assigned scripture block and consider the principles under this heading before preparing your lessons.

- The Lord commanded the Church to prepare a proclamation of the gospel and send it to the rulers of the earth (see D&C 124:1–11).
- The Lord knows His servants individually and gives them counsel and direction through personal revelation and inspired leaders (see D&C 124:12–21, 62–118; see also Alma 5:37–41).
- The temple is the only place to obtain the fulness of priesthood ordinances to redeem the living and the dead (see D&C 124:25–45, 55; see also D&C 128:11–15).
- If we try diligently to fulfill the Lord’s commands but are stopped by our enemies, the Lord will hold them accountable, not us. He can change His commands, and He can bless our faithful efforts despite our lack of ability (see D&C 124:45–54; see also D&C 56:3–4).


- We should avoid placing our wisdom above that of the Lord or His servants (see D&C 124:84–85; see also Isaiah 55:8–9; 2 Nephi 9:28–29).
- The Lord established priesthood offices for the work of the ministry and the perfecting of the Saints (see D&C 124:91–93, 123–43; see also Ephesians 4:11–16).
- The Lord directs the Saints to gather together and prepare for what will happen in the future (see D&C 125; see also D&C 82:14; 115:5–6).


Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 240–42, 251–54, 289, 304–6.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 304–12.

Suggestions for Teaching

Note: Choose from the ideas under this heading, or use some of your own, as you prepare to teach the assigned scripture block.

 CES Church History Resource Videocassette presentation 2, “Remembering Nauvoo” (20:25), can be used in teaching Doctrine and Covenants 124.

 **Doctrine and Covenants 124. The threefold mission of the Church is to proclaim the gospel, perfect the Saints, and redeem the dead.**
(50–60 minutes)



Display a camera mounted on a tripod (or draw one on the board). Ask students:

- What purpose does a tripod serve in taking pictures?
- What might happen to your picture if your tripod were missing one leg?

Invite a student to read the following statement by President Ezra Taft Benson:

“The mission of the Church is glorious—to invite all of us to come unto Christ through proclaiming the gospel, perfecting our lives, and redeeming our dead. As we come unto Christ, we bless our own lives, those of our families, and our Father in Heaven’s children, both living and dead” (in Conference Report, Apr. 1988, 98; or *Ensign*, May 1988, 85).

Ask:

- How is the mission of the Church similar to a tripod?
- What would happen if Church members did missionary work and obeyed the commandments but failed to do temple work?

Invite students to scan the following three groups of verses: Doctrine and Covenants 124:1–5, 25–30, 143–45. Have them look for words or phrases that relate to each part of the three-part mission of the Church. Tell them that the mission of the Church is one of the central messages of section 124, and then study each part of the mission as a class.

Proclaim the Gospel

Write on the board the name of your country’s leader. Tell students: Imagine you are teaching the gospel to the leader of our country.

- What might it be like to “proclaim the gospel” to this person?
- Why might it be difficult?
- What would you fear the most?

Read Doctrine and Covenants 124:1–3 and identify what Joseph Smith was called to do. (“Make a solemn proclamation” to the kings, rulers, and people of all nations.) Have students search verses 3–11, and ask:

- What do verses 5, 8, and 10 suggest this proclamation was to include?
- What is the “day of visitation” that all need to prepare for? (The Second Coming.)
- How does proclaiming the gospel lead kings and the Gentiles to help build Zion? (see vv. 6, 9, 11).
- According to verse 7, what did the Lord say about fearing individuals in high office?

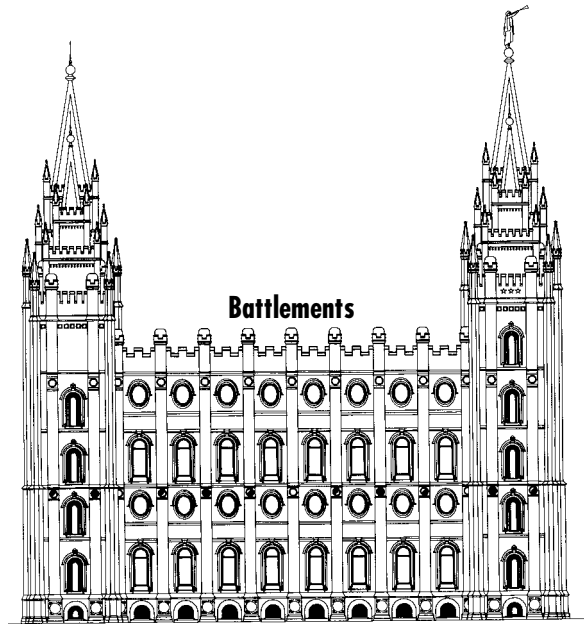
Testify that the gospel of Jesus Christ is far more important than any position a person may hold. We must boldly proclaim our message to everyone, regardless of their station in life.

Read Doctrine and Covenants 124:23, 60 and ask:

- What did the Lord want the Nauvoo Saints to provide for visitors? (Explain that the Nauvoo House was a hotel the Saints were commanded to build for travelers.)
- What can we do today to make visitors to the stakes of Zion feel welcome?
- What did the Lord want visitors to Zion to contemplate?
- Why do you think the Lord said to “contemplate” His word, and not just to read it?

Redeem the Dead

Show students a picture of the Salt Lake Temple. (You could use the accompanying drawing or Gospel Art Picture Kit, no. 502). Point out the battlements along the top of the central wall.



Ask: What might the battlements suggest about the temple? (The temple is a place of protection.) Read Doctrine and Covenants 124:10–11, 36 and look for words that relate to the protecting power of the temple. Ask: What kind of safety and refuge might the Lord be referring to? Have a student share the following statement by President James E. Faust, a counselor in the First Presidency:

“The need for temples all over the world is great. This is because they are spiritual sanctuaries. Those who attend the temples can find protection against Satan and his desire to destroy them and their families” (in Conference Report, Oct. 1998, 75; or *Ensign*, Nov. 1998, 59).

Ask: How can temples protect you and your family against Satan? Have students scan verses 26–44 and choose a passage they think best illustrates the importance of the temple. Have some students share their passage and explain why they chose it.

Tell students: Imagine you are traveling by car to a distant city. The trip requires a full tank of gas, and there are no gas stations along the way. (*Note:* You could use a destination familiar to your students.) Ask:

- What would you do if after traveling several hours you realized you started with only half a tank of gas?
- What if you did not realize this until it was too late to turn back for gas?

Explain that it is possible to get in a similar predicament spiritually. Read verse 28 and look for the reason the Lord gives for building a temple (to restore the fulness of the priesthood). Ask:

- What do you think “the fulness of the priesthood” is? (According to Elder Bruce R. McConkie, who was then a member of the Seventy, this refers to “the fulness of the blessings of the priesthood. *These blessings are found only in the temples of God*” [*Mormon Doctrine*, 2nd ed. (1966), 482].)
- In the analogy, how does the word *fulness* relate to getting to your destination? How does it relate to reaching your spiritual destination?
- What spiritual destination should we all be striving for?
- What priesthood ordinances are available in the temple for both the living and dead? (Baptisms for the dead [see vv. 29, 39]; washings, anointings, and the endowment [see v. 39]; celestial marriage and sealings [see D&C 132:19]. *Note*: Remember the sacred nature of temple ordinances as you discuss these verses.)

Invite a student to read the following statements. President Brigham Young taught:

“Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father” (*Discourses of Brigham Young*, sel. John A. Widtsoe [1941], 416).

Elder Joseph B. Wirthlin of the Quorum of the Twelve said:

“We can seek to enter holy temples frequently to perform essential ordinances regularly for others who have preceded us. Temple work enables us to do for others what they cannot do for themselves. It is a labor of love that permits our forefathers to continue their progress toward eternal life. As valuable and beneficial as temple work is to them, it is equally valuable to us. The house of the Lord is a place where we can escape from the mundane and see our lives in an eternal perspective. We can ponder instructions and covenants that help us understand more clearly the plan of salvation and the infinite love of our Heavenly Father for his children. We can ponder our relationship to God, the Eternal Father, and his Son, Jesus Christ” (in Conference Report, Apr. 1992, 122–23; or *Ensign*, May 1992, 88).

Perfect the Saints

Invite students to imagine they are members of the Nauvoo 1st Ward. Have them read Doctrine and Covenants 124:133–37, 141–42 and identify the Church positions being organized. Explain that the bishopric described in verse 141 is the Presiding Bishopric, but that beginning in the Nauvoo period

the Lord called ward bishops as well. Assign students to serve in each of the positions mentioned in these verses, and appoint a ward bishop. Ask what other organizations common in wards today are not mentioned in these verses. (Relief Society, Primary, Young Women, Sunday School.) Have the student assigned as bishop organize the missing auxiliaries from the remaining students.

Invite the class to consider the number of people it takes to staff a ward or branch. Ask:

- What sacrifices do you think these people make?
- Why do you think the Lord provided these organizations?

Read verse 143 and identify why the Lord provided these organizations. Discuss the following questions:

- How do these organizations “help” you?
- How are they like a “government”?
- What ultimate blessing can come to the Saints as a result of the Church’s organization?
- Read Ephesians 4:11–16. How is the organization described in these verses like the one described in section 124?
- What can you do to help perfect the Saints and establish Zion?

Have a student read the following statement by President Howard W. Hunter:

“I 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. I pray that we will treat each other with more kindness, more patience, more courtesy and forgiveness.

“To those who have transgressed or been offended, we say, come back. The path of repentance, though hard at times, lifts one ever upward and leads to a perfect forgiveness.

“To those who are hurt or are struggling and afraid, we say, let us stand with you and dry your tears. Come back. Stand with us in The Church of Jesus Christ of Latter-day Saints. Take literally his invitation to ‘come, follow me’ (see Matthew 16:24; 19:21; Mark 8:34; 10:21; Luke 9:23; 18:22; John 21:22; D&C 38:22). He is the only sure way; he is the light of the world.

“We will, as you would expect us to do, continue to hold to the high standards of conduct which define a Latter-day Saint. It is the Lord who established those standards, and we are not free to set them aside” (in Conference Report, Oct. 1994, 7–8; or *Ensign*, Nov. 1994, 8).

Conclude by sharing the following statement, also by President Hunter:

“All of our efforts in proclaiming the gospel, perfecting the Saints, and redeeming the dead lead to the holy temple. This is because the temple ordinances are absolutely crucial; we cannot return to God’s presence without them. I encourage everyone to worthily attend the temple or to work toward the day when you can enter that holy house to receive your ordinances and covenants” (in Conference Report, Oct. 1994, 118; or *Ensign*, Nov. 1994, 88).

Doctrine and Covenants 124:12–21, 62–118. The Lord knows us individually and gives us counsel and direction through personal revelation and inspired leaders. (20–25 minutes)

Write on the board the following statement by Elder Robert D. Hales of the Quorum of the Twelve: “If we will listen to the counsel of our prophet, we will become stronger and be able to withstand the tests of mortality” (in Conference Report, Apr. 1995, 20; or *Ensign*, May 1995, 17). Ask students what they think is the most important little word in this statement. Ask: Why is the word *if* so significant?

Tell students that several of the individuals mentioned in section 124 later apostatized from the Church. Have students read verses 16–17, 103–10 and mark each instance of the word *if* and the phrases that follow it. Ask:

- What three men are referred to in these verses?
- What blessings did the Lord promise John C. Bennett and Sidney Rigdon?
- What “if clauses” did the Lord give with these promises?
- What does this teach you about the Lord’s promises in your own life?

Write on the board the following names and scripture references:

- Hyrum Smith (see vv. 15, 91–96)
- John C. Bennett (see vv. 16–17)
- Vinson Knight (see vv. 74–76)
- William Law (see vv. 82–83, 87–90)

Invite students to select a name, read the accompanying verses, and write answers to the following questions:

- What words or phrases show that the Lord knew this person individually?
- What counsel or direction did the Lord give this person?
- What blessings did this person receive or was he promised for obedience?

Explain that of the four men, only Hyrum Smith and Vinson Knight remained faithful. Ask:

- What can we learn from the experiences of these men?
- Read verses 45–46, 48. What blessings come to those who obey the Lord’s servants? (see v. 45).
- According to verse 48, what comes to those who are disobedient?
- Who is to blame for God’s judgments upon the disobedient?
- Read Doctrine and Covenants 90:5. According to this verse, how should we receive what is taught by the Lord’s servants?

Have a student read the following statement by President N. Eldon Tanner, who was a counselor in the First Presidency:

“Recently, at the Churchwide fireside meeting held for the women of the Church, Young Women President Elaine Cannon made the following statement:

“‘When the Prophet speaks, . . . the debate is over’ (*Ensign*, Nov. 1978, p. 108).

“I was impressed by that simple statement, which carries such deep spiritual meaning for all of us. Wherever I go, my message to the people is: Follow the prophet” (“The Debate Is Over,” *Ensign*, Aug. 1979, 2).

Doctrine and Covenants 124:49–54. If we try diligently to fulfill the Lord’s commands but are stopped by our enemies, the Lord will hold them accountable, not us. He can change His commands, and He can bless our faithful efforts despite our lack of ability. (15–20 minutes)

Invite students to give examples of ways we sometimes cause difficulties for ourselves. Read Doctrine and Covenants 124:48 to help answer this question. Ask: For what other reasons might the Lord allow us to have difficulties? (To test and perfect us.)

Explain that the early Saints were commanded to build the city of Zion and a temple in Jackson County, Missouri (see D&C 97:10). Ask: Why were the Saints not able to complete the temple? (see D&C 124:49, 51).

Read the following statement by President Joseph Fielding Smith, who was then President of the Quorum of the Twelve:

“It is true that the Lord commanded the saints to build to his name a temple in Zion. This they attempted to do, but were prevented by their enemies, so the Lord did not require the work at their hands *at that time*. The release from the building of the temple did not, however, cancel the responsibility of building the City and the House of the Lord, *at some future time*. *When the Lord gets ready for it to be accomplished, he will command his people, and the work will be done*” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 3:79).

Read verses 50–52 and ask:

- According to these verses, what will the Lord do with those who hinder His work?
- Read verses 53–54. What “consolation” or comfort will the Lord give to those who were afflicted or killed by their enemies?
- Why is it important to remember that the Lord will do things in His own time?
- What do these principles teach you about God’s love for His children?

Doctrine and Covenants 125. The Lord directs the Saints to gather together and prepare for what will happen in the future. (10–15 minutes)

Tell students: Imagine you leave home to go to university or trade school and you find that you are the only member of the Church on campus.

- How would you feel?
- Who would you miss?
- What challenges would you face?
- How important would your ward or branch be in this situation? Why?
- Why do you think the Lord would rather have us gather together as Saints than remain alone?

Read the introduction to sections 124–25 (p. 208) and discuss the blessings the Saints enjoyed from gathering together. Read section 125 and ask:

- According to verse 2, what did the Lord want the Saints to do at this time? (Gather to places He had appointed through His prophet and build up cities unto Him.)
- What would result from the Saints’ gathering? (They would be prepared “for that which is in store” [v. 2].)
- How might gathering to places like Nauvoo and Zarahemla prepare the Saints for what was to come?
- How might the Lord’s direction to settle in the Salt Lake Valley fulfill this revelation?

Read the following statement by Elder Harold B. Lee, who was then a member of the Quorum of the Twelve:

“The spirit of gathering has been with the Church from the days of [the] restoration. Those who are of the blood of Israel, have a righteous desire after they are baptized, to gather together with the body of the Saints at the designated place. . . .

“Thus, clearly, the Lord has 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. It would be well—before the frightening events concerning the fulfilment of all God’s promises and predictions are upon us, that the Saints in every land prepare themselves and look forward to the instruction that shall come to them from the First Presidency of this Church as to where they shall be gathered” (in Conference Report, Apr. 1948, 55).

Ask:

- Where are we to gather today?
- Who directs where the Saints gather today?
- What will following this pattern prepare us for?

Doctrine and Covenants 126

Introduction

On January 21, 1836, the Prophet Joseph Smith saw a vision in the Kirtland Temple. He said of this experience: “I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold Him. The Savior looked upon them and wept” (*History of the Church*, 2:381). Though missionary work can be challenging, there can also be great successes.

On July 8, 1838, over two years after this vision of the Twelve, the Lord instructed the Apostles to assemble in Far West, Missouri, and “depart to go over the great waters, and there promulgate my gospel” (D&C 118:4).

“In the fall of 1839, members of the Twelve departed for England, where they arrived in early 1840. In twelve short months these stalwart missionaries were instrumental in converting literally thousands to the Church.

“On Thursday, 1 July 1841, Brigham Young, Heber C. Kimball, and John Taylor arrived in Nauvoo, Illinois, from their British Mission. Section 126, received the following week, commended Elder Young for his service in the kingdom” (Lyndon W. Cook, *The Revelations of the Prophet Joseph Smith* [1985], 283).

Some Important Gospel Principles to Look For

- The Lord accepts the righteous offering of those who labor diligently for Him (see D&C 126).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 313–14.

Suggestions for Teaching

Doctrine and Covenants 126. The Lord accepts the righteous offering of those who labor diligently for Him. (15–20 minutes)

Show a video of a returning missionary, or have students describe their family’s experience when a missionary returned home. Ask: How do you think you might feel returning to your family after serving an honorable mission? Read Doctrine and Covenants 126 and ask:

- What did the Lord tell Brigham Young about his offering?
- What did Brigham Young do to merit the Lord’s approval? (see the introduction to section 126 above).
- How would you like to hear the Lord say this about you?
- What command did the Lord give Brigham Young at this time?
- How important are families to the Lord?

Show a picture of Brigham Young (see Gospel Art Picture Kit, no. 507). Ask students if they know who he is. After identifying him, ask students to share a favorite story that demonstrates the “labor and toil in journeyings” that he endured. This would be a good time to relate stories of the mission of the Twelve Apostles in England and particularly of Brigham Young (see *Church History in the Fulness of Times*, pp. 225–35). Ask:

- Why do you think Brigham Young deserved these words from the Lord?
- How can you prepare yourself to serve with the same dedication as Brigham Young?

Remind students of the importance of families, and ask: Why does the Lord ask every worthy young man and many young women to leave their families to serve full-time missions? Have them read Matthew 10:37–39; Doctrine and Covenants 18:10–16 for the answer. Ask:

- How can leaving your family to serve the Lord actually strengthen your family?
- What counsel has the Lord given that shows His love for families? (Answers might include family home evening, family prayer, family scripture study.)
- What can you do to help your father and mother fill their calling as parents?
- What can you do now to prepare to be a good parent?

Testify that the Lord needs us to serve in various callings in the Church. But, as with Brigham Young, we must “take especial care” of our families. Share the following statement from “The Family: A Proclamation to the World”:

“The family is ordained of God. . . . 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” (*Ensign*, Nov. 1995, 102).

Elder L. Tom Perry of the Quorum of the Twelve said:

“You are a chosen generation—saved for this special time in the history of mankind. You have so much to give to add to the growth and development of the families to which you belong. I challenge you to step forward in your family units with that special, enthusiastic spirit of your youth to make the gospel really live in your homes” (in Conference Report, Apr. 1994, 50; or *Ensign*, May 1994, 38).

Doctrine and Covenants 127–28

Introduction

On April 3, 1836, Elijah restored the sealing keys to the earth when he appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple (see D&C 110:13–16). This power allows members of the Church to do ordinance work for the dead. Sections 127–28 are letters that Joseph Smith wrote to the Saints on this subject. President Wilford Woodruff said:

“[The Prophet’s] soul was wound up with this work before he was martyred for the word of God and testimony of Jesus Christ. He told us that there must be a welding link of all dispensations and of the work of God from one generation to another. This was upon his mind more than most any other subject that was given to him” (*The Discourses of Wilford Woodruff*, sel. G. Homer Durham [1946], 156; see D&C 128:1, 18).

We have an obligation to do work in behalf of our kindred dead. If we neglect this duty, our salvation is jeopardized (see D&C 128:15, 18). Elder John A. Widtsoe, who was a member of the Quorum of the Twelve, explained:

“In our preexistent state, in the day of the great council, we made a certain agreement with the Almighty. The Lord proposed a plan. . . . We accepted it. Since the plan is intended for all men, we became parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves but . . . saviors for the whole human

family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father’s work, and the Savior’s work, but also our work” (“The Worth of Souls,” *The Utah Genealogical and Historical Magazine*, Oct. 1934, 189).

Some Important Gospel Principles to Look For

- The righteous who endure persecution will be rewarded (see D&C 127:1–4; see also Psalm 23; Alma 5:3–6).
- Temple ordinances must be recorded and verified by two or three witnesses. These records will be offered to the Lord (see D&C 127:5–9; 128:1–10, 24; see also Matthew 16:18–19; Revelation 20:12; D&C 6:28).
- Baptism by immersion represents death, burial, and resurrection (see D&C 128:12–14; see also Romans 6:4–6).
- Elijah restored the keys necessary to perform saving ordinances for the living and the dead and to seal families together eternally. We cannot be made perfect without being sealed to our righteous ancestors (see D&C 128:15–18; see also Obadiah 1:21; Malachi 4:5–6; 1 Corinthians 15:29).
- The Lord has revealed the fulness of priesthood keys and powers in our day. We should rejoice in these restored blessings (see D&C 128:19–23).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 251–52.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 314–19.

Suggestions for Teaching

Doctrine and Covenants 127:1–4. The righteous who endure persecution will be rewarded. (15–20 minutes)

Display a large, clear container labeled *mortality* and a pitcher of water labeled *tribulations*. Ask students to list some of the tribulations Joseph Smith faced during his life, including those mentioned in Doctrine and Covenants 127:1. With each tribulation they mention, pour some of the water from the pitcher into the clear container. Discuss the following questions:

- Why does the Lord allow tribulations to occur during mortality?
- What tribulations do you and others your age face?
- Why do people respond to their challenges with different levels of faith and courage?
- What differences do you see between the character of those who respond to tribulations with faith and those who do not?

Show students two balls of equal size, one of which floats and one that does not. (You could use a hollow, plastic golf ball and

a standard golf ball.) Place both balls in the container of water and ask: How might these two balls represent the different ways people respond to tribulations? Read verse 2 and look for which ball best represents the Prophet Joseph Smith. Ask:

- What phrase in these writings of the Prophet impresses you most?
- How do you think knowing he was “ordained from before the foundation of the world” helped him deal with tribulation? (see also Abraham 3:22–23).
- Why might he write “deep water is what I am wont to swim in”?
- Who did he give credit to for delivering him from tribulations?
- Why is it important to turn to God in difficult times?

Share the following statement by the Prophet Joseph Smith:

“Never be discouraged . . . : if I were sunk in the lowest pit of Nova Scotia, with the Rocky Mountains piled on me, I would hang on, exercise faith, and keep up good courage, and I would come out on top” (in John Henry Evans, *Joseph Smith, an American Prophet* [1989], 9).

Have students search verses 3–4, and ask:

- What do these verses teach about difficulties?
- What does the Lord promise to those who endure persecution?
- What persecutions have you faced? How do you think they compare to those faced by “the prophets and righteous men that were before you”?

Have students write on a piece of paper how they could better follow the Prophet Joseph Smith’s example.

Doctrine and Covenants 127:5–9; 128:1–10, 24. Temple ordinances must be recorded and verified by two or three witnesses. These records will be offered to the Lord. (25–30 minutes)

Ask the class whether it is possible to tell if a student attended church last Sunday by looking at the student. Discuss how difficult it is to make a judgment without enough evidence. Ask: What could help you judge whether a student attended church last Sunday? (You could ask parents, teachers, or fellow students who were there, or you could consult class rolls.) Discuss the following questions:

- Why is having enough evidence so helpful in making a judgment?
- Why is it helpful to have witnesses? written records?

Read Doctrine and Covenants 128:6 and ask:

- What will each of us be judged from one day?
- Read verse 7. What are the books spoken of by John? (Records kept on earth.) What is the book of life? (A record kept in heaven.)
- Read verses 8–9. What do these verses teach about the importance of having accurate records?

Invite students to raise their hand if they know the name of their ward or branch clerk. Determine what percentage of the class raised their hands. Have students scan Doctrine and Covenants 127:5–9; 128:3–4, 6, 8 to answer the following questions:

- What are clerks or recorders to keep track of?
- How does the law of witnesses relate to the records that are kept?
- Why would you want your own ordinance records to be accurate? (We will be judged partly by these records.)
- Why must the records of the ordinance work we do for the dead be accurate?
- What role do clerks and recorders play in our salvation?
- What qualifications has the Lord outlined for those who serve as clerks, recorders, or secretaries?

Invite students to thank the secretaries, clerks, and others who keep records in their ward or branch.

Distribute blank pedigree charts to class members and have them record from memory four generations of their ancestors (names, birth dates, dates of ordinances, and so on). After a few minutes, read Doctrine and Covenants 128:24 and ask:

- What offering will the Lord require of Latter-day Saints? (The record of our dead.)
- Why is family history work so important?
- When do you think you should begin working on your family history?
- How can keeping accurate records bless your ancestors?
- How can it bless you?
- How can it bless your posterity? (see D&C 128:15, 18).

Tell students: Imagine you had to offer your pedigree chart to the Lord in its present state. Do you think it is “worthy of all acceptance”? Invite students to participate in gathering the names of their ancestors and doing temple work for them. Share the following statement by Elder W. Grant Bangerter, then a member of the Seventy:

“May we always remember that we perform the temple ordinances for people and not for names. Those we call ‘the dead’ are alive in the spirit and are present in the temple” (in Conference Report, Apr. 1982, 101; or *Ensign*, May 1982, 72).

Doctrine and Covenants 128:12–14. Baptism by immersion represents death, burial, and resurrection. (10–15 minutes)

Have two students come forward to play the role of missionaries. Ask them:

- Why does your church believe in baptism?
- Why do you believe baptism by immersion is necessary?
- Do you really do baptisms for the dead? How does that work?

Invite other class members to share additional insights they have.

Study John 3:5; 1 Corinthians 15:29; Doctrine and Covenants 128:12–14. Invite another pair of students to come forward and play the role of missionaries. Have them use what they learned to answer the following questions:

- What does baptism by immersion represent?
- What happens if I am never baptized?
- Were baptisms for the dead performed during biblical times?
- How can an ordinance performed on earth be accepted in heaven?
- Who can perform baptisms for the dead?

If any of your students have done baptisms for the dead, invite a few to the front of the class to answer these or similar questions. Invite other class members to share additional insights they have.

- At what age can you begin to participate in baptisms for the dead? (Twelve.)
- How should we dress when we go to the temple to do baptisms?
- Why do you think we dress in white when we do baptisms for the dead?
- What does the baptismal font in the temple look like?
- Why are temple baptismal fonts placed underneath the ground? (The font represents the grave.)
- What do the twelve oxen represent? (The twelve tribes of Israel.)
- What can we do to prepare to do baptisms for the dead?

Invite students to share their testimonies of baptism for the dead. Encourage them to take every opportunity to go to the temple and do work for the dead.

Doctrine and Covenants 128:15–18. Elijah restored the keys necessary to perform saving ordinances for the living and the dead and to seal families together eternally. We cannot be made perfect without being sealed to our righteous ancestors. (20–25 minutes)

Tell students that sections 127 and 128 are letters written by the Prophet Joseph Smith while he was in hiding. Share the

information from the introduction to sections 127–28 (pp. 213–14), and ask:

- What was occupying Joseph Smith’s mind in September 1842?
- Why do you think the doctrines related to redeeming the dead were so important to him?

Tell students: Imagine you are walking across a frozen lake when the ice gives way and you fall into the water. You are unable to pull yourself up onto the ice again. You can see a long tree branch on the shore, and you can hear people coming and going a short distance away.

- What might happen if no one hears your shouts for help?
- What might happen if people hear you but no one offers you the branch?

Read Doctrine and Covenants 128:18 and ask:

- How does this verse relate to the example of falling through the ice?
- In what ways do those who have died depend on us?
- Why do you think that “we without them cannot be made perfect”?
- How important is it to be a part of this chain of people who have been “welded” or sealed together?

Read verse 17 and look for who restored the power to seal families together. Review Doctrine and Covenants 110 to remind students how and when Elijah restored that power.

Read Obadiah 1:21 and point out the phrase “saviours shall come up on mount Zion.” Explain that a “savior” is a person who does something for others that they cannot do for themselves. Read Doctrine and Covenants 128:15–16 and ask:

- How can we be saviors for those who are dead?
- How do you think those you do baptisms for will feel toward you?

Encourage students to do ordinance work for others and to prepare to one day be sealed in the temple.

Doctrine and Covenants 128:19–23. The Lord has revealed the fulness of priesthood keys and powers in our day. We should rejoice in these restored blessings. (10–15 minutes)

Invite students to think of a time they felt so happy they wanted to sing, dance, cheer, or celebrate. Ask:

- What made you so happy?
- How often do you feel that way?
- Read 2 Nephi 2:25. How would you define the word *joy* in this verse?
- How does it relate to living the gospel?

Have students sing “Count Your Blessings” (*Hymns*, no. 241). Discuss what role gratitude plays in our ability to feel joy. Explain that Doctrine and Covenants 128:19–23 contains an expression of the joy Joseph Smith felt because of the gospel. These verses could be compared to a psalm or hymn. Have students read the verses and look for some of the visions, doctrines, or experiences that made the Prophet so joyful. Ask:

- Why do you think these experiences brought Joseph Smith such great joy?
- How do these verses make you feel about your membership in the Church?
- Which of these blessings are you most grateful for?
- Which of Joseph’s expressions of joy can you most relate to?

Share the following statement by Sarah Studevant Leavitt, an early member of the Church:

“To write the love of God . . . would drain the ocean, though the sea was ink, and the earth paper and every stick a pen and every man a scribe. When I try to praise Him in beauty, honor and magnify the name of God, I find I have no language at my command that will do justice to the case, but when I lay aside this weak, frail body I expect to praise Him in beauty and holiness” (*History of Sarah Studevant Leavitt*, ed. Juanita Leavitt Pulsipher [1969], 29).

Invite students to write their feelings about the gospel on a piece of paper, or take time in class for students to share their testimonies and gratitude. Also consider singing several hymns as expressions of joy and thanksgiving for gospel blessings.



Introduction

Sometimes the Lord sends angels to minister to people on the earth. The devil can also send his angels to try to deceive. In section 129 the Prophet Joseph Smith gives three grand keys to distinguish between angels of the Lord and angels of the devil.

President Wilford Woodruff said:

“One of the Apostles said to me years ago, ‘Brother Woodruff, I have prayed for a long time for the Lord to send me the administration of an angel. I have had a great desire for this, but I have never had my prayers answered.’ I said to him that if he were to pray a thousand years to the God of Israel for that gift, it would not be granted, unless the Lord had a motive in sending an angel to him. I told him that the Lord never did nor

never will send an angel to anybody merely to gratify the desire of the individual to see an angel. If the Lord sends an angel to anyone, He sends him to perform a work that cannot be performed only by the administration of an angel. . . .

“Now, I have always said, and I want to say it to you, that the Holy Ghost is what every Saint of God needs. It is far more important that a man should have that gift than he should have the ministration of an angel” (*Deseret Weekly*, Nov. 7, 1896, 641).

Some Important Gospel Principles to Look For

- Angels and spirits, even evil ones, must follow the laws of heaven. If we understand those laws we can avoid being deceived (see D&C 129; see also D&C 130:4–7).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 319–21.

Suggestions for Teaching

Doctrine and Covenants 129. Angels and spirits, even evil ones, must follow the laws of heaven. If we understand those laws we can avoid being deceived.

(20–25 minutes)

Have students read Alma 30:53 and explain what happened to Korihor. Discuss the following questions:

- If an angel appeared to you, how would you know whether that angel had been sent by the Lord or by the devil?
- Why would it be important to distinguish between the two?

Read Doctrine and Covenants 129:9 and look for how many keys are given in section 129 to help us distinguish between different kinds of angels or messengers. Have a student read the statement by President Wilford Woodruff in the introduction to section 129 above. Have another student read the following statement by Elder Jeffrey R. Holland:

“May I suggest to you that one of the things we need to teach our students, and one of the things which will become more important in their lives the longer they live, is the reality of angels, their work, and their ministry. Obviously I speak here not alone of the angel Moroni, but also of those more personal ministering angels who are with us and around us, empowered to help us, and who do exactly that. . . .

“Perhaps more of us, including our students, could literally, or at least figuratively, behold the angels around us if we would but awaken from our stupor and hear the voice of the Spirit as those angels try to speak. . . .

“I believe we need to speak of and believe in and bear testimony to the ministry of angels more than we sometimes do. They constitute one of God’s great methods of witnessing through the veil” (*A Standard unto My People* [address to religious educators at a symposium on the Book of Mormon, Brigham Young University, Aug. 9, 1994], 11–13).

Ask:

- What do you learn about angels from these statements?
- Why do you think it is important to have a testimony of the reality of the angels spoken of in scripture?
- While you may never see an angel, why do you think it is important to better understand how they minister on the earth?

Read Doctrine and Covenants 129:1–3 and ask:

- How many kinds of beings are there in heaven?
- What is the difference between “angels” and “spirits of just men made perfect”? (see the commentaries for these verses in *Doctrine and Covenants Student Manual: Religion 324–325*, p. 320; see also D&C 130:4–7).

Read Doctrine and Covenants 129:4–9 and look for the three grand keys that can help us know whether a messenger is from God. Discuss the following:

- What does verse 5 teach?
- What does Doctrine and Covenants 9:8 say about feelings?
- According to Doctrine and Covenants 129:7, “it is contrary to the order of heaven for a just man to deceive.” Why do you think communications from the Lord must be true?
- Read Moroni 7:12–16. What do you learn from these verses about communications from God?
- What does Doctrine and Covenants 129:8 teach about deception when it comes to evil spirits?
- How can knowing this help you avoid being led astray in spiritual things?

Testify of God’s love for us. Ask students how the following items show God’s willingness to communicate with us:

- Scriptures
- Words of the living prophets
- Prayer
- The gift of the Holy Ghost
- Temples

Invite students to strive to understand the ways God communicates with them and to obey His counsel.

Doctrine and Covenants 130

Introduction

The Lord revealed many great and important truths through the Prophet Joseph Smith. Elder Parley P. Pratt, who was a member of the Quorum of the Twelve, wrote of the Prophet: “There was something connected with the serene and steady penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heavens, and comprehend all worlds” (*Autobiography of Parley P. Pratt* [1985], 32).

Wilford Woodruff, who later became President of the Church, wrote:

“He seemed a fountain of knowledge from whose mouth streams of eternal wisdom flowed. As he stood before the people, he showed clearly that the authority of God was upon him” (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* [1909], 68).

Elder Robert E. Wells, a member of the Seventy, said:

“The eternal truths he taught answered a brood of questions that had been in the minds of philosophers for centuries. When one studies the doctrinal teachings revealed to Joseph Smith, that person, if he or she is sincere in the search for truth, will be led to Jesus Christ and His role as our Savior, Redeemer, and Advocate with the Father. In studying these teachings of Joseph about the Savior, uncertainty and doubt flee, and hearts are changed. The honest person finds greater meaning in life by the Prophet’s answers to the philosophical questions, Where did we come from? Why are we here? Where are we going? Because of revelations given to Joseph, the memory veil between this life and our premortal existence becomes almost transparent at times. And the veil between this life and the spirit world becomes thinner, causing family ties to become stronger, sweeter, and more meaningful” (in Conference Report, Sept.–Oct. 1995, 86; or *Ensign*, Nov. 1995, 66).

Section 130 sheds light on many fundamental truths of the plan of salvation.

Some Important Gospel Principles to Look For

- God the Father and His Son, Jesus Christ, have bodies of flesh and bones as tangible as man’s. The Holy Ghost is a personage of spirit (see D&C 130:1–3, 22–23).
- When this earth becomes a celestial kingdom, it will be a Urim and Thummim to those who live here (see D&C 130:8–11; see also D&C 88:17–20).

- Since only God knows the exact time of the Second Coming of Jesus Christ, we should prepare for it continually (see D&C 130:14–17; see also Matthew 24:36; D&C 49:7).
- The knowledge we gain helps us not only in this life but after the Resurrection (see D&C 130:18–19).
- Any blessing we receive from God comes because of obedience to His law (see D&C 130:20–21; see also D&C 82:10; 132:5).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 259–60.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 321–24.

Suggestions for Teaching



Doctrine and Covenants 130:1–3, 22–23 (Scripture Mastery, Doctrine and Covenants 130:22–23). God the Father and His Son, Jesus Christ, have bodies of flesh and bones as tangible as man’s. The Holy Ghost is a personage of spirit.
(15–20 minutes)

Invite each student to write a simple description of the Godhead. Have several students share what they wrote, and then read Doctrine and Covenants 130:1–3, 22–23. Ask:

- What do these verses teach about the Godhead?
- Why is it important to know the correct nature of God?

Share the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve:

“In the process of what we call the Apostasy, the tangible, personal God described in the Old and New Testaments was replaced by the abstract, incomprehensible deity [based partly on] Greek philosophy. . . .

“. . . I hasten to add that Latter-day Saints do not apply such criticism to the men and women who profess these beliefs. We believe that most religious leaders and followers are sincere believers who love God and understand and serve him to the best of their abilities. . . .

“Then came the First Vision. An unschooled boy, seeking knowledge from the ultimate source, saw two personages of indescribable brightness and glory and heard one of them say, while pointing to the other, ‘This is My Beloved Son. Hear Him!’ (Joseph Smith—History 1:17). . . .

“After a subsequent outpouring of modern scripture and revelation, this modern prophet declared, ‘The Father has a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit’ (D&C 130:22).

“This belief does not mean that we claim sufficient spiritual maturity to comprehend God. Nor do we equate our imperfect mortal bodies to his immortal, glorified being. But we can comprehend the fundamentals he has revealed about himself and the other members of the Godhead. And that knowledge is essential to our understanding of the purpose of mortal life and of our eternal destiny as resurrected beings after mortal life” (in Conference Report, Apr. 1995, 113–14; or *Ensign*, May 1995, 85–86).

Have students look in the Topical Guide under “God, body of—corporeal nature” (p. 173) and “God, manifestations of” (pp. 177–78) to find additional references on the true nature of God. Invite students to share some of the references that impress them.

Doctrine and Covenants 130:8–11. When this earth becomes a celestial kingdom, it will be a Urim and Thummim to those who live here. (15–20 minutes)

Give students the following quiz:

1. What do the words *Urim* and *Thummim* mean? (Lights and perfections.)
2. What are two basic uses of the Urim and Thummim? (Obtaining revelation and translating languages.)
3. Where do the scriptures describe the Urim and Thummim? (Joseph Smith—History 1:35.)
4. Is there more than one Urim and Thummim?

Have students look up “Urim and Thummim” in the Bible Dictionary (pp. 786–87) and correct their quizzes.

Have students read and mark Revelation 2:17 as you discuss Doctrine and Covenants 130:8–11.

Doctrine and Covenants 130:14–17. Since only God knows the exact time of the Second Coming of Jesus Christ, we should prepare for it continually. (10–15 minutes)

Ask students to show by raise of hand which of the following statements best represents their feelings:

- “I wish I knew the exact date of the Second Coming.”
- “I don’t want to know when the Second Coming will take place.”

Invite some students to share why they voted the way they did. Read Matthew 24:3; Doctrine and Covenants 130:14 and look for individuals who have asked the Savior when the Second Coming would occur. Ask: What response did Christ’s disciples and the Prophet Joseph Smith receive? (see Matthew 24:36–39; D&C 130:15–17). Explain that to help us prepare, the Lord did reveal signs that will precede the Second Coming (see the commentary for D&C 130:14–17 in *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 323–24).

Tell students: Imagine that people were born with a device growing out of one shoulder that displayed the number of minutes they had left to live.

- Would you like a device like this? Why or why not?
- How often do you think you would look at yours?
- Would you ever want to look at your family’s or friends’ devices?
- How might the amount of time left on the device affect your choices and the way you spent your time?
- How might it affect your ability to act with faith in Jesus Christ?
- How could a device like this be compared to knowing when the Second Coming is?
- How might a knowledge of that exact time affect your obedience to the gospel?

Read Matthew 24:42–47 and ask:

- What did the Lord counsel His disciples to do, knowing that they did not know the time of His coming? (Always be prepared.)
- Why is that good counsel for us?
- What can we do to better prepare for the coming of the Lord?



Doctrine and Covenants 130:18–19 (Scripture Mastery). The knowledge we gain helps us not only in this life but after the Resurrection. (15–20 minutes)

Place two clear jars where everyone can see them. Pour some water into the first jar and tell students that this represents a person’s life. Tell a story about this person, and include the worldly possessions this person acquires. Each time you name a possession, drop an object representing it into the water. (You could use a ring to represent jewelry, car keys to represent a car, some coins to represent a job.) Tell students that the person dies unexpectedly. Place a strainer over the second jar and pour the contents of the first jar into the strainer. Show students the strainer filled with the “worldly” objects, and ask:

- How does the strainer represent death? (We cannot take our possessions with us at death.)

- Read Doctrine and Covenants 130:18–19. According to these verses, what can we take with us when we die?

Repeat the object lesson for another person. Mention the same worldly goods and place the objects in the jar, but also mention that this person prayed. Add a drop of food coloring to the water. Mention that this person read the scriptures daily, and add a second drop of food coloring. Say that this person also died, and pour the water through the strainer into the other jar. Talk about what the second person was able to keep after death that the first could not. Ask: In the object lesson, what other earthly experiences could we add drops of food coloring for? (Answers might include serving a mission, marrying in the temple, filling Church callings, receiving ordinances such as baptism, learning the gospel.)

Share the following statements. Elder Neal A. Maxwell, a member of the Quorum of the Twelve, said:

“If we ponder just what it is that will rise with us in the resurrection, it seems clear that our intelligence will rise with us, meaning not simply our IQ, but also our capacity to receive and apply truth. Our talents, attributes, and skills will rise with us; certainly also our capacity to learn, our degree of self-discipline, and our capacity to work” (*We Will Prove Them Herewith* [1982], 12).

President Spencer W. Kimball taught:

“Each one of you has it within the realm of his possibility to develop a kingdom over which you will preside as its king and god. You will need to develop yourself and grow in ability and power and worthiness, to govern such a world with all of its people. You are sent to this earth not merely to have a good time or to satisfy urges or passions or desires. You are sent to this earth, not to ride merry-go-rounds, airplanes, automobiles, and have what the world calls ‘fun.’

“You are sent to this world with a very serious purpose. You are sent to school, . . . to begin as a human infant and grow to unbelievable proportions in wisdom, judgement, knowledge, and power. That is why you and I cannot be satisfied with saying merely ‘I like that or want that.’ That is why in our childhood and our youth and our young adulthood we must stretch and grow and remember and prepare for the later life when limitations will terminate so that we can go on and on and on” (“The Matter of Marriage” [address delivered at the Salt Lake City Institute of Religion, Oct. 22, 1976], 2).

Have students read Doctrine and Covenants 130:19 again, highlighting the phrase “through his diligence and obedience.”

Ask: What does this phrase add to the meaning of the scripture? Share a personal example of a time your diligence and obedience allowed you to grow in a certain area. Invite students to write a goal that could help them gain more knowledge and intelligence. Have them write what they must do to achieve that goal and why it would take diligence and obedience to do so.



Doctrine and Covenants 130:20–21 (Scripture Mastery). Any blessing we receive from God comes because of obedience to His law. (20–25 minutes)

Have students write Doctrine and Covenants 130:20–21 in their own words. If necessary, refer students to the student study guide for help with difficult terms (see the “Understanding the Scriptures” section for D&C 130). Invite a few students to share what they have written.

Do a few simple experiments to demonstrate laws and their consequences. (For example, you could demonstrate the law of gravity by dropping a ball. You could demonstrate that every action has an opposite and equal reaction by throwing the ball against a wall.) Discuss the following questions:

- How predictable are the consequences of these laws?
- What are some laws regarding practicing a musical instrument? planting and watering a seed? exercising regularly?
- What spiritual laws have blessings associated with them?

If students have difficulty with the last question, write on the board *Joshua 1:8; Malachi 3:10; 2 Nephi 1:20; 31:20; D&C 88:124; 89:18–21*. Have them read the verses and discover the laws and promised blessings.

Point out that some laws and their promised blessings are very specific, while others are more general, and that the realization of the promised blessings may come in the next life.

Have students think of blessings they have received from the Lord. Invite them to think about what laws these blessings were predicated on. Read the words to “Keep the Commandments” (*Hymns*, no. 303).



Introduction

Section 131 is a compilation of principles taught by the Prophet Joseph Smith in various settings on May 16–17, 1843. “The vision given to Joseph Smith and Sidney Rigdon, as recorded in Doctrine and Covenants Section 76 provides a great scriptural insight to the breadth of man’s potential eternal destiny. From that vision we learn that there are three degrees of glory to

which the majority of mankind will eventually become heirs: Celestial, Terrestrial, Testial [see also 1 Corinthians 15:40–42; 2 Corinthians 12:2]. Our understanding of the Celestial glory is further broadened by the information contained in Section 131” (Leaun G. Otten and C. Max Caldwell, *Sacred Truths of the Doctrine and Covenants*, 2 vols. [1983], 2:348).

Some Important Gospel Principles to Look For

- There are three heavens or degrees in the celestial kingdom, and to obtain the highest, we must be married for eternity. Only those who obtain this glory can have eternal increase (see D&C 131:1–4; see also D&C 132:19–24).
- If we are faithful to all that God asks, we can receive the knowledge that we will obtain eternal life (see D&C 131:5–6; see also John 14:21–23; 2 Peter 1:10; D&C 93:1, 19).
- There is no such thing as immaterial matter. All spirit is matter (see D&C 131:7–8).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 255–56, 260.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 324–26.

Suggestions for Teaching



Doctrine and Covenants 131:1–4 (Scripture Mastery). There are three heavens or degrees in the celestial kingdom, and to obtain the highest, we must be married for eternity. Only those who obtain this glory can have eternal increase.
(35–40 minutes)

Ask students to name the three degrees of glory (celestial, terrestrial, and testial). Have them read 1 Corinthians 15:40–41. Draw a sun on the board, and ask students what kingdom it represents. Discuss the following questions:

- Why do you think the celestial kingdom is compared to the sun?
- What does Paul’s comparing the three degrees of glory to the sun, moon, and stars teach you about the celestial kingdom? (All the kingdoms are glorious, but the celestial is much more glorious than the others.)
- Why is inheriting the celestial kingdom worth all the sacrifices necessary to obtain it?

Have students draw pictures that show what Doctrine and Covenants 131:1–4 teaches. Invite several students to display their pictures and explain to the class why they drew what they did. Discuss the following questions:

- What have those in the highest degree of the celestial kingdom done that those in the other degrees have not? (*Note:* Do not speculate about what qualifies a person for the other two degrees of the celestial kingdom.)
- What does “that is the end of his kingdom” mean? (v. 4; see Matthew 25:34; D&C 76:56; 132:19).
- What does “increase” mean? (see D&C 132:30–31).

To answer this question, share the following explanation by Elder Harold B. Lee, who was then a member of the Quorum of the Twelve:

“Increase of what? Increase of posterity. In other words, through obedience to His divine command, we . . . are given power to cooperate with God in the creation of a human soul here, and then beyond the grave to have eternal increase in a family relationship” (*The Teachings of Harold B. Lee*, ed. Clyde J. Williams [1996], 238).

Ask: Why are the blessings of eternal kingdoms and increase important for you to strive for? Share the following statement by Elder Spencer W. Kimball, who was then a member of the Quorum of the Twelve:

“People who do not bring their lives into harmony with God’s laws and who do not receive the necessary ordinances . . . will remain separate and single in the eternities. There they will have no spouses, no children” (*The Miracle of Forgiveness* [1969], 245).

Arrange for a couple that has recently been sealed in the temple to come to class. Invite them to share their testimonies of Doctrine and Covenants 131:1–4. Have them encourage students to prepare to marry in the temple. Read the following statement by President Howard W. Hunter:

“Let us plan for and teach and plead with our children to marry in the house of the Lord. Let us reaffirm more vigorously than we ever have in the past that it does matter where you marry and by what authority you are pronounced man and wife.

“All of our efforts in proclaiming the gospel, perfecting the Saints, and redeeming the dead lead to the holy temple. This is because the temple ordinances are absolutely crucial; we cannot return to God’s presence without them. I encourage everyone to worthily attend the temple or to work toward the day when you can enter that holy house to receive your ordinances and covenants” (in Conference Report, Oct. 1994, 118; or *Ensign*, Nov. 1994, 88).

Doctrine and Covenants 131:5–6. If we are faithful to all that God asks, we can receive the knowledge that we will obtain eternal life. (10–15 minutes)

Note: See also the teaching suggestion for Doctrine and Covenants 132:49–50 (p. 226).

Show students a written guarantee or warranty. Ask:

- What are the benefits of having a guarantee?
- How does the value of a guarantee differ depending on who gives it?
- How valuable would a guarantee from Heavenly Father be? Why?

Have students read Mosiah 26:20 and look for what the Lord promised Alma. Have them read Mosiah 17:2; 18:1; 24:8–12; 26:15 to learn about Alma. Ask: Based on Alma’s example, what do you think we must do to gain eternal life?

Have students read Doctrine and Covenants 131:5 and identify what the guarantee of eternal life is sometimes called. Have them read verse 6, and then share the following statement by President Marion G. Romney, who was a counselor in the First Presidency:

“Knowledge of ‘the only true God, and Jesus Christ’ (John 17:3) is the most important knowledge in the universe; it is the knowledge without which the Prophet Joseph Smith said no man could be saved. The lack of it is the ignorance referred to in the revelation wherein it is written: ‘It is impossible for a man to be saved in ignorance.’ (D&C 131:6.)” (in Conference Report, Oct. 1981, 18; or *Ensign*, Nov. 1981, 14).

Have students read Jacob 1:6; Mosiah 5:13 and discuss ways we can seek for that knowledge and prepare to live with Heavenly Father again.



Introduction

Section 132 treats marriage for time and eternity (see vv. 3–33) and plural marriage (see vv. 34–66). Speaking about marriage, President Spencer W. Kimball said:

“That’s the most important decision of your entire life! It isn’t where you are going to school, or what lessons you are going to study, or what your major is, or how you are going to make your living. These, though important, are incidental and nothing compared with the important decision that you

make when you ask someone to be your companion for eternity” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 301).

President Joseph F. Smith, who was then a counselor in the First Presidency, wrote that the “principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as a doctrine of the Gospel, at that time, he confided the facts to only a very few of his intimate associates” (in “Plural Marriage,” in Andrew Jenson, comp., *Historical Record*, 9 vols. [1882–90], 6:219). The Prophet taught the principle privately, and by 1841–42 he and several trusted Church members were living it (see *Church History in the Fulness of Times*, p. 256). Section 132 was recorded in 1843, but the Church did not announce the doctrine of plural marriage publically until 1852.

Some Important Gospel Principles to Look For

- In order to live with and be like God, we must obey the law of celestial marriage (see D&C 132:3–6, 19–24; see also D&C 131:1–4).
- All covenants and agreements must be made in the Lord’s appointed way, with proper authority, and be sealed by the Holy Spirit of Promise to have effect in the next life (see D&C 132:7–14, 18).
- Marriages performed outside the temple can last until death only. In the next life couples who were not sealed will no longer be married but will live singly forever (see D&C 132:15–18).
- When a temple marriage is authorized by God and sealed by the Holy Spirit of Promise, the marriage will be in force for eternity. Couples who are sealed and continue faithful to God’s law will be exalted (see D&C 132:19–33, 37; see also D&C 131:1–4).
- Plural marriage is forbidden unless the Lord commands it through His prophet (see D&C 132:34–39, 61–66; see also Jacob 2:27–30; Official Declaration 1).
- In the dispensation of the fulness of times, the Lord has or will restore all His laws and commandments through His prophets (see D&C 132:40, 45; see also Acts 3:21; D&C 128:18).
- Some righteous people receive the assurance in this life that they will be exalted (see D&C 132:49–50; see also 2 Peter 1:10, 19; Mosiah 26:20; D&C 131:5).
- Wives should love and support husbands who follow the Lord in righteousness (see D&C 132:52–65; see also Ephesians 5:22–25).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 255–56.

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 327–34.

Suggestions for Teaching



Doctrine and Covenants 132:3–6, 15–33, 37. **When a temple marriage is authorized by God and sealed by the Holy Spirit of Promise, the marriage will be in force for eternity. Couples who are sealed and continue faithful to God’s law will be exalted.** (25–30 minutes)

Show the class wedding pictures of a couple. Invite the class to list characteristics they think would be important in a mate. Ask how critical they think the decision of who to marry is. Write on the board the following statement by President Gordon B. Hinckley: “Choose your [marriage] companion with care. . . . It is the most important decision you will make in your entire lives” (in John L. Hart, “*Bueno!* Juarez Academy Centennial,” *Church News*, June 14, 1997, 8).

Discuss with students why marriage is such an important choice in life. Ask:

- Why is it so important to marry in the temple? (see D&C 131:1–4).
- What two categories of marriage are there in the world today? (Non-eternal marriage and eternal marriage.)
- Read Doctrine and Covenants 132:3–6. According to these verses, who is required to live the new and everlasting covenant of marriage?

Write on the board the headings *Non-Eternal Marriage* and *Eternal Marriage*. Have half the students read Doctrine and Covenants 132:15–18 and look for “if-then” statements regarding non-eternal marriages. Have the rest of the class read verses 19–24 and look for if-then statements regarding eternal marriages. Invite students to write their findings on the board under the appropriate heading. Their lists might include the following:

	If	Then
Non-Eternal Marriage	<ul style="list-style-type: none"> • A couple marries in the world (see v. 15). • They marry for eternity, but the marriage is not sealed by the Holy Spirit of Promise (see v. 18). • They marry for eternity, but the marriage is not performed by someone with authority (see v. 18). 	<ul style="list-style-type: none"> • The marriage will not be in force in the next life (see vv. 15–18). • They will live singly (see vv. 16–17). • They will not be exalted (see vv. 17–18).

Eternal Marriage	<ul style="list-style-type: none"> • A couple marries in the new and everlasting covenant (see v. 19). • The marriage is performed by someone with authority (see v. 19). • They abide in the covenant (see v. 19). • The marriage is sealed by the Holy Spirit of Promise (see v. 19). 	<ul style="list-style-type: none"> • They will come forth in the First Resurrection (see v. 19). • Their marriage will be in force in the next life (see v. 19). • They will be exalted (see v. 19). • They will have children forever (see v. 19). • They will be gods (see v. 20). • They will know the Lord (see vv. 23–24).
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Note: As your students complete this activity, be sure they understand that it is not sufficient for a couple to promise themselves to each other for eternity, or to be married in another church that claims to be able to marry them for eternity. To be eternal, a marriage must be performed by the authority given to the Prophet Joseph Smith and passed down to the current President of the Church. This authority is only available in the Church’s temples today.

Share the following statement by President Spencer W. Kimball:

“Now, all Latter-day Saints are not going to be exalted. All people who have been through the holy temple are not going to be exalted. The Lord says, ‘Few there be that find it.’ For there are the two elements: (1) the sealing of a marriage in the holy temple, and (2) righteous living through one’s life thereafter to make that sealing permanent. Only through proper marriage . . . can one find that strait way, the narrow path” (“Marriage is Honorable,” in *Speeches of the Year: BYU Devotional and Ten-Stroke Fireside Addresses, 1973* [1974], 265–66).

Ask:

- What did President Kimball say was necessary to make a marriage “permanent”?
- What marriage status will people have in the next life if they are not exalted? (They will be single.)
- How does this affect your desire to marry in the temple?
- What can you do now to better prepare to be a good husband or wife?

- How can your decisions about dating now affect your future marriage?
- What qualities do you want in someone you date?
- What standards has the Lord set for dating? (see the *For the Strength of Youth* pamphlet).
- How would following or not following these standards make a difference in who you marry?
- How can your daily choices affect what type of people are attracted to you?

Tell students of the blessings that come in this life and the next from having a happy marriage. Share your testimony of the importance of eternal marriage.

Doctrine and Covenants 132:7–14, 18. All covenants and agreements must be made in the Lord’s appointed way, with proper authority, and be sealed by the Holy Spirit of Promise to have effect in the next life. (20–25 minutes)

Show students a copy of a baptismal, priesthood ordination, or marriage certificate. Ask: What are some of the promises made when these events occur? Invite students to consider how committed they are to keeping their covenants. Ask: Why is it important that we keep these promises?

Read Esther 8:8 and ask:

- How binding on the people was the king’s writing in Esther’s day?
- How did the people recognize that a writing really came from the king and not from some other source? (The king used his ring to seal it.)

Share the following statement: “Whatever had passed the royal signet [seal] could never be revoked; no *ucceeding* edict could destroy or repeal a *preceding* one” (Adam Clarke, *Clarke’s Bible Commentary*, 6 vols. [1827–31], 2:823).

Write on the board the word *sealed*, and ask:

- What do we do in the world today to bind or seal agreements? (Sign contracts, shake hands, make promises.)
- What does the word *sealed* mean in a gospel sense?
- How does being sealed “bind” us? (We are bound to keep our promises, and our reward is made sure; see D&C 82:10.)

Write the following matching exercise on the board, or give copies to students as a handout. Have students read Doctrine and Covenants 132:7–14, 18–19 and complete the exercise.

Discuss their answers.

1. The power the Lord uses to seal agreements for time and eternity.	A. No one.
2. The person who holds the sealing keys on the earth.	B. They will not be in force.
3. The duration of a covenant that is sealed by the Holy Spirit of Promise.	C. The Holy Spirit of Promise.
4. This will happen to promises and agreements that are not approved of God.	D. New and everlasting covenant of marriage.
5. The promises or agreements that the Holy Spirit of Promise seals . . .	E. For time and eternity.
6. Those who are able to come unto the Father without the sealing powers of the Holy Spirit of Promise.	F. The prophet.
7. The time that promises cease to be effective if they are not sealed by the Holy Spirit of Promise.	G. At death.
8. A covenant made with God and one other person.	H. Are approved by God.

(Answers: 1–C, 2–F, 3–E, 4–B, 5–H, 6–A, 7–G, 8–D)

Write on the board the following questions:

- Under what conditions will the Holy Spirit of Promise seal your baptismal covenant or any other covenant you have made with the Lord?
- Who is the Holy Spirit of Promise?

Invite students to listen for answers to these questions as you read the following statement by President Joseph Fielding Smith, who was then President of the Quorum of the Twelve:

“The Holy Spirit of Promise is the Holy Ghost who places the stamp of approval upon every ordinance: baptism, confirmation, ordination, marriage. The promise is that the blessings will be received through faithfulness.

“If a person violates a covenant, whether it be of baptism, ordination, marriage or anything else, the Spirit withdraws the stamp of approval, and the blessings will not be received.

“Every ordinance is sealed with a promise of a reward based upon faithfulness. The Holy Spirit withdraws the stamp of approval where covenants are broken [see D&C 76:52–53; 132:7]” (*Doctrines of Salvation*, 1:45).

Doctrine and Covenants 132:34–40, 45–48, 61–66.
Plural marriage is forbidden unless the Lord commands it through His prophet. (40–45 minutes)

Note: Avoid sensationalism and speculation when talking about plural marriage. Sometimes teachers speculate that plural marriage will be a requirement for all who enter the celestial kingdom. We have no knowledge that plural marriage will be a requirement for exaltation.

Write on the board *Abraham, Jacob, Moses, Joseph Smith, and Brigham Young*. Tell students that they can ask 10 yes-or-no questions to determine what these prophets had in common that relates to Doctrine and Covenants 132. (They all practiced plural marriage.) Read Doctrine and Covenants 132:34–40 and ask:

- According to verse 34, what did Abraham do? (He married more than one wife.)
- What reasons are given in these verses for this action?
- What else was Abraham commanded to do by the Lord? (see v. 36).
- Why would the commandments in verses 34 and 36 be difficult to obey? (see Exodus 20:13; Jacob 2:27).

Share the following statement by the Prophet Joseph Smith:

“That which is wrong under one circumstance, may be, and often is, right under another.

“God said, ‘Thou shalt not kill;’ at another time He said ‘Thou shalt utterly destroy.’ This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire” (*History of the Church*, 5:135).

Write on the board *Dispensation of the Fulness of Times*. Ask students to define the phrase. If they have difficulty, have them look up “dispensations” in the Bible Dictionary (p. 657). Then have them read Doctrine and Covenants 128:18 (last half of the verse); 132:40. Ask:

- When is the dispensation of the fulness of times?
- What does “fulness of times” mean?

Share the following statement by President John Taylor:

“In and through [the] various dispensations, certain principles, powers, privileges and priesthoods have been developed. But in the dispensation of the fulness of times a combination or a fulness, a completeness of all those dispensations was to be introduced among the human family. If there was anything pertaining to the Adamic . . . dispensation, it would be made manifest in the last days. If there was anything associated with Enoch and his city, and the gathering together of his people, . . . it would be manifested in the last days. If there was anything associated with the Melchizedek priesthood in all its forms, powers, privileges and blessings at any time or in any part of the earth, it would be restored in the last days. . . . For this is the dispensation of the fulness of times, embracing all other times, all principles, all powers, all manifestations, all priesthoods and the powers thereof that have existed in any age, in any part of the world” (*The Gospel Kingdom*, sel. G. Homer Durham [1943], 101–2).

Ask: How does this statement relate to the fact that plural marriage was practiced early in this dispensation?

Read Doctrine and Covenants 132:45–48 and ask:

- Who received the revelation to practice plural marriage in this dispensation? (Joseph Smith.)
- Who received the revelation to discontinue practicing plural marriage? (Wilford Woodruff; see Official Declaration 1.)
- What did these two men have in common? (They were prophets who held the keys of the kingdom; see vv. 45–46.)
- What powers are given to prophets with these keys? (see vv. 46–48).
- How are the powers described in verse 46 seen in the actions of both Joseph Smith and Wilford Woodruff?

Have students read and cross-reference Jacob 2:30 and Doctrine and Covenants 132:63. Ask: Besides “restor[ing] all things” (D&C 132:40) in the dispensation of the fulness of times, what other purpose does the Lord give for restoring plural marriage?

Share the following statement by President Gordon B. Hinckley:

“I wish to state categorically that this Church has nothing whatever to do with those practicing polygamy. They are not members of this Church. Most of them have never been members. They are in violation of the civil law. They know they are in violation of the law. They are subject to its penalties. The Church, of course, has no jurisdiction whatever in this matter.

“If any of our members are found to be practicing plural marriage, they are excommunicated, the most serious penalty the Church can impose. Not only are those so involved in direct violation of the civil law, they are in violation of the law of this Church. An article of our faith is binding upon us. It states, ‘We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law’ (Articles of Faith 1:12). One cannot obey the law and disobey the law at the same time” (in Conference Report, Oct. 1998, 92; or *Ensign*, Nov. 1998, 71).

Read Doctrine and Covenants 132:32. Explain that, while members of the Church are no longer called to live in plural marriage, we should follow Abraham’s example of obedience and faithfulness (see Hebrews 11:8–19). List on the board some of the major works of Abraham. You could read portions of President Spencer W. Kimball’s “The Example of Abraham” (*Ensign*, June 1975, 3–7), or use the following summary of President Kimball’s article:

1. He followed Jesus Christ.
2. He sought the priesthood and priesthood blessings.
3. He obeyed promptly.
4. He received revelation for his family.
5. He presided over his family in righteousness.
6. He taught his family the gospel by example and precept.
7. He gave missionary service.
8. He was a peacemaker.
9. He kept his covenants with God.
10. He was honest with others.
11. He paid a full tithing.
12. He exercised faith.

(Based on Otten and Caldwell, *Sacred Truths of the Doctrine and Covenants*, 2:361.)

Ask:

- What did the Lord grant Abraham because of his righteousness? (see D&C 132:37).
- What would you be willing to do to receive this same reward?

Invite students to write ways they could better follow Abraham’s example.

Doctrine and Covenants 132:49–50. Some righteous people receive the assurance in this life that they will be exalted. (10–15 minutes)

Note: See also the teaching suggestion for Doctrine and Covenants 131:5–6 (p. 222).

Ask the class:

- What are some careers you are interested in preparing for? (List responses on the board.)
- How many years of study does it take to prepare for each of these careers?

Choose a career requiring several years of training and ask a student who is interested in that career:

- How do you feel about the years of training required for this career?
- Why do you think some people begin this career but never complete their training?

Note: The next two questions apply to a student who wants to become a doctor. Adapt them to the student’s chosen career.

- How would it affect your hope if the Lord told you that you would not only become a doctor, but that you would discover a cure for cancer and become one of the most famous doctors ever?
- Would knowing this take away the years of struggle and learning required to find the cure?
- Would it help you endure your struggles? How?

Invite students to consider what their greatest desire is. Read Doctrine and Covenants 14:7 and look for what God considers His greatest gift. Read Doctrine and Covenants 132:49 and look for what the Lord promised the Prophet Joseph Smith. Ask:

- How would you feel if you received this promise?
- Would it take away the challenges and sacrifices of mortality?
- Read verse 50. What had the Lord seen that qualified Joseph Smith for this blessing?
- What trials did the Prophet Joseph Smith endure after this promise was given? (He watched the Saints suffer at the hands of mobs, and he and his brother Hyrum were murdered.)
- If this promise were given to you, how would it help you endure your trials?

Have students read Mosiah 26:14–15, 20 and identify someone else who received this promise (Alma). Read 2 Peter 1:10, 19 and look for two ways Peter referred to this promise from the Lord. (Making one’s calling and election sure, and receiving the more sure word of prophecy.) Ask: What counsel did Peter give in verse 10 that we could strive to follow? Share the following statement by Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve:

“To have one’s calling and election made sure is to be sealed up unto eternal life; it is to have the unconditional guarantee of exaltation in the highest heaven of the celestial world; it is to receive the assurance of godhood; it is, in effect, to have the day of judgment advanced, so that an inheritance of all

the glory and honor of the Father's kingdom is assured prior to the day when the faithful actually enter into the divine presence to sit with Christ in his throne, even as he is 'set down' with his 'Father in his throne.' (Rev. 3:21.)" (*Doctrinal New Testament Commentary*, 3 vols. [1966–73], 3:330–31).

Help students understand that this experience is not common or needed in mortality to gain eternal life. Share the following statement, also by Elder McConkie:

"If we die in the faith, that is the same thing as saying that our calling and election has been made sure and that we will go on to eternal reward hereafter. As far as faithful members of the Church are concerned, they have charted a course leading to eternal life. . . . If they are in line of their duty, if they are doing what they ought to do, although they may not have been perfect in this sphere, their probation is ended. . . . They will not thereafter depart from the path" (address given at the funeral of Elder S. Dilworth Young, July 13, 1981, 5).

Have students make a scripture chain using 2 Peter 1:10, 19; Mosiah 26:20; and Doctrine and Covenants 132:49–50. Invite students to follow Peter's counsel to seek to have their calling and election made sure, whether it happens in this life or the next.

Doctrines and Covenants 133

Introduction

Though located near the end of the Doctrine and Covenants, section 133 was received November 3, 1831, just two days after section 1. This revelation originally served as an appendix to the Doctrine and Covenants.

One of the main purposes of this dispensation is to prepare people for the Second Coming of Jesus Christ. President Harold B. Lee said that Doctrine and Covenants 133 is a "step-by-step recounting of events leading up to the coming of the Savior" (in Conference Report, Oct. 1972, 128; or *Ensign*, Jan. 1973, 106).

Some Important Gospel Principles to Look For

- When Jesus Christ returns to the earth at the Second Coming, the ungodly will be destroyed as if by fire, while the righteous will be blessed beyond comprehension (see D&C 133:1–17, 38–45, 62–74).

- Jesus Christ will reign over all the earth during the Millennium. His capitals will be the old Jerusalem and the New Jerusalem (see D&C 133:18–25).
- Israel will bring forth her rich treasures (scriptures) unto the children of Ephraim (see D&C 133:30–34).
- Many signs and wonders will occur before the Savior's return. These signs fulfill prophecy and help prepare the righteous for His return (see D&C 133:19–64; see also D&C 45:35–44).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, p. 119.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 335–43.

Suggestions for Teaching

Doctrine and Covenants 133:1–17, 38–45, 62–74. When Jesus Christ returns to the earth at the Second Coming, the ungodly will be destroyed as if by fire, while the righteous will be blessed beyond comprehension. (25–30 minutes)

Ask students if any of them have ever gone to a class at school and realized they had a test for which they had not prepared. Ask: How well did you do on the test? Invite them to describe their feelings. Now have them describe the test at school for which they prepared the longest and hardest. Ask: What difference did your preparation make? Invite them to name the hardest and most important school test they will take and the one they most want to be prepared for.

Read Doctrine and Covenants 133:1–4 and ask:

- What future "test" do these verses refer to?
- According to verse 4, how can we prepare for it?

Have students read verses 5–17 and mark words and phrases that describe how we can prepare for the Second Coming of Jesus Christ. Invite them to share what they found.

Write on the board *D&C 133:38–45* and *D&C 133:62–74*.

Explain that these verses represent two groups of people at the time of the Second Coming. Invite half the class to read the first set of verses, and the other half to read the second. Have them look for answers to the following questions:

- What group is described in your verses?
- What will the group you read about experience during the Second Coming?
- Why will they have these experiences?
- Which group would you rather be part of?
- What must you do to be part of that group?

Have each group choose someone to report their findings to the class.

Read verses 4, 10, 15, 17, 19, 50 and ask: What do these verses have in common?

Discuss with students what they think is the best way to prepare for the Second Coming of Jesus Christ. Share the following statement by Elder Delbert L. Stapley, who was a member of the Quorum of the Twelve:

“Let us be sure we thoroughly understand the most important things we can do to prepare ourselves for our Lord’s second coming to earth. . . .

“. . . We must set our lives and homes in order. This means a searching of our souls, an admittance of wrongdoing, and repentance where needed. It means keeping all of God’s commandments. It means loving our neighbor. It means living an exemplary life. . . . It means being honest in all our doings, in business and at home. It means spreading the gospel of Jesus Christ to all the peoples of the world” (in Conference Report, Oct. 1975, 71; or *Ensign*, Nov. 1975, 49).

Doctrine and Covenants 133:18–25. Jesus Christ will reign over all the earth during the Millennium. His capitals will be the old Jerusalem and the New Jerusalem. (15–20 minutes)

Ask students:

- Where do the officials for our city or town meet to do their work?
- In what city do our state or provincial lawmakers meet?
- What is our nation’s capital city?
- Have laws always been made in these places?
- Will they always be made there?
- From where will the laws of God go forth during the Millennium?

Have students read Doctrine and Covenants 133:18–25, 56 and look for where the Lord will rule from during the Millennium.

Write the following questions on the board or give copies to students as a handout. Have them search the references to answer the questions.

1. Where is “Mount Zion” located? (D&C 133:18; see the cross-reference in footnote 18b).
2. Who are the “hundred and forty-four thousand”? (D&C 133:18; see D&C 77:11).
3. Who is the “Bridegroom”? (D&C 133:19; see D&C 65:3).
4. Where is “Zion”? (D&C 133:21; see D&C 57:2–3).
5. How far is that from Jerusalem now? (see D&C 133:21; Bible map 13; Church history maps 6–7).


6. How will the lands of Jerusalem and Zion change at the Second Coming? (see D&C 133:24).
7. Who will rule the world during the Millennium? from what location? (see D&C 133:25; see also Isaiah 2:3).

Share the following statement by President Joseph Fielding Smith, who was then President of the Quorum of the Twelve:

“Jerusalem of old, after the Jews have been cleansed and sanctified from all their sin, shall become a holy city where the Lord shall dwell and from whence he shall send forth his word unto all people. Likewise, on this continent, the city of Zion, New Jerusalem, shall be built, and from it the law of God shall also go forth. There will be no conflict, for each city shall be headquarters for the Redeemer of the world, and from each he shall send forth his proclamations as occasion may require” (*Doctrines of Salvation*, 3:69–70).

Ask:

- What do you imagine it will be like to have Jesus Christ personally reign on the earth?
- How do you think the laws of the land might change as a result of the Lord’s rule during the Millennium?
- What advantages do you think there will be to raising a family during the Millennium?

 **Doctrine and Covenants 133:22–64. Many signs and wonders will occur before the Savior’s return. These signs fulfill prophecy and help prepare the righteous for His return.** (30–35 minutes)

Bring some pictures depicting different seasons of the year. Hold up the pictures one at a time and ask students:

- At what time of year was this picture taken?
- What are the signs in the picture that tell you what time of year it was?
- Are there enough signs in the picture to tell you the exact date it was taken?

Invite students to name a few signs of the Second Coming of Jesus Christ (you could list their answers on the board). Ask:

- How do these signs help you know the timing of the Second Coming? (see Joseph Smith—Matthew 1:38–39).
- How is this like the signs of the seasons in the pictures?
- Who knows the exact time of the Second Coming? (see Joseph Smith—Matthew 1:40).

Give students copies of the accompanying chart as a handout (leave the right-hand column blank). Invite students to study Doctrine and Covenants 133:22–56 and list signs and wonders that will occur before or during the Second Coming.

Verses	Sign or Wonder
22	The mountains will be broken down, and valleys will not be found.
23–24	The waters will be driven back, and islands will become one land.
26–27	Those in the north countries (the ten tribes) will be gathered.
28	They will defeat their enemies.
29	Springs will come forth in the desert.
35	The tribe of Judah will be sanctified and live in the Lord’s presence.
36–39	The gospel will be preached in every nation.
41	The Lord’s presence will be like fire.
46–51	The Lord will wear red clothing.
49	His glory will hide the sun and moon, and the stars will fall.
54–55	Those who were resurrected at the time of Christ’s Resurrection will accompany Him at His coming.
56	The Saints who have died since Christ’s Resurrection will be resurrected and meet Him.

Ask:

- How do these signs affect the way you feel about the Second Coming?
- What advantages are there to knowing the signs of the Second Coming?
- What can you do to be more familiar with these signs?
- How can we find out about other signs of the Second Coming? (Study the scriptures and the words of the prophets.)

Share the following statements. Elder Boyd K. Packer, then a member of the Quorum of the Twelve, said:

“The Brethren, by virtue of traveling constantly everywhere on earth, certainly know what is going on and by virtue of prophetic insight are able to read the signs of the times. . . .

“Come away from any others. Follow your leaders, who have been duly ordained and have been publicly sustained, and you will not be led astray” (in Conference Report, Oct. 1992, 102; or *Ensign*, Nov. 1992, 73).

Elder Bruce R. McConkie wrote:

“In our day we look forward with hope and joy to the Second Coming of the Son of Man, and to the setting up of the millennial kingdom of peace and righteousness, over which he shall assume personal rule for the space of a thousand years. We do not know and shall not learn either the day or the hour of that dreadful yet blessed day. We are expected to read the signs of the times and know thereby the approximate time of our Lord’s return and to be in constant readiness therefor” (*The Promised Messiah: The First Coming of Christ* [1978], 457).



Introduction

Section 134 contains a declaration of belief regarding governments and laws. This section was approved by the membership of the Church for inclusion in the 1835 edition of the Doctrine and Covenants. The eleventh and twelfth articles of faith teach that laws should allow all people the privilege of worshipping God “according to the dictates of [their] own conscience” and that people should be subject to government leaders in “obeying, honoring, and sustaining the law.” President N. Eldon Tanner taught:

“It is most important that all citizens be informed in matters of government; that they know and understand the laws of the land; and that they take an active part wherever possible in choosing and electing honest and wise men to administer the affairs of government. . . .

“Abraham Lincoln once observed: ‘Bad laws, if they exist, should be repealed as soon as possible; still, while they continue in force, they should be religiously observed.’

“This is the attitude of the Church in regard to law observance. We agree with the author of the following statement:

“‘In reality the man who defies or flouts the law is like the proverbial fool who saws away the plank on which he sits, and a disrespect or disregard for law is always the first sign of a disintegrating society. Respect for law is the most fundamental of all social virtues, for the alternative to the rule of law is that of violence and anarchy.’ (*Case and Comment*, March/April issue, 1965, p. 20.)

“. . . Christ gave us the great example of a law-abiding citizen when the Pharisees, trying to entangle him, as the scriptures say, asked him if it were lawful to give tribute money unto

Caesar. After asking whose inscription was on the tribute money, and their acknowledgment that it was Caesar's, he said:

“Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.” (Matt. 22:21.)

“It is the duty of citizens of any country to remember that they have individual responsibilities, and that they must operate within the law of the country in which they have chosen to live” (in Conference Report, Oct. 1975, 126; or *Ensign*, Nov. 1975, 83).

Some Important Gospel Principles to Look For

- We believe that governments have the right to pass laws for the peace and safety of their citizens but not to interfere with righteous worship (see D&C 134:1–4, 7, 9, 11–12; see also D&C 42:79, 84–86; 101:76–80).
- Governments were instituted of God for the benefit of man. It is the duty of all people to obey the laws of the nation in which they live (see D&C 134:1, 5–8; see also D&C 58:21; Official Declaration 1).
- Religious organizations do not have the right to take away a person's life or property. They can only deny a person membership or fellowship in their organization (see D&C 134:4, 10; see also D&C 20:80; 102:1–2, 18–24).

Additional Resources

- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 344–47.

Suggestions for Teaching

Doctrine and Covenants 134. We believe that governments have the right to pass laws for the peace and safety of their citizens but not to interfere with righteous worship. It is the duty of all people to obey the laws of the nation in which they live. (30–35 minutes)

Invite students to imagine they have been selected to serve on a committee to form a government in a newly settled area. Have them work in small groups for 10 minutes to discuss and write answers to the following questions:

- How would you define the purpose of government?
- What responsibilities will your government have?
- What responsibilities will the citizens have?

Have each group share what they wrote. Read Doctrine and Covenants 134:1–9, 11 as a class. Have students look for how this section answers the questions, and compare it with each group's responses.

Read the section heading for Doctrine and Covenants 134 and ask:

- How does this section differ from other sections in the Doctrine and Covenants? (It is a declaration of belief, not a revelation.)
- Why do you think this declaration is valuable for us to have?

Share information from the historical background for section 134 in *Doctrine and Covenants Student Manual: Religion 324–325* (p. 344). Discuss the following questions:

- What events led to the writing of this declaration?
- Why would it be important for other people to understand the Church's views on government?
- How do the eleventh and twelfth articles of faith support these teachings on government?
- In what ways can a government follow the teachings of Doctrine and Covenants 134?
- What can we do to show support for our government and its leaders?

Doctrine and Covenants 134:4, 10. Religious organizations do not have the right to take away a person's life or property. They can only deny a person membership or fellowship in their organization. (10–15 minutes)

Write or post the following hypothetical rules on the board:

- Every day you are late to seminary, you will be fined \$5.
- If you do not get a passing grade in seminary, you will not be allowed to participate in any extracurricular school activities.
- Every day you fail to read your scriptures, you must forfeit to the teacher one of your personal possessions (up to \$10 in value).

Discuss with students how they would feel if these rules were enforced. Ask:

- Do you think these rules are fair? Why or why not?
- Why would it be wrong for the seminary or the Church to force people to act a certain way?
- What punishments should a church be able to inflict when members break its rules?

Have students read Doctrine and Covenants 134:4, 10 to find the Church's position on these questions. Ask: Why is this better than giving religious organizations power over life or property?

Write on the board *stealing, lying, murder, adultery, cheating*. Ask:

- What do you think is an appropriate punishment from the government for each of these actions?
- What do you think might be an appropriate punishment from the Church?

Doctrine and Covenants 135

Introduction

Section 135, written by Elder John Taylor, who was then a member of the Quorum of the Twelve, is an inspired tribute to the Prophet Joseph Smith. Elder Taylor later said:

“We are living in this dispensation, which is pregnant with greater events than any other dispensation that has ever existed on the earth, because in it is embraced all that ever existed any where among any people of the earth. Hence why we look upon Joseph Smith as so great and important a character in the world’s history. I think he was one of the greatest Prophets that ever lived, Jesus himself excepted” (in *Journal of Discourses*, 18:326–27).

Elder M. Russell Ballard of the Quorum of the Twelve declared:

“Each person who has a testimony of the gospel of Jesus Christ should love and appreciate Joseph Smith, Jr., for he is ‘the Prophet and Seer of the Lord, [who] 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)” (in Conference Report, Oct. 1991, 4; or *Ensign*, Nov. 1991, 5).


Some Important Gospel Principles to Look For

- The Prophet Joseph Smith and his brother Hyrum sealed with their blood their testimonies of the Book of Mormon and the Doctrine and Covenants (see D&C 135; see also D&C 136:39).
- Joseph Smith stands at the head of the dispensation that brings together all other dispensations (see D&C 135:3; see also D&C 1:17–30; 136:37–38).
- The blood of all gospel martyrs will stand as a testimony against the wicked (see D&C 135:7; see also Alma 14:8–11; D&C 103:27–28; 109:49).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 273–85.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 348–50.

Suggestions for Teaching

 *Doctrine and Covenants and Church History Video* presentation 19, “Joseph Smith—Prophet of the Restoration” (21:30), can be used in teaching Doctrine

and Covenants 135 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions). *CES Church History Resource Videocassette* presentation 3, “Impressions of a Prophet” (18:06), can also be used in teaching Doctrine and Covenants 135.



Doctrine and Covenants 135. The Prophet Joseph Smith and his brother Hyrum sealed with their blood their testimonies of the Book of Mormon and the Doctrine and Covenants. (40–45 minutes)

Arrange your classroom as if it were the upper room of Carthage Jail (see the diagram on page 279 of *Church History in the Fulness of Times*; see also photograph 16 in the back of the triple combination). Have students reenact the martyrdom of the Prophet Joseph Smith and his brother Hyrum. Use information from chapter 22 of *Church History in the Fulness of Times* and Doctrine and Covenants 135:1–2, 4–5. (*Note:* Do not allow students to grow too graphic in their reenactment. Avoid sensationalizing this sacred event.) Have the class sing “A Poor Wayfaring Man of Grief” (*Hymns*, no. 29) at the appropriate moment. Stop the reenactment from time to time and ask questions like the following:

- What do you think the Prophet may have been feeling at this moment?
- What do you think those who were with Joseph may have been feeling?
- What impresses you about the actions of those who were with Joseph?
- What do you think Joseph Smith’s family might have been thinking during this difficult time?
- What thoughts or impressions do you have as we reenact this event?
- Read Doctrine and Covenants 135:6–7. How old was the Prophet Joseph Smith when he died?
- What else in these verses impresses you?

Have students mark the following sentences in their scriptures: “They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.”

Invite students to ponder what they have learned about the Prophet Joseph Smith this year. Have them list on the board some of the Prophet’s accomplishments (see *Church History in the Fulness of Times*, p. 284).

Ask:

- How is your life different from what it might have been because of the Prophet Joseph Smith?
- Which of the Prophet’s characteristics do you most admire?
- What helps you feel or know that Joseph Smith is a prophet of God?
- What responsibility comes with a testimony that Joseph Smith is a prophet?

Elder Delbert L. Stapley, who was a member of the Quorum of the Twelve, said:

“The Prophet, unschooled, unlearned, could not have given to the world what he was privileged to reveal unless God were with him. God inspired him in all that he did. There were living witnesses who testified to his divine calling for heavenly messengers had manifested this truth to several brethren. Surely if we receive the witness of men, the witness of God is more certain. The office of the Holy Ghost is to testify of the Father and Son, it is also the spirit of truth, and when it testifies to the spirit of men there comes an inward feeling whether a thing is true or whether it is not true. In the case of the Prophet, Joseph Smith, it was true, for men in his day and since have received that witness and testimony which the Holy Ghost itself manifests unto those who seek after truth.

“And again the works of Joseph Smith—analyze them; everything about them indicates his prophetic calling. Where a testament is, there must of necessity be the death of a testator, and surely this was a testament unfolding and revealing again God’s kingdom with all of its saving ordinances, principles, and divine powers. A testament is not of force until after men are dead. The Prophet gave his life to seal that testimony, and thus the sacrifice of his life becomes a witness to all men of the truth and power of his holy calling and ministry” (in Conference Report, Oct. 1954, 48–49).

Read Doctrine and Covenants 136:39 and ask:

- Why did the Prophet Joseph Smith and his brother Hyrum give their lives for the Lord’s work?
- What blessings and opportunities do we have because of the Prophet Joseph Smith?

Sing “We thank Thee, O God, for a Prophet” (*Hymns*, no. 19), and share your testimony of the Prophet Joseph Smith.

Doctrine and Covenants 135:3. Joseph Smith stands at the head of the dispensation that brings together all other dispensations. (40–45 minutes)

Several days before class, select three or four students to give presentations on the life of the Prophet Joseph Smith. Give each student a statement from “Testimonies of Joseph Smith from Latter-day Prophets” in the appendix (p. 307). Invite the students to find a story from the life of the Prophet Joseph Smith that exemplifies what is said in that testimony.

Have the students read their statements from the appendix and share the stories they found. Discuss some of Joseph Smith’s character traits. Ask: Which of these traits do you

admire most? Why? Have students share ways they could attain these same traits.

Divide the class into groups and divide the following scriptures between them. Have the groups report what their verses teach about Joseph Smith and his contribution to the world.

- Doctrine and Covenants 1:17, 29; 5:4, 21–22
- Doctrine and Covenants 24:5–9; 25 heading, vv. 5–9
- Doctrine and Covenants 26:1; 28:2; 43:1–4
- Doctrine and Covenants 76 heading, vv. 11–12, 23–24; 82:11–12; 93:45–48
- Doctrine and Covenants 100 heading, v. 1; 121 heading, vv. 1–11
- Doctrine and Covenants 122; 124:1–2, 58
- Doctrine and Covenants 127:1–2; 132:30–32, 48–50, 53; 135:3

Sing “Praise to the Man” (*Hymns*, no. 27), and bear your testimony of the Prophet Joseph Smith. You could also invite students who would like to bear testimony of the Prophet Joseph Smith to do so.



This section will be taught as part of “The Church Moves West” (see p. 241).



Introduction

Section 137 reveals important truths about the celestial kingdom and who will inherit that glory. Elder George Albert Smith, who was then a member of the Quorum of the Twelve, said:

“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).

Some Important Gospel Principles to Look For

- The celestial kingdom is a place of beauty and glory. Heavenly Father dwells there with His faithful sons and daughters (see D&C 137:1–5; see also 1 Corinthians 15:40–41; D&C 76:50–70, 92–96).
- Those who die without the gospel who would have received it if they had been given the opportunity will inherit the celestial kingdom. Those who die before becoming accountable are saved in the celestial kingdom (see D&C 137:5–10; see also Moroni 8:22; D&C 29:46–47).
- The Lord judges us by the desire of our hearts as well as by our works (see D&C 137:9; see also 1 Samuel 16:7; Alma 41:3–5).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 41–42, 164–65.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 353–56.

Suggestions for Teaching

Doctrine and Covenants 137:1–5. The celestial kingdom is a place of beauty and glory. Heavenly Father dwells there with His faithful sons and daughters. (15–20 minutes)

Tell students: Imagine you could choose any item from anywhere in the world to help decorate and beautify the celestial kingdom.

- What would you choose and why?
- What do you imagine the celestial kingdom looks like?
- Why might you enjoy the opportunity to have a vision of that kingdom?

Have students read Doctrine and Covenants 137:1–5. Ask:

- What impresses you about this description of the celestial kingdom?
- What feelings do you associate with this description?
- Who did Joseph Smith see there?
- In what ways is it comforting to know that God, His prophets, and righteous members of our families can dwell in the celestial kingdom?

Have students read Doctrine and Covenants 76:70, 96; 77:1; 130:8; 131:1 and look for other details of the celestial kingdom. Discuss what they discover. Share the following account by Elder David O. McKay, who was then a member

of the Quorum of the Twelve, of an experience he had in 1921 on a ship to Apia, Samoa:

“I . . . fell asleep, and beheld in vision something infinitely sublime. In the distance I beheld a beautiful white city. Though it was far away, yet I seemed to realize that trees with luscious fruit, shrubbery with gorgeously tinted leaves, and flowers in perfect bloom abounded everywhere. The clear sky above seemed to reflect these beautiful shades of color. I then saw a great concourse of people approaching the city. Each one wore a white flowing robe and a white headdress. Instantly my attention seemed centered upon their leader, and though I could see only the profile of his features and his body, I recognized him at once as my Savior! The tint and radiance of his countenance were glorious to behold. There was a peace about him which seemed sublime—it was divine!


“The city, I understood, was his. It was the City Eternal; and the people following him were to abide there in peace and eternal happiness.

“But who were they?”

“As if the Savior read my thoughts, he answered by pointing to a semicircle that then appeared above them, and on which were written in gold the words:

*These Are They Who Have Overcome the World—
Who Have Truly Been Born Again!*

“When I awoke, it was breaking day over Apia harbor” (*Cherished Experiences from the Writings of President David O. McKay*, comp. Clare Middlemiss, rev. ed. [1976], 59–60).

 **Doctrine and Covenants 137:5–10 (Scripture Mastery, Doctrine and Covenants 137:7–10). Those who die without the gospel who would have received it if they had been given the opportunity will inherit the celestial kingdom. Those who die before becoming accountable are saved in the celestial kingdom.** (15–20 minutes)

Choose students to read the following examples. Discuss each one as a class, and have students decide if they think that person would receive an inheritance in the celestial kingdom.

- I was baptized a member of The Church of Jesus Christ of Latter-day Saints and remained faithful throughout my life. When I died, I had a testimony of the Lord, held a current temple recommend, and was trying as hard as I could to keep the commandments. (See D&C 76:51–53.)

- I grew up in an area of the world where there were no LDS churches. I never heard of the “Mormons” but did believe in God. I tried to be a good person, read the Bible, and searched for truth by attending as many church meetings as possible. I died before I had the opportunity to be married. (See D&C 137:7.)
- I was born into a loving family but had severe birth defects. I only lived a few weeks. (See D&C 137:10.)
- I was taught the gospel by the missionaries, and the Spirit witnessed to me that what they taught was true. But I didn’t want to change my lifestyle, so I never got around to repenting or being baptized before I died. My family joined the Church, and they always said they would have my temple work done after I died. (See D&C 76:72–75; 137:5–9.)

Have students read Doctrine and Covenants 137:5–10 and find who will inherit the celestial kingdom (see also D&C 76:50–70). As you study these verses, ask:

- How do you think Joseph felt seeing members of his family in the celestial kingdom?
- What did Joseph marvel over? Why?
- What do you think the phrase “would have received it with all their hearts” means? (D&C 137:8).
- Who are those “who die before they arrive at the years of accountability”? (v. 10).
- How could the teachings in this section offer hope to many people?
- How might you use these teachings in sharing the gospel with others?

Tell students that Alvin Smith was born on February 11, 1798, and died on November 19, 1823. President Joseph Fielding Smith wrote:

“[Alvin] died with a prayer on his lips for his younger brother Joseph, and admonished him to be true to the great work entrusted to his care. Alvin is spoken of as a ‘youth of singular goodness and disposition, kind and amiable.’” (*Essentials in Church History*, 27th ed. [1974], 35).

Invite students to consider how many people have lived on the earth without having the opportunity to hear the gospel. Have students also consider how many children throughout history have died before they reached the age of eight. Ask:

- How do the teachings in section 137 show God’s love for all His children?
- Why do you believe it is important to know that those who die without hearing the gospel have a chance to accept it in the spirit world?

- Why do you believe it is important to know that those who die before age eight will be saved in the celestial kingdom?

Read 2 Nephi 26:33 and share your testimony of God’s love for all His children.

Doctrine and Covenants 137:9. The Lord judges us by the desire of our hearts as well as by our works.
(15–20 minutes)

Have students write answers to the following questions on a piece of paper, and invite several students to share what they wrote:

- What does the word *desire* mean?
- What do you desire most in life?
- How can you tell how strong your desire for something is?

Share this statement by Elder Marvin J. Ashton, who was a member of the Quorum of the Twelve: “What we serve we learn to love, and what we love takes our time, and what takes our time is what we love” (in Conference Report, Apr. 1981, 32; or *Ensign*, May 1981, 24). Ask:

- What do you think this statement means?
- How does this statement relate to our desires?
- What is the relationship between what we love, what we serve, and how we spend our time?
- If someone recorded a movie of your life, what might they conclude you desire? Why?

Read Doctrine and Covenants 137:9 and look for what it teaches about our desires. Ask: Why do you think God will judge us according to our desires as well as according to our works? Share the following statement by Elder Neal A. Maxwell:

“Like it or not, . . . reality requires that we acknowledge our responsibility for our desires. . . .

“Righteous desires need to be relentless, therefore, because, said President Brigham Young, ‘the men and women, who desire to obtain seats in the celestial kingdom, will find that they must battle every day’ (in *Journal of Discourses*, 11:14). Therefore, true Christian soldiers are more than weekend warriors” (in Conference Report, Oct. 1996, 27; or *Ensign*, Nov. 1996, 21–22).

Testify of the importance of having righteous desires. Share the following statements. Elder Maxwell wrote:

“One little-used way of more honestly testing the correctness of our desires is to place those desires more honestly and specifically before God in reverent, personal prayer. Why so? Because if we are too embarrassed to petition Him concerning some of our desires, this will quickly confirm their incorrectness! Desires not worthy of our asking Him for help in achieving them are unworthy of us as well. Obviously, such desires should not be further nurtured in our hearts and minds” (*That Ye May Believe* [1992], 112).

Elder Marvin J. Ashton wrote:

“How can we decrease our love for things not for our best good? We must examine our lives, see what services we are rendering and what sacrifices are being made, and then stop the expenditure of time and effort in these directions. If this can be managed, then that love will wither and die. Our love should be channeled into sources that are eternally oriented. Our neighbors and families will respond to our love if we will but follow through with sustaining support and self-sharing. True love is as eternal as life itself. Some callings and assignments in the Church may seem insignificant and unimportant at the time, but with each willingly fulfilled assignment, love of the Lord will grow. We learn to love God as we serve and know Him.

“How can we help a new convert to learn to love the gospel? By finding ways for him to serve and sacrifice. We must constantly emphasize the truth that we love that to which we give time, whether it be the gospel, God, or gold. Often we hear expressions of love for the scriptures, including Jesus’ teachings. Those who study, practice, and apply the truths not only know them best, but are fortified to use them for guidance all along life’s paths. The man who most appreciated the opportunity of tithing is he who experiences the joys and blessings that come through sacrifice, and obedience to that law. Our appreciation and love of the gospel and its teachings will always be in proportion to our service and commitment to the gospel” (in Conference Report, Apr. 1981, 31; or *Ensign*, May 1981, 24).

Invite students to ponder and write on a piece of paper how they could improve their own desires.



This section will be taught as part of “A Period of Expansion” (see p. 257).



This will be taught as part of “The Church Moves West” (see p. 250).



This will be taught as part of “The Worldwide Church” (see p. 272).

THE CHURCH MOVES WEST

Note: The last portion of the Doctrine and Covenants and Church History course focuses on Church history from 1845 to the present and the prophets from Brigham Young to Gordon B. Hinckley. The “Some Important Gospel Principles to Look For” and “Suggestions for Teaching” sections are drawn from readings in the *Doctrine and Covenants and Church History Student Study Guide* as well as the standard works. The student study guide readings include excerpts from *Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* (1996) and selected statements by each of the prophets. The student study guide also includes an outline of the life and presidency of each prophet being studied.



Succession in the Presidency

Introduction

Elder David B. Haight of the Quorum of the Twelve taught:

“Following the death of the President of the Church, the next ranking body, the Quorum of the Twelve Apostles, becomes the presiding authority. The president of the quorum becomes the *Acting* President of the Church until a new President of the Church is officially ordained and set apart in that office” (in Conference Report, Oct. 1994, 17; or *Ensign*, Nov. 1994, 15).

This principle of succession has come to be expected today, but in the early days of the Church, the death of the Prophet Joseph Smith caused a severe trial for the Saints. Sidney Rigdon and several others claimed they had the right to lead the Church, and because this was the first time a President of the Church had died, many of the Saints did not know who to follow. But Brigham Young reminded the Saints that before the Prophet’s death, he gave the keys to lead the Church to the Twelve Apostles. President Brigham Young, as President of the Quorum of the Twelve, and the rest of the Twelve led the Church for over three years. On December 5, 1847, the Twelve reorganized the First Presidency, with Brigham Young as Church President and Heber C. Kimball and Willard Richards as counselors. This action was sustained in a general conference in Iowa on December 27, 1847. From that time forward, when a Church President has died, the President of the Quorum of the Twelve has always become the next President of the Church.

Some Important Gospel Principles to Look For

Note: Prayerfully study the assigned scriptures and historical readings and consider the principles under this heading before preparing your lessons.

- When the President of the Church dies, the First Presidency is dissolved and the Quorum of the Twelve Apostles becomes the presiding quorum, under the direction of the senior Apostle. The Twelve Apostles hold all the keys necessary to direct the Church and reorganize the First Presidency (see “Succession in the Presidency,” *Student Study Guide*, p. 158, par. 1–7; see also D&C 107:22–24; 112:30–32).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 286–307.

Suggestions for Teaching

Note: Choose from the ideas under this heading, or use some of your own, as you prepare to teach the assigned scriptures and historical readings.



“Succession in the Presidency,” *Student Study Guide*, p. 158, par. 1–7. When the President of the Church dies, the First Presidency is dissolved and the Quorum of the Twelve Apostles becomes the presiding quorum, under the direction of the senior Apostle. The Twelve Apostles hold all the keys necessary to direct the Church and reorganize the First Presidency. (40–45 minutes)

Share memories you may have of hearing about the death of one of the Lord’s prophets. Ask students if they remember a time a President of the Church died. Ask:

- What feelings did you have?
- Is there any reason to fear for the well-being of the Church or its future when the President of the Church dies? Why not?

Use the following outline of statements and scripture references to help your students understand how the Lord chooses a new President of the Church:

1. *When a man is ordained an Apostle, he receives all the “keys” (power and authority) he would need to be the President of the Church (see D&C 112:30–32).*

President Harold B. Lee, who was then a counselor in the First Presidency, said:

“The beginning of the call of one to be President of the Church actually begins when he is called, ordained, and set apart to become a member of the Quorum of the Twelve Apostles. . . .

“Each apostle so ordained under the hands of the President of the Church, who holds the keys of the kingdom of God in concert with all other ordained

apostles, has given to him the priesthood authority necessary to hold every position in the Church, even to a position of presidency over the Church" (in Conference Report, Apr. 1970, 123).

2. *When the President of the Church dies, the First Presidency is dissolved. His counselors who were formerly members of the Quorum of the Twelve Apostles become members of that quorum again.*

The Prophet Joseph Smith taught:

"The Twelve are not subject to any other than the First Presidency, . . . and where I [that is, the President of the Church] am not, there is no First Presidency over the Twelve" (*History of the Church*, 2:374).

President N. Eldon Tanner, who was a counselor in the First Presidency, gave the following account of events following the death of President Harold B. Lee:

"Following President Lee's funeral, [President Spencer W. Kimball, who was then President of the Quorum of the Twelve,] called a meeting of all of the Apostles . . . in the Salt Lake Temple Council Room. President Romney and I had taken our respective places of seniority in the council, so there were fourteen of us present" (in Conference Report, Oct. 1979, 62; or *Ensign*, Nov. 1979, 43).

3. *The Quorum of the Twelve Apostles, who have the same authority as the First Presidency (see D&C 107:22–24), lead the Church until a new First Presidency is organized.*
4. *The senior Apostle (the one who has been an Apostle the longest) becomes the next President of the Church. He is sustained and ordained by the Quorum of the Twelve. Each new President is also sustained by the members of the Church in general conference (see D&C 102:9).*

President Joseph Fielding Smith, who was then President of the Quorum of the Twelve, explained:

"There is no mystery about the choosing of the successor to the President of the Church. The Lord settled this a long time ago, and the senior apostle automatically becomes the presiding officer of the Church, and he is so sustained by the Council of the Twelve which becomes the presiding body of the Church when there is no First Presidency. The

president is not elected, but he has to be sustained both by his brethren of the Council and by the members of the Church" (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 3:156).

Have students find the list of members of the original Quorum of the Twelve in the front of the Doctrine and Covenants. Tell them that Thomas B. Marsh was excommunicated on March 17, 1839, and David W. Patten was killed by a mob on October 25, 1838 (see D&C 124:130). Invite students to read Doctrine and Covenants 124:127 and tell how Brigham Young was chosen to become the next President of the Church. Read the account of Brigham Young's selection in the student study guide (see "Succession in the Presidency," p. 158, par. 1–7). Ask:

- What might it have been like to be in the congregation that day?
- How would this manifestation have helped the Saints in that day?
- Read 2 Kings 2:1, 8–15. How does this compare to what happened to Brigham Young?
- Why is it necessary for Church members to have a testimony that each new prophet is "called of God"?
- What witness are Church members given in our day that a new President of the Church is called by God?

Share the following statements. President Gordon B. Hinckley, then a counselor in the First Presidency, said:

"This transition of authority . . . is beautiful in its simplicity. It is indicative of the way the Lord does things. Under His procedure a man is selected by the prophet to become a member of the Council of the Twelve Apostles. He does not choose this as a career. He is called, as were the Apostles in Jesus' time, to whom the Lord said, 'Ye have not chosen me, but I have chosen you, and ordained you' (John 15:16). The years pass. He is schooled and disciplined in the duties of his office. He travels over the earth in fulfilling his apostolic calling. It is a long course of preparation, in which he comes to know the Latter-day Saints wherever they may be, and they come to know him. The Lord tests his heart and his substance. In the natural course of events, vacancies occur in that council and new appointments are made. Under this process a particular man becomes the senior Apostle. Residing latent in him, and in his associate Brethren, given to each at the time of ordination, are all of the keys of the priesthood. But authority to exercise those keys is restricted to the President of the Church. At

his passing, that authority becomes operative in the senior Apostle, who is then named, set apart, and ordained a prophet and President by his associates of the Council of the Twelve.

“There is no electioneering. There is no campaigning. There is only the quiet and simple operation of a divine plan which provides inspired and tested leadership” (in Conference Report, Apr. 1986, 61–62; or *Ensign*, May 1986, 46–47).

Elder David B. Haight said:

“This divinely revealed procedure for installing a new First Presidency of the Church—revelation from the Lord and sustaining by the people—has been followed to our present day. The First Presidency is to be ‘upheld by the confidence, faith, and prayer of the church’ (D&C 107:22).

“Several years ago President Spencer W. Kimball, then a member of the Twelve Apostles, . . . said:

“It is reassuring to know that [a new President is] . . . not elected through committees and conventions with all their conflicts, criticisms, and by the vote of men, but [is] called of God and then sustained by the people. . . .

“The pattern divine allows for no errors, no conflicts, no ambitions, no ulterior motives. The Lord has reserved for himself the calling of his leaders over his church’ (*Ensign*, Jan. 1973, p. 33)” (in Conference Report, Apr. 1986, 8; or *Ensign*, May 1986, 8).



Introduction

Two years before his death, the Prophet Joseph Smith prophesied that “the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains” and that some of the Saints would “live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains” (*History of the Church*, 5:85). Twelve thousand or more Saints were living in Nauvoo at the beginning of 1846, but by 1852 most of them had arrived in the Salt Lake Valley in the Rocky Mountains, 2,100 kilometers (1,300 miles) to the west. The first pioneer

company arrived in the valley in July 1847 under the direction of Brigham Young. Over the next 22 years, approximately 62,000 pioneers followed them, coming in ox-drawn wagons or pulling their possessions in handcarts. They forded rivers, traveled through broad, unsettled plains, and traversed high mountains. On average they could only travel about 25 kilometers (15 miles) each day.

A monument in Omaha, Nebraska, depicts the agony of a pioneer couple as they bury their child. The inscription reads:

“That the struggles, the sacrifices and the sufferings of the faithful pioneers and the cause they represented shall never be forgotten. This monument is gratefully erected and dedicated by The Church of Jesus Christ of Latter-day Saints” (*Church History in the Fulness of Times*, 309).

Some Important Gospel Principles to Look For

- We receive guidance from living prophets. As we follow their lead, the Lord will direct, strengthen, and bless us (see “The Trek West [1845–47],” *Student Study Guide*, pp. 159–63, par. 1–3, 13, 23–29; see also D&C 136 heading).
- The early Saints left a legacy of faith, courage, and determination for Church members worldwide (see “The Trek West [1845–47],” *Student Study Guide*, pp. 159–63, par. 1–32).
- During our afflictions we can receive manifestations of God’s power to build us up and help us endure (see “The Trek West [1845–47],” *Student Study Guide*, pp. 160–63, par. 4–16, 20–22, 26–29).

Additional Resources

- *Church History in the Fulness of Times: Religion* 341–43, pp. 309–29.

Suggestions for Teaching

“The Trek West (1845–47),” *Student Study Guide*, pp. 159–63, par. 1–32. The early Saints left a legacy of faith, courage, and determination for Church members worldwide. (80–90 minutes)

Tell students: Imagine that you lived in Nauvoo when President Brigham Young instructed the Saints to move to a new home in the West.

- How do you think you would respond to this instruction?
- What might you need to take with you to make the move? What might your family need?
- What responsibilities do you think your Church leaders would have in this move?
- How long do you think it would take to move so many people?

Invite students to imagine that they were among the early Saints, and then read together paragraphs 1–2 of “The Trek West (1845–47)” in the student study guide (p. 159). Discuss what they might have thought and felt as they prepared to leave Nauvoo.

Divide students into groups of two or three. Tell each group to imagine that they are part of the exodus from Nauvoo, Illinois, to Winter Quarters, Iowa, and that they travel with one of the pioneer “companies” (D&C 136:2) from Winter Quarters to the Salt Lake Valley. The journey from Nauvoo to the Salt Lake Valley will take them about 18 months. Their success or failure will depend on how well they prepare, both temporally and spiritually.

Tell them that before they can leave, each company must pack a wagon with supplies for their journey. Give each group a copy of the “Journey Supplies Form” from the appendix (p. 309), and have them mark what they want to take on their journey. Each company will eat 50 pounds of food per month. Each company has \$200 to spend, and a wagon can hold 1,800 pounds.

After students have “packed their wagons” by filling out the first part of the Journey Supplies Form, read “The Trek West” in the student study guide as described in the following outline. Stop at the end of each “time period” and have students fill in the “Company Journal” portion of the Journey Supplies Form. Explain that it is likely some companies will run out of food on the journey, but they can borrow, trade, or buy from other companies. If no one cooperates, the people in those companies without food will die and be added to the graves that dot the trail to the West.

Note: Use a variety of methods for reading “The Trek West.” You could read to your students, have students take turns reading aloud, or have students read silently. You may want to have students report at the end of each time period how much food they have left.

Months 1–2: February–March 1846

Read paragraphs 3–5 of “The Trek West.” Ask students:

- How would you feel if you had to walk across a frozen Mississippi River in the snow and cold?
- What concerns would you have?

Tell them that some in their company get sick and slow the company’s progress. Have them deduct 150 pounds for food for the first two months instead of the expected 100 pounds.

Months 3–4: April–May 1846

Read paragraphs 6–7. Sing or read the words to “Come, Come, Ye Saints” (*Hymns*, no. 30). Ask:

- Why is the beginning of a task often the most difficult part?
- What teachings or ideas have helped you complete difficult tasks?

Have students deduct 100 pounds for food eaten during these two months. If they did not bring a tent, have them deduct 100 pounds for food that is ruined because of the unusually wet weather.

Months 5–6: June–July 1846

Read paragraphs 8–9. Have students deduct 100 pounds for food eaten during these two months. Have them add 100 pounds if their company brought fishing line and hooks or if they can borrow some from another company. Tell them someone gets sick in their company and needs extra care. Have them deduct another 100 pounds of food if their company did not bring medicine or dried fruit.

Months 7–8: August–September 1846

Read paragraphs 13–19, and ask:

- What did the Saints think of the idea of leaving their families to go to war?
- What could persuade you to go to war?
- Why did many Saints join the Mormon Battalion?
- Why didn’t they all stay in California after finishing their military service?
- How can we show this kind of faithfulness today?

Have students deduct 100 pounds for food eaten during these two months. Have them deduct an additional 100 pounds for company members who need food for their journey with the Mormon Battalion. Tell them that someone wants to trade food for shoes. Have them add 100 pounds of food if they brought extra shoes and want to sell them.

Note: Paragraphs 20–22 are about the Saints who traveled by ship to California and then came overland to Utah. Briefly summarize these paragraphs.

Months 9–11: October–December 1846

Read paragraphs 10–12. Have each company write a brief description of what they think a day in the life of a young man and young woman living in Winter Quarters would have been like. Invite each group to report what they wrote.

Have students deduct 150 pounds of food for these three months. Have them deduct an additional 100 pounds of food if they did not bring bedding and blankets. Tell them that someone in their company gets sick because of the cold weather and needs extra food—deduct 50 more pounds. Have them deduct another 50 pounds of food for the birth of a child in their company.

Months 12–14: January–March 1847

Read paragraphs 23–24. Ask:

- What have you or your family done to prepare when you have gone on a trip?

- What can you do to be happy and avoid contention on a long journey?

Have students deduct 150 pounds of food for these three months. Tell them that they come across some wagon teams that are stuck in the mud and the owners offer them food to help them. Have students add 50 pounds of food if they brought rope.

Months 15–17: April–June 1847

Read paragraphs 25–29. Invite students to think of a long journey they have made, and ask:

- What was the hardest part?
- What was the best part?
- How can the hardest part of a journey also be the best part?

Have students deduct 150 pounds of food for these three months. Tell them that their wagon wheel breaks. If they brought a wheel repair kit or can find another company willing to carry their supplies in their wagons, they can continue. Remind them that a wagon can only hold 1,800 pounds. Tell them that their company comes to a long stretch of prairie that has no water. If they brought water containers, they can continue. Otherwise they die on the trail.

Month 18: July 1847

Read paragraphs 30–32. Tell students that a terrible windstorm ruins half of their remaining food. The next morning the captain of their company yells: “There it is, the Valley of the Great Salt Lake! You have reached the promised valley!” Tell students that if they have any food left and they brought farm tools, they will survive. If they did not bring farm tools, they must find someone who is willing to lend them to them.

Discuss what students learned from this experience, using questions like the following:

- What were the major causes of suffering for the Saints?
- How did you react when you ran out of food?
- How could the principle of preparedness apply to our spiritual journey toward exaltation?
- What have our Church leaders said about temporal and spiritual preparation today?



“The Trek West (1845–47),” Student Study Guide, pp. 160–63, par. 4–16, 20–22, 26–29. During our afflictions we can receive manifestations of God’s power to build us up and help us endure. (25–30 minutes)

Have students read paragraphs 4–16, 20–22, 26–29 of “The Trek West (1845–47)” in the student study guide (pp. 160–63). Have them look for and list what they think are the five most

difficult trials the early pioneers faced. Invite several students to share their answers, and discuss them as a class. Ask:

- What are some challenges that Church members face today that the pioneers did not?
- How are these challenges different?
- How are they alike?

Have students scan Doctrine and Covenants 136:1–30 and look for counsel from the Lord that they think would help the pioneers endure their trials. Ask:

- How could you apply this counsel in your journey through life?
- Which of these commandments do you think apply just to the pioneers? Which apply to us today? (Have students explain their answers.)

Read the following statements. Elder Dallin H. Oaks, a member of the Quorum of the Twelve, said:

“In every nation, in every worthy occupation and activity, members of this church face hardships, overcome obstacles, and follow the servants of the Lord Jesus Christ as valiantly as the pioneers of any age. They pay their tithes and offerings. They serve as missionaries or as Church Service volunteers, or they support others who do so. Like the noble young mothers who postpone the pursuit of their personal goals in order to provide the needs of their children, they sacrifice immediate pleasures to keep commitments that are eternal. They accept callings and, in the service of others, they willingly give their time and sometimes their lives” (in Conference Report, Sept.–Oct. 1989, 79; or *Ensign*, Nov. 1989, 64).

Elder Neal A. Maxwell, a member of the Quorum of the Twelve, said:

“I’d like to make this . . . promise to you. If you are faithful, the day will come when those deserving pioneers whom you rightly praise for having overcome the adversities in their wilderness trek will instead praise you for having made your way successfully through a desert of despair, for having passed through a cultural wilderness and having kept the faith” (*Faith in Every Footstep Instructor’s Guide* [Church Educational System manual, 1996], 14).

Doctrine and Covenants 136

Introduction

After the Prophet's death, "the Saints were driven from their homes in Nauvoo under the most trying circumstances and in poverty and destitution in large measure, for they had been robbed by their enemies. . . . The Lord did not fail them in this hour of distress and gave this revelation to President Brigham Young to guide them in their journeyings and [to admonish] them to keep His commandments" (Hyrum M. Smith and Janne M. Sjodahl, *The Doctrine and Covenants Commentary*, rev. ed. [1972], 857). Brigham Young received section 136 about two and one-half years after Joseph's death, while the Saints were encamped in Winter Quarters.


Some Important Gospel Principles to Look For

- The Lord organizes His Saints into groups so each person can be guided by qualified and righteous leaders (see D&C 136:1–16; see also D&C 107:22–39, 58–66).
- Nothing will stop the Lord's work from progressing (see D&C 136:17–22, 30–31, 40–42; see also D&C 121:33).
- The Lord's Spirit enlightens those who are humble and who call on Him for wisdom (see D&C 136:32–33).
- Great sorrow comes to individuals and nations that reject the Lord and the testimonies of His prophets (see D&C 136:34–36; see also D&C 87).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 329–33.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 350–53.

Suggestions for Teaching

 *Doctrine and Covenants and Church History Video* presentation 20, "Tried in All Things" (4:10), can be used in teaching Doctrine and Covenants 136 (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).

 **Doctrine and Covenants 136:17–22, 30–31, 40–42. Nothing will stop the Lord's work from progressing.** (15–20 minutes)

Have a student come to the front of the room. Roll a ball across the room and invite the student to stop it. Ask how

difficult it was to stop the ball. Ask how difficult it would be if the ball were as large and heavy as a truck.

Invite students to list ways the enemies of the Church tried to stop the Lord's work during the Prophet Joseph Smith's life. Read Doctrine and Covenants 136:17–18 and discuss the following questions:

- Why do you think some people believed that the Church would fail after the Prophet's death?
- Why were those who tried to stop the work unsuccessful? (see D&C 65:2; 121:33).

Have students read Doctrine and Covenants 136:19–21 and list what we can do to help the work of the Lord progress. Invite each student to choose one of the items listed and write on a piece of paper what they could do to better follow this counsel. Sing or read "True to the Faith" (*Hymns*, no. 254) and discuss how its message relates to the verses you have studied.

Doctrine and Covenants 136:32–33. The Lord's Spirit enlightens those who are humble and who call on Him for wisdom. (10–15 minutes)

Have students think of a person in their school or community they consider wise. Ask:

- What does it mean to be wise?
- Why do you think of this person as wise?
- What does a person need to do to become wise?

Read Doctrine and Covenants 136:32–33 and ask:

- How does the Lord describe wisdom in these verses?
- How is that different from what we discussed as a class?
- According to these verses, how can one obtain wisdom?
- How does that differ from what many people think one must do to become wise?

Assign each student one of the following scriptures: Isaiah 55:8–9; 1 Corinthians 1:25; James 1:5; 2 Nephi 9:28–29; 2 Nephi 28:30; Alma 37:35–37; Doctrine and Covenants 11:6–7. Have students read their verses, and then invite several of them to share what their verses add to our understanding of wisdom.

Doctrine and Covenants 136:34–36. Great sorrow comes to individuals and nations that reject the Lord and the testimonies of His prophets. (25–30 minutes)

Draw the following chart on the board. Leave all the columns blank except for the "Reference" column.



President Brigham Young

Introduction

After their difficult journey of 1,600 kilometers (1,000 miles) from Winter Quarters to the Salt Lake Valley, the Saints faced more hard work and sacrifices. Some trappers and explorers who visited the valley before the pioneers' arrival doubted that grain would grow there because of the shortness of the season. The ground was so hard that it broke the first plows the pioneers used to turn the soil. The pioneers faced the real threat of starvation.

The spiritual challenges of the people were just as serious. The Saints had lost their beloved temple in Nauvoo, and many had lost loved ones on the plains. They accepted their challenges and, under the inspired leadership of President Brigham Young, made their new homeland blossom as a rose, both physically and spiritually (see Isaiah 35:1).

Some Important Gospel Principles to Look For

- The gospel of Jesus Christ is an ensign to the world. It gathers and protects the children of Israel in all nations (see "President Brigham Young," *Student Study Guide*, p. 165, par. 1–2; see also Isaiah 5:26; 18:3; 2 Nephi 29:2; D&C 115:4–6).
- Through obedience to the counsel of inspired Church leaders, the Saints will build the kingdom of God and receive the Lord's blessings (see "President Brigham Young," *Student Study Guide*, pp. 165–70, par. 3–4, 9–22, 30–39; see also John 7:17; D&C 1:14, 28).
- The early Saints had to be diligent and work together to build God's kingdom and provide for their own needs. We must also work hard and cooperate to build God's kingdom today (see "President Brigham Young," *Student Study Guide*, pp. 166–67, 169–70, par. 5–11, 30–37; see also D&C 64:33–34).
- Missionary work is essential to establishing the kingdom of God on the earth. We should be willing to serve and keep ourselves worthy to do so whenever we are called (see "President Brigham Young," *Student Study Guide*, p. 168, par. 23–29; see also D&C 4).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 352–79.

Reference	Who Rejected the Prophet	Prophet	When They Rejected Him	What Happened as a Result	When the Result Occurred
1 Nephi 2:11–13, 21–23; 2 Nephi 5:20–24	Laman and Lemuel	Lehi	About 600 B.C.		588–69 B.C.
Jarom 1:10–12; Omni 1:5–7	Nephites	"Prophets of the Lord"	399–61 B.C.		279 B.C.
Mosiah 17:11–13; Alma 25:3–12	Priests of King Noah	Abinadi	About 148 B.C.		90–77 B.C.
Alma 9:12–15, 31–32; 16:1–3	People of Ammonihah	Alma	About 82 B.C.		81 B.C.
D&C 130:12–13; 136:34–36	People of the United States	Joseph Smith	A.D. 1820–44		A.D. 1861

Read and discuss each reference as a class and fill in the rest of the chart. Help students discover:

- The ways each group of people rejected the testimony of one of the Lord's prophets.
- The year they rejected the prophet's testimony.
- What happened to that group of people after they rejected the prophet's testimony.
- How long it took before they suffered the consequences.

Share the following statement by Elder Robert D. Hales, a member of the Quorum of the Twelve:

"We live in a world of turmoil where we find sadness and destruction in every corner, much of which is brought about by man's failure to listen to the words of the true prophets of God. How different would the lives have been of those who lived in all dispensations if they had listened to the prophet Moses and followed the Ten Commandments?"

"There has always been a desperate need for the steady and reassuring voice of a living prophet of God—one who will speak the mind and will of God in showing the way to spiritual safety and personal peace and happiness" (in Conference Report, Apr. 1995, 17; or *Ensign*, May 1995, 15).

Suggestions for Teaching

“President Brigham Young,” *Student Study Guide*, p. 165, par. 1–2. The gospel of Jesus Christ is an ensign to the world. It gathers and protects the children of Israel in all nations. (50–60 minutes)

Show students a flag from your town or country, or show them pictures of flags. Discuss how flags are used today and the meaning of some of the symbols on them.

Write on the board *Isaiah 5:26; 11:10, 12; 18:3; 49:22; 2 Nephi 29:2; D&C 45:9; 105:39*. Ask students to find what these references have in common (they all refer to an “ensign” or “standard”). Tell students that in ancient Israel an “ensign” or “standard” was a banner or flag displaying a well-understood symbol. Ensigns were raised on poles and used to rally the people. Have students summarize what they learned about the ensign or standard described in these verses.

Read paragraphs 1–2 of “President Brigham Young” in the student study guide (p. 165). Ask:

- What challenges did the Saints face when they arrived in the Salt Lake Valley?
- How did Brigham Young inspire the Saints to imagine the possibilities of their new home?
- What name did Brigham Young give to a round bluff on the mountainside?
- What is the significance of this name?

Tell students that the pioneer Saints envisioned the gospel spreading to all the world from the Salt Lake Valley.

Divide the class into groups, and give them cloth or paper, short sticks, paint, colored pencils, or other materials. Assign them to draw or construct flags that represent what the Saints did as they began to build their homes in the Salt Lake Valley. Have them scan paragraphs 3–22 of “President Brigham Young” for ideas on what to put on their flags. When they have finished, invite them to display their flags and explain their meaning. Read Doctrine and Covenants 115:4–6 and discuss ways the Church is a “standard for the nations.”

Share the following statement by Elder John A. Widtsoe, who was a member of the Quorum of the Twelve:

“Let me say that the Church of itself cannot be this standard [to the nations]. Since the Church is made up of individuals, it becomes an individual responsibility to make the Church a standard for the nations. I must be a standard in my life. I must so conduct myself that I may be a standard worthy of being followed by those who seek the greater joy in life” (in Conference Report, Apr. 1940, 35).

Ask:

- What expectations might your non-Latter-day Saint friends have of you because you are a member of the Church?
- What can you do to be a better “standard” for your friends and neighbors?

“President Brigham Young,” *Student Study Guide*, pp. 165–70, par. 3–4, 9–22, 30–39. Through obedience to the counsel of inspired Church leaders, the Saints will build the kingdom of God and receive the Lord’s blessings. (25–30 minutes)

Make copies of the puzzle on page 314 of the appendix and cut out the pieces. Divide students into teams of two or three. Give each team a set of puzzle pieces, and tell them to put the pieces together to form a name. After they struggle with the task for a few minutes, show one member of each team the pattern from the appendix. Allow these students to help their teams complete the puzzle. Discuss the following questions:

- Why was it easier to finish the puzzle after a member of your team had seen the pattern?
- Did it still require effort to complete the puzzle? Why?
- How might the students who saw the pattern be compared to a prophet? (Prophets tell us what the Lord would have us know about what will happen and what we must do.)
- How does having guidance from a living prophet bless and help us in our lives?

Explain that when the Saints arrived in the Salt Lake Valley, they had much work to do to build a city and the kingdom of God. Because they were led by a prophet, they knew what the Lord wanted them to do and how they were to proceed.

Assign each student one of the following three sets of paragraphs from “President Brigham Young” in the student study guide: 3, 9–11; 12–22; 30–39 (pp. 165–70). Have them search the paragraphs to find what President Brigham Young told the people to do. List their findings on the board. This list should include:

- Begin work on a temple (par. 3).
- Explore the area for resources (par. 9–10).
- Avoid land speculation (par. 10).
- Give of their means to help others come to Zion (par. 11).
- Gather to the Salt Lake Valley (par. 12–22).
- Build other colonies in the western part of the United States (par. 30–35).
- Give the American Indians food and teach them the gospel (par. 36–37).

Invite students to share from their reading what the Saints did or how they felt about these instructions from President Young. Discuss the following questions:

- How were the people blessed because they followed Brigham Young’s teachings?
- What are some instructions the prophet has given in our day?
- How have you been blessed because you followed his direction?

Share the following statement by Elder Robert D. Hales:

“If we listen to the prophets of this day, poverty will be replaced with loving care for the poor and needy. Many serious and deadly health problems will be avoided through compliance with the Word of Wisdom and the laws of sexual purity. Payment of tithing will bless us, and we will have sufficient for our needs. If we follow the counsel given by the prophets, we can have a life in mortality where we do not bring upon ourselves unnecessary pain and self-destruction. This does not mean we will not have challenges. We will. This does not mean we will not be tested. We will, for this is part of our purpose on earth. But if we will listen to the counsel of our prophet, we will become stronger and be able to withstand the tests of mortality. We will have hope and joy. All the words of counsel from the prophets of all generations have been given so that we may be strengthened and then be able to lift and strengthen others” (in Conference Report, Apr. 1995, 20; or *Ensign*, May 1995, 17).

Testify of the blessings that come from following the living prophet.

“President Brigham Young,” *Student Study Guide*, pp. 166–67, 169–70, par. 5–11, 30–37. The early Saints had to be diligent and work together to build God’s kingdom and provide for their own needs. We must also work hard and cooperate to build God’s kingdom today. (35–40 minutes)

Show students a world map and have them select a place they think is one of the most remote and desolate on earth. Divide students into groups and have them create a plan for surviving in that place with 1,000 other people. Their plans should include answers to the following questions:

- What are your group’s most pressing needs? Why?
- What are the three most important things you must do? Why?
- What would you do to encourage people to stay with the group?
- On a scale of 1–10, how easy would it be to build a society that met the physical and spiritual needs of your people?

Invite groups to share their thoughts and feelings about accomplishing this task. Have students search paragraphs 5–10, 30–37 of “President Brigham Young” in the student study guide (pp. 166, 169–70). Have them list on the board, in chronological order, what the Saints did to establish the kingdom of God in the Salt Lake Valley from 1847 to 1877. Have them look for words and phrases that describe the Saints’ dedication, hard work, and cooperation.

Have students read paragraph 11 (p. 167), and ask:

- Why did President Young set up the Perpetual Emigrating Fund?
- How did it work?
- Who contributed to the fund? Who received money from it?
- What gospel principles would the Saints have to follow for the fund to succeed?

Tell students that in the April 2001 general conference, President Gordon B. Hinckley announced the creation of the Perpetual Education Fund. This fund, patterned after the Perpetual Emigrating Fund, would be used to help young people in many countries throughout the world get educations. Students borrow money from the fund to pay the costs of attending universities or vocational schools. They are then expected to repay the money when they complete their educations and start to work. Ask:

- How can getting an education in our day be like emigrating to Zion in President Brigham Young’s day? (One answer is that as students lift themselves out of poverty, they are better able to help build Zion in their own countries.)
- How does it bless the student to be required to repay the loan? How does it bless others?

Invite students to think of problems the Church faces in your area. (You could ask local priesthood and Relief Society leaders what problems they see, and share those with your students.) Discuss the following questions:

- Why might it be difficult to make progress in these areas?
- How could the organizations and members of the Church work together to help solve these problems?

Share the following statement by Elder Harold B. Lee, who was then a member of the Quorum of the Twelve: “If we would be united in love and fellowship and harmony, this Church would convert the world” (in Conference Report, Apr. 1950, 97–98).

“President Brigham Young,” *Student Study Guide*, p. 168, par. 23–29. Missionary work is essential to establishing the kingdom of God on the earth. We should be willing to serve and keep ourselves worthy to do so whenever we are called. (15–20 minutes)

Announce that several class members have been called on full-time missions. Read their names and their mission assignments to the class. Tell those who were “called” that they must leave for their missions in two days. Ask:

- Why do you think it would be difficult to receive such short notice when being called on a mission?
- What do we need in order to serve a mission? (see D&C 4).

Invite students to consider if they would be ready to accept a mission call. Read Doctrine and Covenants 18:13–16 and ask: According to these verses, what blessings come from missionary work?

Have students study paragraph 23 of “President Brigham Young” in the student study guide (p. 168) to find how President Brigham Young called full-time missionaries. Ask students what they think it would be like to receive a mission call over the pulpit in general conference. Have them read paragraphs 24–29 and list the places these missionaries were called to serve. Remind students that we should be willing to serve wherever the Lord calls us, but ask them where they might enjoy serving a mission someday, and why.



The Legacy of President Brigham Young

Introduction

“Perhaps in the same sense that Joseph Smith’s name was to be ‘had for good and evil’ (JS—H 1:33), the name of Brigham Young evokes similar responses. He would eventually say, ‘I regret that my mission is not better understood by the world, [but] the time will come when I will be understood, and I leave to futurity the judgment of my labors and their result as they shall become manifest’ [Preston Nibley, *The Presidents of the Church* (1941), 82–83].

“The world has since recognized Brigham’s superb skills in colonizations, but many still lack the spiritual wisdom to see his prophetic mantle. At the unveiling of the Brigham Young statue in the Rotunda at Washington, D.C., Elder Albert E. Bowen said: ‘He possessed in superlative degree qualifications that always go with greatness: intelligence, loyalty, faith, courage. It is possible to disagree with his religious belief, but it is not possible, on the record of history, to question his sincerity nor his superb statesmanship’ [in *Acceptance of the Statue of Brigham Young Presented by the State of Utah* (1950), 15]” (Hoyt W. Brewster Jr., *Doctrine and Covenants Encyclopedia* [1988], 653).

Some Important Gospel Principles to Look For

- President Brigham Young was a prophet of God. The example of his life and presidency can help us solve our problems (see “The Legacy of President Brigham Young,” *Student Study Guide*, pp. 171–72, par. 1–6).
- If the Saints are humble and faithful, the Holy Ghost will “teach [them] what to do and where to go.” The Spirit


brings peace, joy, and righteousness and helps the Saints build up the kingdom of God (see “The Legacy of President Brigham Young,” *Student Study Guide*, p. 172, par. 8; see also 2 Nephi 32:5).

- The kingdom of God will spread throughout the earth despite any failings of its members or persecution by its enemies (see “The Legacy of President Brigham Young,” *Student Study Guide*, pp. 172–73, par. 9, 13, 16; see also D&C 65:2).
- Church members can know for themselves the spirit and meaning of the scriptures and that their leaders are inspired by the Lord (see “The Legacy of President Brigham Young,” *Student Study Guide*, p. 172, par. 11–12; see also 1 Nephi 10:19; D&C 1:37–38).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 381–421.

Suggestions for Teaching

 **“The Legacy of President Brigham Young,” *Student Study Guide*, pp. 171–72, par. 1–6. President Brigham Young was a prophet of God. The example of his life and presidency can help us solve our problems.** (20–25 minutes)

Show students a picture of President Brigham Young and ask what they know about him. Have them scan the Testimony of the Twelve Apostles to the Truth of the Book of Doctrine and Covenants (in the front of the Doctrine and Covenants); Doctrine and Covenants 124:127–28; 126 (including heading); 136 heading; 138:53. Have students share what they learned about Brigham Young from the reading.

Have students look through “His Life” and “His Presidency” under “President Brigham Young” in the student study guide (p. 165). Have them read paragraphs 1–6 of “The Legacy of President Brigham Young” (pp. 171–72). Ask some of the following questions:

- How much time passed between Brigham Young’s call to be an Apostle and the time he became the leader of the Church?
- How long did he preside over the Church?
- What challenges do you think he faced being President of the Church and governor of Utah at the same time?
- What can we do to strengthen our families when Church callings and other responsibilities take us away from them temporarily? (Tell students that President Young took time for instruction and prayer with his children each day, and that his children remembered him as a gentle and loving father.)
- How can these Church callings be a blessing to our families?

- What Church programs were organized during the presidency of Brigham Young?

Ask students what most impresses them about President Brigham Young. Invite them to write a one-sentence tribute to President Young, and have several share what they wrote. Read to students paragraph 5 of “The Legacy of President Brigham Young” and bear testimony of the divine call and great service of this prophet of God.



“The Legacy of President Brigham Young,” Student Study Guide, pp. 172–73, par. 7–16. The teachings of President Brigham Young can help us resolve modern problems and questions.

(20–25 minutes)

Have students look over paragraphs 7–16 of “The Legacy of President Brigham Young” in the student study guide (pp. 172–73). Have each of them select a statement that impresses them and study it carefully. Have them write the statement on a piece of paper in their own words. Then have them write about a modern problem or question that this statement could help resolve.

Bring several newspapers or magazines to class. Have students look through them and find an example of the question or problem they wrote about. When they have finished, choose several students to read the statement by President Brigham Young that they chose and their summary of the statement. Then have them tell the modern problem they feel this statement could help solve.

“The Legacy of President Brigham Young,” Student Study Guide, p. 172, par. 8. If the Saints are humble and faithful, the Holy Ghost will “teach [them] what to do and where to go.” The Spirit brings peace, joy, and righteousness and helps the Saints build up the kingdom of God. (15–20 minutes)

Have students imagine that the Prophet Joseph Smith appeared to them. Ask:

- What would it be like to see the Prophet for yourself?
- If he brought a message for you, how would you receive it?

Tell students that on one occasion the Prophet appeared to President Brigham Young in a dream and delivered a message for the Saints. Read paragraph 8 of “The Legacy of President Brigham Young” in the student study guide (p. 172). Discuss the following questions:

- What message did the Prophet Joseph Smith give to President Young?
- How important is that message for us today?
- How did the Prophet Joseph Smith describe the influence of the Holy Spirit?

Invite several students to tell of a time the Spirit of the Lord made them feel the way the Prophet Joseph Smith described in this dream of President Young’s.

“The Legacy of President Brigham Young,” Student Study Guide, pp. 172–73, par. 9, 13, 16. The kingdom of God will spread throughout the earth despite any failings of its members or persecution by its enemies. (15–20 minutes)

Show a picture of a ship or draw one on the board. Tell students: Imagine that you are on a ship like this on the open sea.

- Would you consider jumping overboard in the middle of the ocean? Why or why not?
- What dangers might await you in the water?

Invite students to read paragraph 13 of “The Legacy of President Brigham Young” in the student study guide (p. 172). Ask:

- What did President Young compare to a ship? (Zion, or the Church.)
- According to President Young, why do some people jump from the “Old Ship Zion”?
- What could the ocean represent? the storm? the coat? jumping overboard?

Have a student read paragraph 9, and ask:

- What is another reason people leave the Church?
- In what ways might wealth be a more difficult trial than persecution?
- Read Helaman 12:1–5. What do these verses teach about riches?

Testify to students that despite the failings of members, the Church has a glorious future (see Daniel 2:44–45; D&C 65:2). Read President Brigham Young’s testimony from paragraph 16 in the student study guide. Invite students to write a description of the future of the Church.

“The Legacy of President Brigham Young,” Student Study Guide, p. 172, par. 11–12. Church members can know for themselves the spirit and meaning of the scriptures and that their leaders are inspired by the Lord. (15–20 minutes)

Have students think of a prophet from the scriptures that they would like to meet. Invite several students to tell which prophet they chose and why. Tell students which prophet you would like to become familiar with and why. Read paragraph 11 of “The Legacy of President Brigham Young” in the student study guide (p. 172), and ask:

- How does President Brigham Young recommend we read the scriptures?
- How would reading the scriptures in this way help us become familiar with the ancient prophets and their teachings?
- Why is it also important to be familiar with the prophets who live today?

Have students read paragraph 12, and ask:

- Why must each person know for himself that our prophets are led by God?
- How can we gain that knowledge for ourselves? (see 1 Nephi 10:17–19; D&C 18:34–36).

Testify that we can come to know the ancient and modern prophets, and of the importance of following their teachings.



Introduction

“John Taylor guided the Church through one of its greatest trials. As never before, journalists, pastors, congressmen, and presidents combined to eradicate . . . polygamy, and, in the case of the Church’s enemies, to actually destroy the Church itself. John Taylor’s experiences as a missionary both in the United States and in the British Isles and Europe, as an editor of Church newspapers in Nauvoo and in New York City, as a member of the Utah legislature for over twenty years, and as a witness of the Martyrdom—all contributed to the skill and the conviction with which he guided the Church [from the death of Brigham Young on August 29, 1877, until his own death on July 25, 1887]. . . . Through this period of growth and trial he remained committed deeply to the vision of the kingdom of God he had shared with both Joseph Smith and Brigham Young” (*My Kingdom Shall Roll Forth: Readings in Church History* [1980], 46).

Some Important Gospel Principles to Look For

- Church members have a responsibility to magnify their callings and share the gospel with others (see “President John Taylor,” *Student Study Guide*, pp. 174–77, par. 2–9, 20, 26; see also D&C 4).
- We must fear God and obey His laws, even when His commandments are unpopular (see “President John Taylor,” *Student Study Guide*, pp. 175–76, par. 13–18; see also Isaiah 51:7–8; Acts 4:16–21; D&C 3:7–8).

- As we trust God and dedicate ourselves to Him, He will lead us on a path to eternal life (see “President John Taylor,” *Student Study Guide*, pp. 176–77, par. 19, 21–22, 25; see also Proverbs 3:5–6).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 422–34.

Suggestions for Teaching

“President John Taylor,” *Student Study Guide*, pp. 174–77, par. 2–9, 20, 26. Church members have a responsibility to magnify their callings and share the gospel with others. (15–20 minutes)

Share with students the following statement by Bishop Robert D. Hales, who was then the Presiding Bishop of the Church:

“As a young man, I had an opportunity to serve in the U.S. Air Force as a jet-fighter pilot. Each unit in our squadron had a motto that would inspire its efforts. Our unit motto—displayed on the side of our aircraft—was ‘Return with Honor.’ This motto was a constant reminder to us of our determination to return to our home base with honor only after having expended all of our efforts to successfully complete every aspect of our mission.

“This same motto, ‘Return with Honor,’ can be applied to each of us in our eternal plan of progression. Having lived with our Heavenly Father and having come to earth life, we must have determination to return with honor to our heavenly home” (in Conference Report, Mar.–Apr. 1990, 51–52; or *Ensign*, May 1990, 39).

Ask students what they believe they must do to return to their Father in Heaven with honor. If students do not mention it, point out that we must magnify our callings. Invite students to read paragraph 20 of “President John Taylor” in the student study guide (p. 176). Ask:

- What duty does President Taylor speak of in this statement?
- Why would missionary work be important in our effort to “return with honor”?
- What can you do to participate in missionary work today?

Have a student read Jacob 1:18–19; Doctrine and Covenants 18:10–16 to the class. Discuss what those verses have to do with our responsibility to magnify our callings and share the gospel with others. Invite each student to choose someone and think of a way to help that person during the upcoming week.

Have students look through paragraphs 2–9 of “President John Taylor” and find an example of missionary work that impresses them. Invite several students to share the example they chose and why. Share the following statements. Elder Joe J. Christensen, who was then a member of the Presidency of the Seventy, said:

“Modern prophets have taught that every young man who is physically and mentally able should prepare himself to serve an honorable mission. The Lord did not say, ‘Go on a mission if it fits your schedule, or if you happen to feel like it, or if it doesn’t interfere with your scholarship, your romance, or your educational plans.’ Preaching the gospel is a commandment and not merely a suggestion. It is a blessing and a privilege and not a sacrifice. Remember, even though for some of you there may be very tempting reasons for you not to serve a full-time mission, the Lord and His prophets are counting on you” (in Conference Report, Oct. 1996, 56; or *Ensign*, Nov. 1996, 41).

President Gordon B. Hinckley taught:

“We need some young women [to go on missions]. They perform a remarkable work. . . .

“. . . Missionary work is essentially a priesthood responsibility. As such, our young men must carry the major burden. This is their responsibility and their obligation.

“We do not ask the young women to consider a mission as an essential part of their life’s program. . . . To the sisters I say that you will be as highly respected, you will be considered as being as much in the line of duty, your efforts will be as acceptable to the Lord and to the Church whether you go on a mission or do not go on a mission” (in Conference Report, Oct. 1997, 73; or *Ensign*, Nov. 1997, 52).

Encourage the young men to prepare to serve a full-time mission, and encourage all your students to look for missionary opportunities in their daily lives. Testify that we must follow the prophet’s counsel in order to “return with honor” to our Heavenly Father’s kingdom.

“President John Taylor,” *Student Study Guide*, pp. 175–76, par. 13–18. We must fear God and obey His laws, even when His commandments are unpopular.
(25–30 minutes)

Read the following statement by Elder Gary J. Coleman of the Seventy:

“Each of us faces many difficult times here in mortality. All sorts of voices are screaming at us from the stadiums of public opinion. Our course will never be the popular way of the world. There are obstacles strewn in our path upon which we may sprain an ankle or stub a toe. But we must keep going. We move on in the strength of the Lord, each accountable for our own performance at the end of our mortal race” (in Conference Report, Oct. 1992, 62; or *Ensign*, Nov. 1992, 44).

Discuss the following questions:

- What evidence can you give in support of Elder Coleman’s statement?
- Why do you think some of our beliefs or standards are unpopular with the world?

Show students a picture of President John Taylor (see Gospel Art Picture Kit, no. 508). Quickly go through “His Life” and “His Presidency” under “President John Taylor” in the student study guide (pp. 173–74). Ask: What were the Saints doing during President Taylor’s administration that was unpopular in the eyes of the world? Read paragraph 13 from “President John Taylor” to find an answer. Read paragraphs 14–18 and discuss the persecutions the Saints endured at this time. Ask: How might you feel if you received that treatment for practicing your beliefs? Refer to Isaiah 51:7–8; Acts 4:19; Doctrine and Covenants 3:7–8 to help your discussion.

Ask: Do you think being a member of the Church is more accepted now than in the days of President John Taylor? Why? Ask students to consider whether they have ever been criticized, shunned, or persecuted for practicing their religion. Invite a few students to share their experiences and how they successfully dealt with them. Discuss the following statements. Elder Robert D. Hales said:

“Prophets must often warn of the consequences of violating God’s laws. They do not preach that which is popular with the world. President Ezra Taft Benson taught that ‘popularity is never a test of truth’ (“Fourteen Fundamentals in Following the Prophet,” in *1980 Devotional Speeches of the Year* [1981], 29)” (in Conference Report, Apr. 1996, 52; or *Ensign*, May 1996, 37).

Elder Joe J. Christensen said:

“For children and parents, standing up for what is right may be lonely at times. There may be evenings alone, parties missed, and movies which go unseen. It may not always be fun” (in Conference Report, Oct. 1993, 13; or *Ensign*, Nov. 1993, 11).

Share examples of President Taylor’s determination to stand for righteousness, even amid persecution (see *Church History in the Fulness of Times*, pp. 422–34). Encourage students to follow his example.

“President John Taylor,” *Student Study Guide*, pp. 176–77, par. 19, 21–22, 25. As we trust God and dedicate ourselves to Him, He will lead us on a path to eternal life. (10–15 minutes)

Have students write five blessings they have received from the Lord recently, and invite some of the students to share what they wrote. Discuss the following questions:

- Why do you believe the Lord bestowed those blessings on you?
- Read Doctrine and Covenants 130:20–21. What do these verses teach about our blessings?

Read paragraph 22 of “President John Taylor” in the student study guide (p. 177). Ask:

- What did President Taylor say about our blessings in this statement?
- What evidence can you give from your life that this is true?

Invite students to think about what an ideal day would be like for them. Read 3 Nephi 5:22 and discuss what students can do to help make their ideal day come true. Explain that the Lord’s blessings do not always come in material form nor are they always immediate. But keeping the Lord’s commandments always brings blessings in our lives that we could not otherwise enjoy. Read paragraphs 19, 21, 25 of “President John Taylor” in the student study guide, and discuss what these teachings have to do with the Lord’s blessings in our lives.



Introduction

“‘Wilford the Faithful.’ That was the title given to Wilford Woodruff in the early days of the Church, and it was a title justly earned. Never was there a more devoted and faithful Latter-day Saint. ‘His integrity and unbounded devotion to the worship and purposes of his God,’ writes Matthias F. Cowley, author of the *Life of Wilford Woodruff*, ‘are not surpassed by any prophet of either ancient or modern times.’ Here truly was a good and great man who, in his youth, was permitted to ally himself with those who were engaged in the sublime task of building on earth the kingdom of God; and, unlike many of his associates whose days were ‘cut short in righteousness,’ Wilford Woodruff was granted ninety-one years of life and labor, and was at last permitted to preside over the organization that he had struggled so long and so

diligently to establish and maintain” (Preston Nibley, *The Presidents of the Church*, rev. ed. [1974], 101).

Some Important Gospel Principles to Look For

- President Wilford Woodruff was a prophet of God. Following his teachings can help lead us to Jesus Christ (see “President Wilford Woodruff,” *Student Study Guide*, pp. 178–81, par. 1–25; see also D&C 43:3; 138:53–54).
- Church members have a responsibility to do family history and temple work for their deceased ancestors (see “President Wilford Woodruff,” *Student Study Guide*, pp. 178–81, par. 1–7, 11–18, 22; see also Obadiah 1:21; D&C 128:15; 138:47–48).
- We can depend on the promptings of the Spirit, which will lead us on a path of peace, safety, and happiness (see “President Wilford Woodruff,” *Student Study Guide*, p. 181, par. 19–21, 25).
- We must trust in and look to the Lord Jesus Christ (see “President Wilford Woodruff,” *Student Study Guide*, p. 181, par. 23–24).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 435–50.

Suggestions for Teaching

“President Wilford Woodruff,” *Student Study Guide*, pp. 178–81, par. 1–25. President Wilford Woodruff was a prophet of God. Following his teachings can help lead us to Jesus Christ. (10–15 minutes)

Create a set of questions from “President Wilford Woodruff” in the student study guide (pp. 178–82). Divide the class into teams. Ask the questions, and have the teams find the answers in the student study guide. Help students have an enjoyable experience by giving points for correct answers, dividing the questions into categories, making rules so that each student can participate, and so forth. Questions could include the following:

- What year did Wilford Woodruff become President of the Church?
- Name four places Wilford Woodruff served missions.
- What part of the Doctrine and Covenants was written by President Woodruff?
- What are three accomplishments for which President Woodruff will be remembered?
- What date did the First Presidency and Quorum of the Twelve sustain the Manifesto?
- What did the Lord tell President Woodruff in the 1894 revelation about genealogy work?
- What two temples did President Woodruff dedicate?

- What temple was President Woodruff the first president of?
- What did President Woodruff tell Sunday School children on his 90th birthday?

“President Wilford Woodruff,” Student Study Guide, pp. 178–81, par. 1–7, 11–18, 22. Church members have a responsibility to do family history and temple work for their deceased ancestors. (30–35 minutes)

Divide students into small teams. Give each team a piece of paper and allow them five minutes to list as many answers as they can to the following question: In what ways can you help family history and temple work progress on the earth?

You could reward those teams whose list is the longest or most unique (do not allow the atmosphere to become too competitive). Answers might include the following:

- Receive your temple endowment.
- Be sealed to your family.
- Do family history research.
- Submit family names for temple work.
- Do record extraction.
- Visit a cemetery and record information from gravestones.
- Hold a family reunion.
- Participate in a family organization.
- Visit a site from your family’s history.
- Keep a personal journal.
- Write a personal history.

Have students study “His Life,” “His Presidency,” and paragraphs 1–7, 11–17 under “President Wilford Woodruff” in the student study guide (pp. 178–80). Have them look for at least eight ways President Woodruff helped family history and temple work to progress during his lifetime.

Have a student read paragraphs 18, 22. Discuss how these statements support what you have been teaching. Ask: How have family history and temple work progressed in your lifetime? Encourage students to participate in family history and temple work by doing some of the activities on their lists.

“President Wilford Woodruff,” Student Study Guide, p. 181, par. 19–21, 25. We can rely on the promptings of the Spirit, which will lead us on a path of peace, safety, and happiness. (10–15 minutes)

Ask students:

- What might promptings from the Holy Ghost feel like? (To help answer this question you could refer to such scriptures as Alma 32:28; D&C 6:22–23; 11:12–14.)
- Why is it important to follow the promptings of the Spirit while you are young?

- When have you felt direction or guidance from the Holy Ghost?

Spend a few minutes discussing these questions. Read paragraphs 19–21, 25 of “President Wilford Woodruff” in the student study guide (p. 181). Discuss how President Woodruff’s teachings and testimony confirm the principles you discussed.

Note: If students say they have never felt the influence of the Holy Ghost, assure them that if they keep the Lord’s commandments, they will receive this guidance. Explain that often the Lord withholds the Spirit for a time in order to try our faith (see Ether 12:6). Point out also that part of gaining faith is learning to recognize and trust the feelings we may already have felt in our lives (see the references after the first question above).

“President Wilford Woodruff,” Student Study Guide, p. 181, par. 23–24. We must trust in and look to the Lord Jesus Christ. (10–15 minutes)

Show students a picture of the Savior’s Crucifixion (see Gospel Art Picture Kit, no. 230). Discuss what they feel when they remember the suffering of Jesus Christ. Read paragraph 24 of “President Wilford Woodruff” in the student study guide (p. 181). Ask:

- Why is the suffering of the Savior “sorrowful”?
- How could pondering the suffering of Christ make a person happy?
- What blessings come to you because of the suffering and Atonement of Jesus Christ?

Read Enos 1:1–9; Alma 36:17–20 and discuss how pondering and accepting the Atonement of Jesus Christ made these men feel. Encourage students to look to Jesus Christ each day of their lives. Read paragraph 23 of “President Wilford Woodruff” and ask:

- What promise did President Woodruff give to those who put their trust in the Lord?
- Read Alma 37:44–47. What do these verses teach us about trusting the Lord?
- What advice would you give to someone who asked: “What can I do to think about the Savior each day?”



Introduction

The Church faced strong opposition during the last decades of the 19th century. “Leaders in the legislative fight against

the Church were willing to admit that their real objective was to prevent Mormon domination of political, educational, and economic affairs in Utah, but plural marriage was the rallying point for mass support.

“Their rallying point suddenly evaporated late in 1890, when President Wilford Woodruff issued the Manifesto (Official Declaration—1 in the Doctrine and Covenants) declaring an end to plural marriage. President Woodruff told the Saints that he had deliberated over the problem for some time, until ‘the God of heaven commanded me to do what I did do. . . I went before the Lord and wrote what the Lord told me to write’ [*Deseret Weekly*, Nov. 14, 1891]” (Don L. Searle, “A ‘Magnificent and Enduring Monument,’” *Ensign*, Mar. 1993, 24).

Some Important Gospel Principles to Look For

- We should obey the laws of the nation in which we live. If those laws conflict with the laws of God, we should follow the counsel of the living prophet (see Official Declaration 1; “President John Taylor,” *Student Study Guide*, pp. 175–76, par. 13–14; “President Wilford Woodruff,” *Student Study Guide*, p. 179, par. 8–10; see also Matthew 22:15–22; D&C 1:14, 38; 58:21–22; 90:3–5; Articles of Faith 1:12).
- The Lord will never allow the President of the Church to lead its members astray (see Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto, par. 1–2; see also D&C 64:38–39).
- When enemies stop us from obeying one of God’s commandments, the Lord accepts our efforts and may, through His living prophet, release us from that commandment (see Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto, par. 3–9; see also Mosiah 5:5; D&C 56:3–4; 124:49).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 439–42.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 361–63.

Suggestions for Teaching



Official Declaration 1. We should obey the laws of the nation in which we live. If those laws conflict with the laws of God, we should follow the counsel of the living prophet. (25–30 minutes)

Have students name several commandments (such as tithing and keeping the Sabbath day holy), and write them on the board. Choose one of these commandments, and tell students:

Imagine that a law has been passed in our country that makes it illegal to obey this commandment. Anyone who is caught obeying this commandment will be arrested and jailed.

- How might this affect your life?
- Have you ever been faced with a similar dilemma?
- Why might the decision whether to obey the commandment be a difficult one?
- Read Doctrine and Covenants 58:21–22; Articles of Faith 1:12. What counsel do these verses give in this matter?
- When has the Church faced this kind of situation?

Have students study paragraphs 13–14 of “President John Taylor” in the student study guide (pp. 175–76). Have them look for the difficulties the Saints faced when plural marriage was made illegal.

Tell students that after President Taylor died, President Wilford Woodruff became President of the Church. Invite students to read the first six paragraphs of Official Declaration 1 and paragraphs 8–10 of “President Wilford Woodruff” in the student study guide (p. 179). Have them summarize what happened to the practice of plural marriage. Ask: How did the revelation to President Woodruff differ from the instruction previous prophets gave to Church members?

Explain that some Church members wanted to live polygamy in spite of what President Woodruff said. Ask: Why are the words of the living prophet more important than the words of any other prophet? Share the following statement by President Taylor:

“We require a living tree—a living fountain—living intelligence, proceeding from the living priesthood in heaven, through the living priesthood on earth. . . . And from the time that Adam first received a communication from God, . . . or Joseph Smith had the heavens opened to him, it always required new revelations, adapted to the peculiar circumstances in which the churches or individuals were placed. Adam’s revelation did not instruct Noah to build his ark; nor did Noah’s revelation tell Lot to forsake Sodom; nor did either of these speak of the departure of the children of Israel from Egypt. These all had revelations for themselves, and so had Isaiah, Jeremiah, Ezekiel, Jesus, Peter, Paul, John, and Joseph. And so must we, or we shall make a shipwreck” (*The Gospel Kingdom*, sel. G. Homer Durham [1943], 34).

Ask students what they think President Taylor’s statement means. Share your testimony of the importance of following living prophets.



Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto, par. 1–2. The Lord will never allow the

President of the Church to lead its members astray.
(20–25 minutes)

Before class make a path on the floor from the back of the room to the front. Tape pieces of paper to the floor to represent stepping stones. Show the class the path and stepping stones, and explain that those who walk along this path can only be safe if they stay on the stones. Blindfold a student, and ask the class:

- Why would it be difficult to walk along this path blindfolded?
- If we compared this path to our lives, what might the blindfold represent? (The veil of forgetfulness.)
- How might a guide who knows the path be helpful?
- In what ways is a prophet like a guide?
- Why is it important to know that our prophet is a trustworthy guide?

Select another student to be a guide. Have this student give verbal directions as the blindfolded student walks along the path. Ask:

- What obligation does a guide have?
- Why would it be important to give accurate instructions?
- How do you think the prophet might feel about his responsibilities toward us?

Ask students to read President Lorenzo Snow’s statement at the end of Official Declaration 1. Discuss the following questions:

- Who was the Church’s guide in 1890?
- What keys did he hold?
- Who else had the right to exercise these keys? (No one. Only one man on earth is authorized at any one time to exercise all priesthood keys.)

Invite students to read the first two paragraphs of Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto (following Official Declaration 1). Discuss the following questions:

- What could happen to the Church if its President was a wicked man? (see Jeremiah 23:32).

- Why can’t this happen?
- How could the Lord remove a prophet from his place?
- What is the only way a prophet can lead the Church? (By inspiration from God.)

Have students look through the remaining paragraphs of Excerpts from Three Addresses. Discuss what the Lord revealed to President Woodruff and what would have happened if he had not followed the Lord’s inspiration. Sing or read “We Thank Thee, O God, for a Prophet” (*Hymns*, no. 19). Invite students to share ways that following the living prophet has helped keep them safe.

Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto, par. 3–9. When enemies stop us from obeying one of God’s commandments, the Lord accepts our efforts and may, through His living prophet, release us from that commandment. (20–25 minutes)

Ask students to name a time the Lord revoked one of His commandments. (The gospel was first withheld from the Gentiles and then was taken to them [see Matthew 10:5–6; Mark 16:15]. In Moses’s time the priesthood was given to descendants of Levi. Today all worthy males are allowed the privilege [see Official Declaration 2].) Write the following scripture on the board and discuss with students what it means: “I, the Lord, command and revoke, as it seemeth me good” (D&C 56:4).

Have students read Doctrine and Covenants 124:49–50 and compare it with Doctrine and Covenants 56:3–4. Have students turn to Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto (following Official Declaration 1). Invite students to study the excerpts, beginning with the third paragraph. Ask them to tell how the excerpts relate to the verses in Doctrine and Covenants 56 and 124. Have students write in their own words the question the Lord told President Woodruff to ask the Latter-day Saints. Discuss the following questions:

- What was the answer to the question the Lord told President Woodruff to ask?
- What would have happened if President Woodruff had not received this revelation?

List the three things the Lord “decreed” in the final paragraph.

A PERIOD OF EXPANSION



The seeds of the restored gospel were planted in the 1830s and took root over the next 70 years in New York, Ohio, Missouri, Illinois, and finally the Rocky Mountains. In a sense the Church did not begin to blossom until the last years of the 19th century. Under the inspired leadership of Presidents Lorenzo Snow, Joseph F. Smith, Heber J. Grant, George Albert Smith, and David O. McKay, the Church grew to over 2,800,000 members and 500 stakes by 1970. Progress has been gradual but steady, like a blooming flower. During these times the Church endured storms of persecution and misunderstanding, which gradually gave way to the sunshine of public fair-mindedness and temporal and spiritual prosperity.



Introduction

"The life of Lorenzo Snow was characterized by his spirituality, his teachings on the nature of God and man, the importance he placed on tithing, and his stress on the worldwide mission of the Church. As he said to the Quorum of the Twelve when he became President of the Church: 'I don't want this administration to be known as Lorenzo Snow's administration, but as God's, in and through Lorenzo Snow' (quoted in Orson F. Whitney, "Lives of Our Leaders—The Apostles—Lorenzo Snow," *Juvenile Instructor*, Jan. 1900, p. 3)" (*My Kingdom Shall Roll Forth: Readings in Church History* [1980], 67).

Some Important Gospel Principles to Look For

Note: Prayerfully study the assigned scriptures and historical readings and consider the principles under this heading before preparing your lessons.

- Tithing blesses the entire Church as well as those who pay it (see "President Lorenzo Snow," *Student Study Guide*, pp. 184–85, par. 1–3, 11; see also Malachi 3:10; D&C 64:23; 119:4).
- Heavenly Father is the Father of our spirits. We have the potential to become like Him (see "President Lorenzo Snow," *Student Study Guide*, p. 185, par. 6–10).
- President Lorenzo Snow was a prophet of God and an eyewitness of Jesus Christ (see "President Lorenzo Snow," *Student Study Guide*, p. 185, par. 12–17).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 451–64.

Suggestions for Teaching

Note: Choose from the ideas under this heading, or use some of your own, as you prepare to teach the assigned scriptures and historical readings.

"President Lorenzo Snow," *Student Study Guide*, pp. 184–85, par. 1–3, 11. Tithing blesses the entire Church as well as those who pay it. (45–50 minutes)

Ask students:

- What are some of the Church's material needs? (Answers might include temples, chapels, and other buildings; funds and material goods to help the poor; scriptures, manuals, and other publications.)
- Could the Lord simply give the Church the money to supply these needs?
- Why do you think He has us pay tithing instead of supplying the needed funds Himself?

Ask students what blessings come to us from paying tithing, and read and discuss Malachi 3:10. Share the following statement by President Gordon B. Hinckley, then a counselor in the First Presidency:

"The Lord will open the windows of heaven according to our need, and not according to our greed. If we are paying tithing to get rich, we are doing it for the wrong reason. The basic purpose for tithing is to provide the Church with the means needed to carry on His work" (in Conference Report, Apr. 1982, 60; or Ensign, May 1982, 40).

Have students study paragraphs 1–3, 11 of "President Lorenzo Snow" in the student study guide (pp. 184–85). Ask:

- Why did many Church members stop paying tithing during this time?

- What challenges might the Church have faced because of debt?
- What does the fact that the Lord revealed a solution to President Snow teach you about His concern for us?
- How do you think the increased payment of tithing has helped the Church in its mission since that time?

Share the following statement by President Brigham Young: “We do not ask anybody to pay tithing, unless they are disposed to do so; but if you pretend to pay tithing, pay it like honest men” (*Discourses of Brigham Young*, sel. John A. Widtsoe [1941], 177).

Ask students: What do you do if you do not know how much tithing to pay? Share the following statement by the First Presidency:

“The simplest statement we know of is the statement of the Lord himself, namely, that the members of the Church should pay ‘one-tenth of all their interest annually,’ which is understood to mean income. No one is justified in making any other statement than this” (First Presidency letter, Mar. 19, 1970).

Tell students that if they have other questions about tithing, they can ask their bishop.

Read the following statement by President Lorenzo Snow: “The law of tithing is one of the most important ever revealed to man” (in LeRoi C. Snow, “The Lord’s Way out of Bondage,” *Improvement Era*, July 1938, 442). Share your testimony of the law of tithing.

“President Lorenzo Snow,” *Student Study Guide*, p. 185, par. 12–17. President Lorenzo Snow was a prophet of God and an eyewitness of Jesus Christ. (30–35 minutes)



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Show students the accompanying pictures (larger versions are included in the appendix, pp. 315–16). These pictures represent:

- The tabernacle built by the children of Israel (see Exodus 33:11).
- The Sacred Grove (see Joseph Smith—History 1:17).
- The pulpits in the Kirtland Temple (see D&C 110:2–4).
- The John Johnson home in Hiram, Ohio (see D&C 76:22–23).

Ask students if they can guess what these places have in common. Invite them to read the scriptures in parentheses and find what happened at each of these places.



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Show students the accompanying picture (p. 316). Explain that the Savior appeared at this sacred place as well. Read paragraphs 13–17 of “President Lorenzo Snow” in the student study guide (p. 185). Ask:

- What does it mean to you to know that all these people saw the Savior?
- Why do you think they were privileged to see the Savior?
- What evidence can you find in the student study guide of President Snow’s preparation for a vision like this one?

Share details of President Snow's life (see the student study guide) and testify of his righteous example. Read Doctrine and Covenants 88:67–68; 93:1 and ask students what the Lord promises to all faithful Saints.

Explain that on January 1, 2000, the First Presidency and Quorum of the Twelve Apostles published a declaration of their witness of Jesus Christ. Invite the class to turn to "The Living Christ: The Testimony of the Apostles" in the student study guide (p. 225). (*Note:* The last week of the Doctrine and Covenants and Church History course includes a section on "The Living Christ"; see pp. 282–83.) Have a student read paragraph 13 of "The Living Christ" aloud. Ask: Why is the testimony of today's Apostles valuable to us? Allow the students time to read the rest of the document silently. Discuss the following questions:

- What most impresses you about the Apostles' testimony of Christ?
- How might you use this testimony for guidance in your life?
- What are some appropriate ways we could share this testimony with other people?

Consider giving students a copy of "The Living Christ: The Testimony of the Apostles" (an unnumbered version is included in the appendix of this manual, p. 311). If you do, encourage them to place it where they can see and refer to it often.



Introduction

"Just one month before his sixty-third birthday, Joseph F. Smith, who had been a counselor to four Church presidents, was ordained to succeed Lorenzo Snow, who died 10 October 1901. He was a son of the martyred Hyrum Smith and a nephew of Joseph Smith, for whom he was named. His widowed mother, Mary Fielding Smith, was a woman of great faith, who taught him the gospel by example as well as by precept" (*Church History in the Fulness of Times*, 467).

"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' [*Deseret News: Semi-Weekly*, Feb. 6, 1893, 2]. 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' [*Gospel Doctrine*, 5th ed. (1939), 447]" (*Teachings of Presidents of the Church: Joseph F. Smith* [Melchizedek Priesthood and Relief Society course of study, 1998], v).

Some Important Gospel Principles to Look For

- The Lord prepares the men who become His prophets (see "President Joseph F. Smith," *Student Study Guide*, pp. 186–87, par. 1–8; see also Abraham 3:22–23).
- We are children of a Heavenly Father who loves us. Through the Atonement of Jesus Christ, we can one day return to the Father's presence (see "President Joseph F. Smith," *Student Study Guide*, pp. 187–89, par. 9–21, 37; see also Romans 8:16–17; 2 Nephi 31:20–21).
- Parents are responsible to teach their children to obey the Lord, avoid sin, and gain testimonies of the gospel (see "President Joseph F. Smith," *Student Study Guide*, p. 189, par. 23–30; see also D&C 68:25–28).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 465–94.

Suggestions for Teaching

"President Joseph F. Smith," *Student Study Guide*, pp. 186–87, par. 1–8. The Lord prepares the men who become His prophets. (15–20 minutes)

Invite students to imagine the following situations. Pause after each sentence and ask students what a young man who faced these experiences might feel and do.

- Your father is murdered when you are 5 years old.
- At age 7 you must take on major responsibilities in caring for your family.
- Your mother dies when you are 13.
- You are called on a mission at age 15 and must learn a new language.
- A second mission call comes to you at age 21.
- You are ordained an Apostle when you are 27.

Have students guess which prophet had these experiences (President Joseph F. Smith). Have students read paragraphs 1–3 of "President Joseph F. Smith" in the student study guide (pp. 186–87) and look for how he handled these challenges. Ask:

- What evidence is there that President Smith's testimony stayed strong during these difficult times?
- How can his example help us?

Read paragraphs 4–8 and ask: How did President Smith’s early life experiences help prepare him for his work as a prophet?

Testify that President Joseph F. Smith, like every other prophet, was foreordained and that he was prepared through his early life experiences for his sacred calling. Share the following statements. President Joseph F. Smith’s son, President Joseph Fielding Smith, wrote:

“During the ages in which we dwelt in the pre-mortal state we not only developed our various characteristics and showed our worthiness and ability, or the lack of it, but we were also where such progress could be observed. It is reasonable to believe that there was a Church organization there. The heavenly beings were living in a perfectly arranged society. Every person knew his place. Priesthood, without any question, had been conferred and the leaders were chosen to officiate. Ordinances pertaining to that pre-existence were required and the love of God prevailed. Under such conditions it was natural for our Father to discern and choose those who were most worthy and evaluate the talents of each individual. He knew not only what each of us *could* do, but also what each of us *would* do when put to the test and when responsibility was given us. Then, when the time came for our habitation on mortal earth, all things were prepared and the servants of the Lord chosen and ordained to their respective missions” (*The Way to Perfection* [1970], 50–51; see also Jeremiah 1:5; Abraham 3:22–23).

President Ezra Taft Benson, who was then President of the Quorum of the Twelve, said, “Each President has been uniquely selected for the time and situation which the world and Church needed” (*The Teachings of Ezra Taft Benson* [1988], 142).

“President Joseph F. Smith,” *Student Study Guide*, pp. 187–89, par. 9–21, 37. We are children of a Heavenly Father who loves us. Through the Atonement of Jesus Christ, we can one day return to the Father’s presence. (15–20 minutes)

Read the following titles for God, one at a time, and ask students whether each refers to Heavenly Father or Jesus Christ:

- Savior
- Son
- Creator
- Redeemer
- Father

Have students read paragraphs 9–15 of “President Joseph F. Smith” in the student study guide (pp. 187–88). Discuss why both Heavenly Father and Jesus Christ can be called *Father*. Ask:

- Who can be called the Father of our spirituality? (Jesus Christ.) Why? (Because of the Atonement.)
- What blessings come to those who accept Jesus Christ as their spiritual Father?
- Who is the Father of our spirit bodies? (Heavenly Father.)

Share the following statement by Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve:

“In addition to worshiping the Father, our great and eternal Head, by whose word men are, there is a sense in which we worship the Son. We pay divine honor, reverence, and homage to him because of his atoning sacrifice, because immortality and eternal life come through him. He does not replace the Father in receiving reverence, honor, and respect, but he is worthy to receive all the praise and glory that our whole souls have power to possess” (*The Promised Messiah: The First Coming of Christ* [1978], 566).

Read paragraphs 16–21 and ask:

- How could President Smith’s statement help those who wonder how science relates to the gospel? (*Note:* Do not debate evolution with your students. Limit yourself to the principles in President Smith’s statement.)
- How could President Smith’s statement help those who do not believe in God, or who do not believe He cares about us?
- How can we come to know that Heavenly Father is truly our Father?

Testify of the reality of Heavenly Father and His Son, Jesus Christ. Read President Smith’s testimony in paragraph 37, and have students sing “I Am a Child of God” (*Hymns*, no. 301).

“President Joseph F. Smith,” *Student Study Guide*, p. 189, par. 23–35. Parents are responsible to teach their children to obey the Lord, avoid sin, and gain testimonies of the gospel. (10–15 minutes)

Ask students to share what they like about the way their families hold family home evening. Discuss the following questions:

- What do you enjoy most about family home evening?
- What was your most memorable family home evening?
- How do you think your life is different because of family home evening?
- What could you do if your family didn’t hold family home evening?
- What would you like to do for family home evenings when you start a family?

Read paragraphs 23–26 of “President Joseph F. Smith” in the student study guide (p. 189). Ask:

- What promises did President Smith make to those who hold family home evening?
- Which of these promises have you seen in your family?
- Which promise would you most like to receive?
- What part does family home evening play in helping us remain faithful while we are young?
- Read Proverbs 22:6; Alma 37:35, Doctrine and Covenants 68:25–28. How do these verses relate to these teachings?

Have students read paragraphs 27–35 and choose which of these two stories they would most like to use in a family home evening lesson. Ask:

- How could this story help your family?
- What impresses you about President Smith’s example?
- Why do you think it is important that we remain clean and true to the faith throughout our lives?

Tell students of your love for your family. Encourage students to participate in a positive way in their family home evenings each week.



Introduction

Section 138 is President Joseph F. Smith’s account of a vision he received in 1918. This account teaches us much about the spirit world and the redemption of the dead and helps us understand the importance of family history and temple work. President Smith taught:

“The work for our dead, which the Prophet Joseph laid upon us with more than ordinary injunction, instructing us that we should look after those of our kinsfolk, and our ancestors who have died without the knowledge of the gospel, should not be neglected. We should avail ourselves of those sacred and potent ordinances of the gospel which have been revealed as essential to the happiness, salvation and redemption of those who have lived in this world when they could not learn the gospel and have died without the knowledge of it, and are now waiting for us, their children, who are living in an age when these ordinances can be performed, to do the work necessary for their release from the prison-house. Through our efforts in their behalf their chains of bondage will fall from them, and the darkness surrounding them will clear away, that light may shine upon them and they shall hear in the spirit world of the work that has been done for them by their children here, and will rejoice with you in your performance of these duties” (in Conference Report, Oct. 1916, 6).


Some Important Gospel Principles to Look For

- Reading and pondering the scriptures prepares our minds for revelation (see D&C 138:1–10; see also 1 Nephi 11:1; D&C 76:15–19; Joseph Smith—History 1:12).
- The Savior provided a way for people who did not have the chance to hear the gospel during mortality to be saved. During the three days His body lay in the tomb, He organized righteous spirits to teach the gospel to those in darkness (see D&C 138:1–10, 28–59; see also D&C 76:50–53, 71–75, 81–85).
- Jesus Christ is the Redeemer of the living and the dead (see D&C 138; see also Job 19:25; Helaman 14:16–17).
- Those who were righteous in mortality are separated from the wicked in the spirit world. They have joy and the hope of a glorious resurrection (see D&C 138:11–22).
- A resurrected body is necessary to progress and receive a fulness of joy. Those who have died consider being without a body a kind of bondage (see D&C 138:14–18, 49–50; see also D&C 45:17; 93:33–34).
- Elders and many sisters who serve the Lord faithfully in this life will be missionaries in the spirit world when they die (see D&C 138:39, 57).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 493–94.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 356–61.

Suggestions for Teaching

 **Doctrine and Covenants 138. The Savior provided a way for people who did not have the chance to hear the gospel during mortality to be saved. During the three days His body lay in the tomb, He organized righteous spirits to teach the gospel to those in darkness.** (45–50 minutes)

Write on the board the word *ordinances*. Have students tell what an ordinance is (a sacred rite or ceremony). Invite them to name several ordinances, and list their answers on the board. Ask: Which of these ordinances are necessary for salvation? Invite students to name any of their relatives who died without hearing the gospel or receiving the ordinances necessary for salvation. Invite them to share any thoughts they have about whether those relatives will be saved in the kingdom of God. Give students the following true-false test:

1. All spirits of the dead, both righteous and wicked, live in a state of happiness. (False; see Alma 40:11–14; D&C 138:15.)
2. Christ commenced the work for the dead in the spirit world. (True; see D&C 138:29–30.)

3. Before the Resurrection of Christ, no one was resurrected. (True; see 1 Corinthians 15:22–23; Mosiah 15:20–21; D&C 138:15–17.)
4. Between His death and Resurrection, Jesus visited all the people in the spirit world. (False; see D&C 138:20, 29–30, 37.)
5. People who die without hearing the gospel but who accept it in the spirit world are saved immediately. (False; see D&C 138:33–34, 54, 58–59.)
6. Those who were not taught the gospel in this life will have a chance to repent of their sins in the spirit world. (True; see D&C 138:32–33, 57–58.)
7. Temple ordinances are done for people who did not receive them in mortality. (True; see D&C 138:33, 54, 58.)

Correct the quiz by reading the scriptures listed after each question and discussing students' answers. (*Note:* Do not allow the discussion to deviate from the scriptures or words of the modern prophets. Avoid speculation on subjects that have not been revealed by the Lord.)

Doctrine and Covenants 138. Jesus Christ is the Redeemer of the living and the dead. (25–30 minutes)



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Show students a picture of the Beehive House (a larger version is included in the appendix, p. 317). Explain that Brigham Young built this house, and that Lorenzo Snow and Joseph F. Smith each lived here while President of the Church. President Smith, during the last six months of his life, spent much of his time in his personal study in the Beehive House, and it was here that he received the vision recorded in Doctrine and Covenants 138. Invite students to read Doctrine and Covenants 138:1–11, 60, and ask:

- What did President Smith do to prepare for this revelation? (Pondered, reflected, read scripture.)

- Read 1 Nephi 11:1; Doctrine and Covenants 76:15–19. How do these verses compare to what President Smith did?
- What does that teach us about receiving direction from the Lord?
- What did President Smith call this vision in verse 60?
- What do you think *redemption* means? (“The act of buying back or freeing from bondage.”)

Divide the class into three groups. Assign each group one of the following sets of people, and have them read the accompanying verses to find how Christ redeems them. Have the students mark the words *redemption*, *Redeemer*, and *redeemed* each time they appear in their verses.

- The righteous (see D&C 138:11–19, 22–24, 49–52).
- The wicked who reject the truth on earth (see D&C 138:20–22, 29–37, 58–59).
- Those who die without a knowledge of the gospel (see D&C 138:30–37, 58–59; see also D&C 137:7–9).

Invite several students to share their findings. Read 2 Nephi 2:6–9; Helaman 14:16–17 and bear your testimony of the Lord’s power to redeem.

Doctrine and Covenants 138:14–18, 49–50. A resurrected body is necessary to progress and receive a fulness of joy. Those who have died consider being without a body a kind of bondage. (15–20 minutes)

Invite a student to read the following statements. The First Presidency and Quorum of the Twelve wrote:

“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 Family: A Proclamation to the World,” *Ensign*, Nov. 1995, 102).

Elder Russell M. Nelson, a member of the Quorum of the Twelve, said:

“Life does not begin with birth, nor does it end with death. Prior to our birth, we dwelled as spirit children with our Father in Heaven. There we eagerly anticipated the possibility of coming to earth and obtaining a physical body. Knowingly we wanted the risks of mortality, which would allow the exercise of agency and accountability” (in Conference Report, Apr. 1992, 102; or *Ensign*, May 1992, 72).

Discuss the following questions:

- If one of the purposes of life is to live eternally with Heavenly Father, why were we so anxious to leave the premortal life and come to earth?
- Why is having a mortal body a blessing?

Have students search Doctrine and Covenants 45:17; 138:14–18, 49–50 and list reasons death might be looked upon as a bondage. Study 1 Corinthians 15:22–23; 2 Nephi 9:8–10; Doctrine and Covenants 88:15; 93:33–34 and look for what is taught about resurrection.

Doctrine and Covenants 138:18–57. Elders and many sisters who serve the Lord faithfully in this life will be missionaries in the spirit world when they die.

(20–25 minutes)

Ask students if they have ever been to a funeral of a faithful Latter-day Saint. Discuss these questions:

- What might you say to the family of a person who has died?
- Why can death be so sad?
- In what ways can death be considered a blessing?
- What do you think happens to missionaries who die while serving?
- What do you think missionary work is like in the spirit world?

Have one group of students compare what is taught in the spirit world (see D&C 138:19, 33–35, 51–52) with what is taught in the Church in this life (see Matthew 28:18–20; 3 Nephi 27:13–21).

Have a second group compare how the gospel is preached in the spirit world (see D&C 138:18–21, 30–32, 37, 57) to how it is preached on earth (see Luke 9:1–2; Alma 12:28–34; D&C 42:5–8; 61:33–36).

Invite both groups to share what they found.



Introduction

“Heber J. Grant learned early that persistence is a prerequisite to success, and his life became an example of what can be accomplished through such discipline. . . . His persistence led to early business success and helped prepare him for the ministry he was called to at the age of twenty-six, when he became a member of the Quorum of the Twelve Apostles. . . . He became President of the Church just twelve days after the

close of the First World War in 1918, and he led the Church through the global depression that followed and the Second World War, dying just six days after the conclusion of the war in Europe in 1945. Amidst all of this turmoil, President Grant directed the growing missionary program, dedicated three temples, presided over the centennial celebration in 1930, and vigorously affirmed and reaffirmed such principles as the law of tithing, the Word of Wisdom, and industry and thrift” (*My Kingdom Shall Roll Forth*, 85).

Some Important Gospel Principles to Look For

- Prophets of God are called by revelation (see “President Heber J. Grant,” *Student Study Guide*, p. 192, par. 1–4; see also Articles of Faith 1:5).
- The Church welfare program helps members become self-reliant. It blesses those who give as well as those who receive (see “President Heber J. Grant,” *Student Study Guide*, pp. 192–93, par. 5–7).
- Gambling in any form is a sin (see “President Heber J. Grant,” *Student Study Guide*, pp. 193–94, par. 12).
- Countries should avoid war. If members of the Church, while obeying their commanders, take the life of an enemy, that does not make them guilty of murder. We must not hate others, even in a war (see “President Heber J. Grant,” *Student Study Guide*, p. 194, par. 13–22).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 495–534.

Suggestions for Teaching

“President Heber J. Grant,” *Student Study Guide*, p. 192, par. 1–4. Prophets of God are called by revelation. (10–15 minutes)

Discuss the following questions:

- Who chooses each prophet? (The Lord.)
- How early in a prophet’s life do you think the Lord knows that the man will eventually serve as prophet? (see Jeremiah 1:5; D&C 38:2).
- In what ways do you think the Lord prepares each prophet?

Invite students to read paragraph 1 of “President Heber J. Grant” in the student study guide (p. 192) and look for how President Grant was prepared to serve as prophet. Have students read paragraphs 2–4 and find some early experiences from President Grant’s life that helped prepare him.

Invite a student to recite the fifth article of faith. Explain that for several months after President Grant was called to be an Apostle, he struggled with feelings of unworthiness. Finally,

while meditating alone during a journey on the Navajo Indian Reservation, he received a vision concerning his call. Share President Grant’s account of this experience:

“I seemed to see a Council in Heaven. I seemed to hear the words that were spoken. I listened to the discussion with a great deal of interest. The First Presidency and the Council of the Twelve Apostles had not been able to agree on two men to fill the vacancies in the Quorum of the Twelve. There had been a vacancy of one for two years, and a vacancy of two for one year, and the Conference had adjourned without the vacancies being filled. In this Council the Savior was present, my father [President Jedediah M. Grant, who had served in the First Presidency] was there, and the Prophet Joseph Smith was there. They discussed the question that a mistake had been made in not filling those two vacancies and that in all probability it would be another six months before the Quorum would be completed, and they discussed as to whom they wanted to occupy those positions, and decided that the way to remedy the mistake that had been made in not filling these vacancies was to send a revelation. It was given to me that the Prophet Joseph Smith and my father mentioned me and requested that I be called to that position. I sat there and wept for joy. It was given to me that I had done nothing to entitle me to that exalted position, except that I had lived a clean, sweet life. . . . It was because of their faithful labors that I was called, and not because of anything I had done of myself or any great thing that I had accomplished. It was also given to me that that was all these men, the Prophet and my father, could do for me; from that day it depended upon me and upon me alone as to whether I made a success of my life or a failure” (in Conference Report, Apr. 1941, 5).

Share your testimony that the prophets who lead the Church are called of God by prophecy.

“President Heber J. Grant,” *Student Study Guide*, pp. 192–93, par. 5–7. The Church welfare program helps members become self-reliant. It blesses those who give as well as those who receive. (15–20 minutes)

Have a student come to the front of the class, and invite the class to imagine that this student has a broken leg. Wrap the student’s leg with a bandage or splint. Discuss the following questions:

- Why do doctors use casts or splints to help those with broken bones?
- What happens to a person’s leg muscle while the person is wearing a cast?

- After the cast is removed, what does the leg that was in the cast look like compared to the other leg? (It has grown smaller and weaker.)
- What has to be done to return the leg to full strength?

Give the “broken-legged” student a pair of crutches, a cane, or a walking stick. Ask the class:

- In what ways do crutches or canes help someone with a broken leg?
- Why don’t doctors suggest that those with broken legs be carried everywhere by someone else?

Point out that walking is sometimes painful after a cast is removed. Ask: What would happen if someone who had just had a cast removed decided never to walk again?

Read paragraph 5 of “President Heber J. Grant” in the student study guide (pp. 192–93) and look for conditions in the world in the 1930s. Ask:

- How would the Great Depression have been hard for people?
- What circumstances cause financial hardship today?
- Why can it be difficult for families to overcome financial hardship?
- What did the Lord reveal to President Grant to help those in need?
- What goals did the First Presidency outline for the welfare program?
- How could the welfare program be compared to crutches or exercising a broken leg?
- Why is it important that people work for what they receive?

Have students read paragraphs 6–7. Identify what welfare services are available to Saints where you live. (You could contact a priesthood leader in advance to learn what is available in your area.) Discuss how these services could benefit those in need.

“President Heber J. Grant,” *Student Study Guide*, pp. 193–94, par. 12. Gambling in any form is a sin. (10–15 minutes)

Ask students: What does the Church teach about gambling? Have them read paragraph 12 of “President Heber J. Grant” in the student study guide (pp. 193–94), and ask:

- Why do you think the Church is “unalterably opposed to gambling”?
- Why is the “getting something for nothing” attitude in opposition to the teachings of the gospel? (see Genesis 3:19; D&C 130:20–21).
- What can you do to show support for the Church’s stance on gambling?

Have students read the following scriptures and tell how they relate to this topic: Matthew 6:33; 1 Timothy 6:9–10; 2 Nephi 9:28, 30; Jacob 2:17–19; Doctrine and Covenants 117:4.

“President Heber J. Grant,” *Student Study Guide*, p. 194, par. 13–22. Countries should avoid war. If members of the Church, while obeying their commanders, take the life of an enemy, that does not make them guilty of murder. We must not hate others, even in a war. (10–15 minutes)

Read the following incident related by Spencer W. Kimball, who later became President of the Church:

“One Christmas during the [First] World War, when no-man’s-land between the trenches was white with snow, the troops in a certain ‘quiet sector’ began to exchange holiday greetings by means of crudely painted signs. A few minutes later, men who spoke German and men who spoke English were climbing from their trenches without guns and meeting on neutral ground to shake hands and exchange souvenirs, unmindful of war. No venom, no meanness, no poisonous hatred between these men at war. Friends they were, not enemies, this Christmas Day. For the moment, blessed forgetfulness erased from their memory the [leaders] who drove them into bloody conflict” (*The Teachings of Spencer W. Kimball* [1982], 419).

Ask:

- What does this illustrate about human nature throughout the world?
- What do you think happened in the trenches of World War I in the days following that Christmas?
- Do any of you have relatives who have fought in a war? What have they said about it?
- What questions do you have about the Church’s position on war?

Explain that in 1942 the First Presidency issued a statement to help members of the Church deal with difficult questions on war. Read paragraphs 13–22 of “President Heber J. Grant” in the student study guide (p. 194). Ask:

- What questions does this statement answer?
- What comfort does it give?

Discuss this statement, and compare it with Alma 48:7–15; Doctrine and Covenants 98:33–38.

President George Albert Smith

Introduction

Elder Matthew Cowley, who was a member of the Quorum of the Twelve, said:

“President George Albert Smith had a creed. To those of us who knew him, it is not necessary to read that creed because his life was the creed. . . .

“[He wrote:] ‘I would be a friend to the friendless and find joy in ministering to the needs of the poor.

“‘I would visit the sick and the afflicted and inspire in them a desire for faith to be healed.

“‘I would teach the truth to the understanding and blessing of all mankind.

“‘I would seek out the erring and try to win him back to a righteous and a happy life.

“‘I would not seek to force people to live up to my ideals but rather love them into doing the thing that is right. I would live with the masses and help solve their problems that their earth life may be happy.

“‘I would avoid the publicity of high positions and discourage the flattery of thoughtless friends.

“‘I would not knowingly hurt the feelings of any, not even one who may have wronged me, but would seek to do him good and make him my friend.

“‘I would overcome the tendency to selfishness and jealousy and rejoice in the success of all the children of my Heavenly Father.

“‘I would not be an enemy to any living soul.

“‘Knowing that the Redeemer of mankind has offered to the world the only plan that will fully develop us and make us really happy here and hereafter I feel it not only a duty but a blessed privilege to disseminate this truth’” (in Conference Report, Apr. 1951, 167–68).

Some Important Gospel Principles to Look For

- We can bring honor to our family by obeying the principles of the gospel (see “President George Albert Smith,” *Student Study Guide*, pp. 195–96, par. 1–4).
- People who donate their goods and time to those in need receive great blessings (see “President George Albert Smith,” *Student Study Guide*, pp. 196–97, par. 5–17; see also Mosiah 4:22–24).

- God’s commandments are the instructions of a loving Father. As we obey Him we will grow closer to Him, become happier, and be better able to resist temptation (see “President George Albert Smith,” *Student Study Guide*, p. 197, par. 18–23).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 535–49.

Suggestions for Teaching

“President George Albert Smith,” *Student Study Guide*, pp. 195–96, par. 1–4. We can bring honor to our family by obeying the principles of the gospel. (20–25 minutes)

Invite students to share their full names. Discuss the following questions:

- How did your parents select your name?
- Who, if anyone, were you named after?
- How important to you is your family name? Why?
- What can you do to bring honor to your family name?

Read paragraphs 1–4 of “President George Albert Smith” in the student study guide (pp. 195–96). Look for who President Smith was named after, how he felt about his name, and what he did to honor his family name. Ask: What can you learn from President Smith’s example? Read paragraphs 18–25 and ask:

- Which of these teachings do you think would help bring the greatest respect to your family’s name?
- What other “family name” do we have? (see Mosiah 5:8; D&C 18:21–25).
- How does honoring our earthly name help give honor to the Lord and our eternal family name?

“President George Albert Smith,” *Student Study Guide*, pp. 196–97, par. 5–17. People who donate their goods and time to those in need receive great blessings. (20–25 minutes)

Invite students to tell about acts of service they have given or received. Ask:

- How did these acts of service bless those who received them?
- Why do you think the Lord wants us to give service regularly?
- Read Mosiah 2:17. According to this verse, who do we also serve when we serve our fellow beings?

Have students silently read paragraphs 5–17 of “President George Albert Smith” in the student study guide (pp. 196–97). Have them tell which of the Church’s contributions to the world in 1945–51 most impresses them and why. Ask:

- What kinds of service do you think the Church gives in the world today?
- What service projects could your family, quorums, or Young Women classes participate in that would bless others?
- What small acts of service could you give on a daily basis that would help lift and strengthen your friends and classmates?

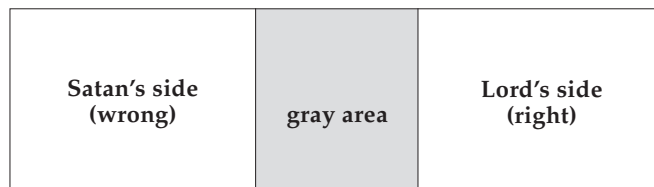
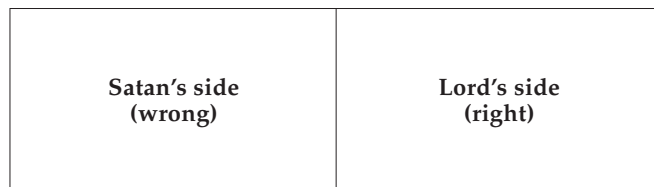
Have students think of an act of service they could give during the upcoming week. Encourage them to perform the service and then write about the experience in their journal. Share the following statement by President Gordon B. Hinckley:

“I remind each of us that this is a work of sacrifice. It entails giving of ourselves. It entails giving of our substance. Our Father gave His Son, and His Son gave His life, and there is no true worship unless we give, and give, and give. I believe that” (“Messages of Inspiration from President Hinckley,” *Church News*, Sept. 5, 1998, 2).

Have the class sing “Because I Have Been Given Much” (*Hymns*, no. 219), and share your testimony of service.

“President George Albert Smith,” *Student Study Guide*, p. 197, par. 18–23. God’s commandments are the instructions of a loving Father. As we obey Him we will grow closer to Him, become happier, and be better able to resist temptation. (15–20 minutes)

Draw on the board the following two diagrams:



Ask students: Which diagram best represents the nature of God’s commandments? Why? Have students read paragraphs 20–22 of “President George Albert Smith” in the student study guide (p. 197) and look for what President Smith taught concerning this idea. Explain that there are many decisions we can make that are neither good nor evil (such as what color to paint our house, what to have for breakfast, and so forth). But when it comes to the Lord’s commandments, there is a line between the Lord’s territory and Satan’s territory. Have students read 2 Nephi 28:21–23; Moroni 7:16–17 and discuss how these scriptures apply.

Share the following statement by Elder Joseph B. Wirthlin, a member of the Quorum of the Twelve:

“The simple fact is this: anything that does not draw us closer to God takes us away from Him. We have no middle ground, no foggy gray area where we can sin a little without suffering spiritual decline. That is why we must repent and come to Christ daily on submissive knees so that we can prevent our bonfires of testimony from being snuffed out by sin” (in Conference Report, Oct. 1992, 48; or *Ensign*, Nov. 1992, 36).

Have students read paragraphs 18–19, 23 of “President George Albert Smith.” Discuss what else we can learn about the commandments from these teachings of President Smith. Ask:

- How do the commandments show God’s love for us?
- What blessings have come to you because you obeyed God’s commandments?
- Why would you recommend to other people that they keep God’s commandments?
- Read Mosiah 2:41. How does this verse apply to President Smith’s teachings?
- If keeping the commandments brings happiness, why do you think so many people choose to disobey the Lord?

Read to students President Smith’s creed from the introduction to “President George Albert Smith” above (p. 261). Have them write a creed of their own to help them keep God’s commandments.

THE WORLDWIDE CHURCH



President David O. McKay

Introduction

In 1966 a biographer wrote:

“Few men in this dispensation have had so profound an effect on the growth and progress of The Church of Jesus Christ of Latter-day Saints as has President David O. McKay.

“Since he became President of the Church in 1951, President McKay has effectively led the dynamic growth of the Kingdom of God on earth. Through increased missionary efforts directed by him the membership of the Church has more than doubled. There has been a rapid increase in wards, stakes, branches, and missions. Thousands of new chapels, and five new temples have been erected. A great program of home teaching and family home evenings has been instituted, and correlated Priesthood programs have been taught wherever units of the Church are established.

“Even in his 94th year, President McKay is still concerned with the growth and development of the members of the Church, and in preparing them for the responsibilities and challenges which he sees ahead for the Church and the world. . . . His counsel, his concern, and his desire is for continued growth through effective development of the individual testimonies of all members of the Church” (Jeannette McKay Morrell, *Highlights in the Life of President David O. McKay* [1966], ix).

Some Important Gospel Principles to Look For

Note: Prayerfully study the assigned scriptures and historical readings and consider the principles under this heading before preparing your lessons.

- The Lord prepares those He calls to lead His Church (see “President David O. McKay,” *Student Study Guide*, p. 199, par. 1–2).
- Church programs, policies, and materials are correlated so that the gospel can be taught and administered more effectively (see “President David O. McKay,” *Student Study Guide*, pp. 200–201, par. 10–11).
- Our families are our most important responsibility. We can find true peace, happiness, and love within our families (see “President David O. McKay,” *Student Study Guide*, p. 201, par. 12–13, 15–16, 19–23).
- One purpose of the gospel is to make bad people good and good people better (see “President David O. McKay,” *Student Study Guide*, p. 201, par. 25).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 550–66.

Suggestions for Teaching

Note: Choose from the ideas under this heading, or use some of your own, as you prepare to teach the assigned scriptures and historical readings.

“President David O. McKay,” *Student Study Guide*, p. 199, par. 1–2. The Lord prepares those He calls to lead His Church. (10–15 minutes)

Ask students:

- What events in your life do you think have best prepared you, or will prepare you, to become a parent?
- How might your life’s experiences prepare you to serve in Church callings?

Testify that the Lord prepares those He calls to lead His Church. Read paragraphs 1–2 of “President David O. McKay” in the student study guide (p. 199) and look for ways the Lord prepared President McKay to become a prophet. Ask:

- Do you believe the Lord is interested in your life, even though you probably will not be called as President of the Church? Why?
- Which do you think is more important: the callings we have in the Church, or how well we serve in those callings? Why?

Read the introduction to “President David O. McKay” in the student study guide (p. 199). Ask:

- How did the inscription in the arch help President McKay?
- How could the phrase “Whate’er thou art, act well thy part” be a guiding principle for all Church members?

“President David O. McKay,” *Student Study Guide*, pp. 200–201, par. 10–11. Church programs, policies, and materials are correlated so that the gospel can be taught and administered more effectively. (45–50 minutes)

Divide students into groups (up to eight groups if you have enough students). Give each group different materials and instruct them to build a tower. (You could give one group paper, another group paper clips, another group straws, another group tape, and so forth.) Do not allow the groups to communicate with each other during this activity. Give each group five minutes, and then have the groups show their towers to the class. Discuss how the materials could be combined to make the tallest tower possible. Ask:

- Is this the best way to construct the tallest tower possible? Why not?

- Why would it have been helpful to talk with the other groups?
- How do you think the tower would be different if all the groups were able to plan together?
- Why is coordination important for a family, team, or other organization?
- How might coordination between the different organizations in the Church help the Church fill its mission?

Assign each of the groups to represent one of the following departments of the Church. Give each group a description of the purpose of their department, and have them discuss how they could best accomplish that purpose.

Department	Purpose
Curriculum	To produce manuals to teach the gospel to Church members worldwide.
Family History	To help members research their ancestors so they can perform temple ordinances for them.
Finance	To manage money for all the departments of the Church.
Information Systems	To maintain the computers, networks, and phone systems for all the Church's departments.
Missionary	To preach the gospel of Jesus Christ to every person in the world.
Physical Facilities	To build and maintain chapels, temples, schools, and other Church buildings.
Priesthood	To direct the priesthood, Primary, Relief Society, Sunday School, Young Men, and Young Women programs.
Temple	To ensure that temple work for the living and dead is performed properly.

Discuss the following questions:

- How could your department's work help other departments succeed?
- How could each group's plans be better accomplished if you all worked together?
- How might the Church be affected if its departments did not work together?

Help students understand the purpose of priesthood correlation and the benefits of the organizations in the Church working together. Use the following readings and scriptures to help your discussion: paragraphs 10–11 of "President David O. McKay" in the student study guide (pp. 200–201); John 17:21–23; Doctrine and Covenants 38:27; 84:109–10.

Read Moses 1:39 and explain that the purpose of correlation is to bless and help Heavenly Father's children. Share the

following statement by President Gordon B. Hinckley, then a counselor in the First Presidency:

"When all is said and done, our work is not in terms of 'the Church;' our work is in terms of the individual. The individual across the world, that boy in trouble in Argentina, that girl with a great ambition to receive an education and can't quite make it in the Philippines, that father who's having to struggle to make a go of it, that mother who thinks she's overwhelmed with her responsibilities. Every one of these is a son or a daughter of God, concerning whom He has said, 'This is my work and my glory, to bring to pass the immortality and the eternal life of' every man, every woman, every child, every son and daughter of God. That's what it's all about. It isn't about computers. It isn't about buildings. It isn't about organizations. It's about people, the sons and daughters of God" (All-Church Coordinating Council meeting, Jan. 31, 1991, 29).

"President David O. McKay," Student Study Guide, p. 201, par. 12–13, 15–16, 19–23. Our families are our most important responsibility. We can find true peace, happiness, and love within our families. (20–25 minutes)

Have students think about times they have visited someone else's home. Ask:

- What made you comfortable there?
- Was there anything that made you uneasy?
- What do you think would make Christ want to "linger and rest" in a home?

Invite students to read paragraphs 12–13, 15–16, 19–23 of "President David O. McKay" in the student study guide (p. 201). Have them look for experiences or teachings that impress them. Discuss how President McKay's example as a loving husband and father can help them. Discuss the following questions:

- What could a father do to show his children that he loves their mother?
- What could a mother do to show her children that she loves their father?
- How can having two loving parents in a home help children accept the gospel and gain salvation?
- What can children do to increase love in a home, regardless of their circumstances?

Invite students to think of a way they could increase the love and harmony in their own home. Encourage them to put their idea into action during the coming week.

“President David O. McKay,” *Student Study Guide*, p. 201, par. 25. One purpose of the gospel is to make bad people good and good people better.

(10–15 minutes)

Share with students the following statement by Elder Jeffrey R. Holland, a member of the Quorum of the Twelve:

“The Church is not a monastery for perfect people, though all of us ought to be striving on the road to godliness. No, at least one aspect of the Church is more like a hospital or an aid station, provided for those who are ill and want to get well, where one can get an infusion of spiritual nutrition and a supply of sustaining water in order to keep on climbing” (in Conference Report, Oct. 1997, 88; or *Ensign*, Nov. 1997, 66).

Ask:

- What do you think Elder Holland’s statement means?
- In what ways is the Church like a hospital?
- How could this statement help someone who is struggling in the Church?

Have students read and memorize paragraph 25 of “President David O. McKay” in the student study guide (p. 201). Ask: How are President McKay’s and Elder Holland’s statements similar?

Ask priesthood leaders to recommend some recently baptized members to talk to your class. Invite the new members to tell your students how the gospel has changed their lives, and encourage students to ask them questions.



Introduction

Elder Boyd K. Packer, who was then a member of the Quorum of the Twelve, related the following experience:

“I left the office one Friday afternoon thinking of the weekend conference assignment. I waited for the elevator to come down from the fifth floor.

“As the elevator doors quietly opened, there stood President Joseph Fielding Smith. There was a moment of surprise in seeing him, since his office is on a lower floor.

“As I saw him framed in the doorway, there fell upon me a powerful witness—there stands the prophet of God. That sweet voice of Spirit that is akin to light, that has something to do with pure intelligence, affirmed to me that this was the

prophet of God” (in Conference Report, Apr. 1971, 122–23; or *Ensign*, June 1971, 87).

Some Important Gospel Principles to Look For


- The gospel of Jesus Christ has the power to cure the world’s ills and to prepare an inheritance in the celestial kingdom for those who live it (see “President Joseph Fielding Smith,” *Student Study Guide*, p. 203, par. 2–3, 6; see also Exodus 15:26; Alma 7:10–16; Helaman 3:29–30).
- Those who put off living the gospel risk not gaining eternal life (see “President Joseph Fielding Smith,” *Student Study Guide*, p. 204, par. 8; see also Alma 34:32–35; Helaman 13:38).
- To be exalted in the kingdom of God, we must live the gospel and receive temple ordinances (see “President Joseph Fielding Smith,” *Student Study Guide*, p. 204, par. 9; see also D&C 131:1–3; 132:19–20).
- “No member of this Church can stand approved in the presence of God who has not seriously and carefully read the Book of Mormon” (“President Joseph Fielding Smith,” *Student Study Guide*, p. 204, par. 12; see also D&C 84:54–58).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 566–78.

Suggestions for Teaching

Note: If needed, the following teaching suggestion will allow you to survey the teachings of Presidents Joseph Fielding Smith, Harold B. Lee, and Spencer W. Kimball in one day.

 **“President Joseph Fielding Smith,” *Student Study Guide*, p. 204, par. 8–12; “President Harold B. Lee,” pp. 206–7, par. 7–16; “President Spencer W. Kimball,” p. 210, par. 15–25. Faithfully following the teachings of the living prophets can bring safety and direction in this life and prepare us for the life to come.** (20–25 minutes)

Tell students: Imagine you are in a large building when fire breaks out.

- What would you look for in order to escape?
- How are exit signs like prophets?

Read Doctrine and Covenants 21:4–6, 9 and identify the blessings that come to those who follow the prophets. List answers on the board.

Divide students into three groups. Assign each group one of the following readings in the student study guide:

- “President Joseph Fielding Smith,” p. 204, par. 8–12
- “President Harold B. Lee,” pp. 206–7, par. 7–16
- “President Spencer W. Kimball,” p. 210, par. 15–25

Invite the individual students to look for a teaching that impresses them the most. Have them either draw a picture that illustrates the teaching or write a paragraph describing ways that following the teaching can keep them safe. Invite several students to share the teaching they selected, the name of the prophet who taught it, and why they selected it. Bear your testimony of the importance of following the living prophets.

“President Joseph Fielding Smith,” Student Study Guide, p. 203, par. 2–3, 6. The gospel of Jesus Christ has the power to cure the world’s ills and to prepare an inheritance in the celestial kingdom for those who live it. (20–25 minutes)

Ask students to list some of the most devastating diseases in the history of the world. Write their answers on the board (include some diseases that exist today). Discuss which diseases we have cures for, and circle them. Invite students to list the most devastating “spiritual diseases,” and write them on the board in another column. Ask if there is a cure for these spiritual diseases. Ask: What is that cure?

Read paragraph 6 of “President Joseph Fielding Smith” in the student study guide (p. 203) and look for the cure for spiritual diseases. Ask: Which spiritual diseases can be cured? Circle all of the spiritual diseases listed on the board. Read the introduction and paragraphs 2–3 of “President Joseph Fielding Smith.” Ask:

- How did members of the Council of the Twelve describe President Smith?
- What did President Smith do in his early life that helped prepare him to be “a just and righteous man”?
- How do you think his practice of enthusiastically studying the gospel helped him avoid spiritual diseases?
- What effect can his example have on us?

Read Alma 7:11–16; Moroni 10:32–33 and testify that each of us must be cured from the spiritual diseases of this world. Read paragraphs 11–12 and ask:

- How important is studying the Book of Mormon to our salvation?
- How might the Book of Mormon help “cure” us of spiritual diseases?
- How could this teaching by President Smith affect our study of the Book of Mormon?

Have each student search the Book of Mormon scripture mastery references for scriptures that give counsel on overcoming spiritual disease (see p. 297). Invite several students to share what they found.

“President Joseph Fielding Smith,” Student Study Guide, p. 204, par. 8. Those who put off living the gospel risk not gaining eternal life. (10–15 minutes)

Write on the board: *If you had a school project due in a month, when would you typically start working on it?* Ask students:

- Why wouldn’t most students start to work on this project right away?
- What word means “to put something off until later”? (*Procrastinate.*)
- Why do some people procrastinate spiritual preparation?

Have students read paragraph 8 of “President Joseph Fielding Smith” in the student study guide (p. 204), and ask:

- What can procrastination “steal” from us?
- Why might some people be tempted to feel that there is no hurry to live the gospel?
- What does the Savior’s parable of the ten virgins teach about procrastination? (see Matthew 25:1–13; D&C 45:56–57).
- Read Joseph Smith—Matthew 1:48. According to this verse, why should we not put off living the gospel?

Study Alma 34:32–35; Helaman 13:38 and discuss how procrastinating repentance can affect an individual for eternity.

“President Joseph Fielding Smith,” Student Study Guide, p. 204, par. 9. To be exalted in the kingdom of God, we must live the gospel and receive temple ordinances. (15–20 minutes)

Set some chairs in front of the class and invite students to sit in them. Assign one student to represent a father, another a mother, and the rest their children. Ask: What eternal goal should Latter-day Saint families have? (To live together forever.) Have a student read the following statement about Elder Ezra Taft Benson, who was then a member of the Quorum of the Twelve:

“[Elder Benson felt that] one of the most critical [problems in the gospel kingdom] was the low percentage of temple marriages. He noted his concerns in his journal and spelled them out in a letter to President Joseph Fielding Smith.

“Temple marriage was extremely important to Elder Benson. One of the goals he and [his wife] Flora had set as parents was that all of their children be married in the temple and that there be no ‘empty chairs’ in the eternities” (Sheri L. Dew, *Ezra Taft Benson: A Biography* [1987], 363).

Have one or two members of the “family” return to their seats in the classroom. Ask the family: How would you feel if there were “empty chairs” in your eternal home? Read with students paragraph 9 of “President Joseph Fielding Smith” in the student study guide (p. 204), and ask:

- What must we do to be exalted?
- Read Doctrine and Covenants 131:1–4. How do these verses relate to this teaching of President Joseph Fielding Smith?
- What can you do to help make sure that there are no empty chairs in your family?
- What are you doing today that will lead you to a temple marriage?

Sing or read “Families Can Be Together Forever” (*Hymns*, no. 300; see also *Children’s Songbook*, 188).



Introduction

Elder Gordon B. Hinckley, then a member of the Quorum of the Twelve, said:

“Through long years of dedicated service, [latter-day prophets] have been refined and winnowed and chastened and molded for the purposes of the Almighty. Could anyone doubt this after reading the lives of such men as Brigham Young, Wilford Woodruff, and Joseph F. Smith? The Lord subdued their hearts and refined their natures to prepare them for the great and sacred responsibility later thrust upon them. It has been so with him who stands as President of the Church today, our beloved leader, President Harold B. Lee. I hope he will pardon me. I do not wish to embarrass him. But can one who knows something of his life deny the same influences at work? He came out of circumstances that would today be classed as poverty. From firsthand experience he knows the meaning of hard manual labor. He served as a missionary and was rejected by most of those upon whom he called. He sacrificed for an education. He has known serious illness when life seemed to hang by a thread. He has walked through deep and dark valleys of sorrow. Looking back upon the history of his life, it all appears to be part of a pattern, a refining process that he might better understand the trials, the afflictions, the sorrows of others. And yet, with all of this, there is a great buoyancy of spirit that rises above the tragic and the sorrowful and lifts to higher ground all of those he touches and influences” (in Conference Report, Oct. 1973, 164; or *Ensign*, Jan. 1974, 124–25).

Some Important Gospel Principles to Look For

- Keeping the commandments brings spiritual and temporal safety to individuals and nations (see “President Harold B. Lee,” *Student Study Guide*, pp. 205–6, par. 1, 8; see also Leviticus 26:3–13; Mosiah 2:41; D&C 5:21–22).
- As we respond to the Spirit, the Lord will guide and protect us (see “President Harold B. Lee,” *Student Study Guide*, p. 206, par. 2, 7–8; see also 2 Nephi 5:5; D&C 45:57).
- Sin is a heavy burden. The Lord has sent prophets to warn us about the “awfulness of sin” (see “President Harold B. Lee,” *Student Study Guide*, p. 206, par. 9–10; see also 1 Corinthians 15:55–56; Alma 34:32–35; D&C 19:15–17).
- As we study the scriptures and the teachings of the living prophets, we strengthen our testimonies, learn and teach the truth, and receive the Lord’s guidance (see “President Harold B. Lee,” *Student Study Guide*, pp. 206–7, par. 11–15; see also 2 Timothy 3:15–17; Mosiah 1:6–7; D&C 21:1, 4–6).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 566–78.

Suggestions for Teaching

“President Harold B. Lee,” *Student Study Guide*, pp. 205–6, par. 1, 8. Keeping the commandments brings spiritual and temporal safety to individuals and nations. (15–20 minutes)

Ask students if either of their parents has served in a Church calling that took a lot of time. Ask: What could you do to help them in their calling?

Tell students: Imagine that you are a parent and that you have been given a demanding calling. You gather your children for a family council and tell them about your calling. Your oldest child asks, “What can we do that would help you the most?” Discuss with students possible answers to this question.

Explain that President Harold B. Lee had a similar experience when he became President of the Church. Read paragraph 1 of “President Harold B. Lee” in the student study guide (p. 205) and look for President Lee’s answer to this question. Ask:

- How would it help a President of the Church to have his children be “true to the faith”?
- How might your living the gospel help your parents as they serve in their callings?
- What effect could our living the gospel have on the world?

Tell students that as wickedness grows in the world, it can become more difficult to find safety and security. Have

students read paragraph 8 and list what President Lee taught that we can do to have safety and security. Write their answers on the board. Have students cite teachings of the current prophet that promote safety and security. Testify of the importance of following the teachings of the living prophets.

“President Harold B. Lee,” Student Study Guide, p. 206, par. 2–8. As we respond to the Spirit, the Lord will guide and protect us. (15–20 minutes)

Show the class a product with a warning label. Ask students:

- Why is it important to be aware of this warning?
- How does the Lord give us warnings today?

Have students give examples of times the Lord warned of danger. (They could use examples from the scriptures, their own lives, or the lives of someone they know. Scriptural examples include 2 Nephi 1:1–4; 5:1–6; Mosiah 23:1–5; Ether 9:1–3; Moses 8:22–24.) Invite a student to read paragraph 7 of “President Harold B. Lee” in the student study guide (p. 206). Ask:

- How did the Lord warn President Lee of danger?
- What did President Lee learn from this experience?
- How might this experience have influenced the rest of his life?
- What other benefits can we receive from the promptings of the Spirit? (see 2 Nephi 32:3; Moroni 10:5).

Discuss the following questions as you read paragraphs 2–6 of “President Harold B. Lee”:

- How would you describe President Lee’s spirituality?
- To what was he “quick to respond”?
- What are some of the contributions President Lee made as a General Authority?
- How did a lifetime of following the impressions of the Spirit influence what President Lee became?
- How might the way you respond to the Spirit determine what you become?

Read paragraph 8 of “President Harold B. Lee.” Encourage students to seek the blessings that come from listening to the Holy Ghost.

“President Harold B. Lee,” Student Study Guide, p. 206, par. 9–10. Sin is a heavy burden. The Lord has sent prophets to warn us about the “awfulness of sin.” (15–20 minutes)

Invite a student to the front of the class. Put an empty backpack on the student’s shoulders, and ask: How would you like to go through life carrying this weight? Add more weight by putting items into the pack (such as books, canned

goods, and rocks). After each item, ask the same question. Continue until the student says the weight is too much to carry. Ask the class:

- What might the heavy burden represent?
- What do you think is the heaviest burden anyone can carry?

Read with students paragraphs 9–10 of “President Harold B. Lee” in the student study guide (p. 206) and look for what President Lee said is the heaviest burden. Ask:

- Why do you think he taught that sin is the heaviest burden we can carry?
- What kind of burden does sin put on us? (Loss of the Spirit, guilt, shame, loss of confidence.)
- Why do you think President Lee was convinced that we need to teach “the awfulness of sin” rather than just “the way of repentance”?
- How can you get rid of the burden you might already be carrying?

Have students read 1 Corinthians 15:55–56; Alma 34:32–35; Doctrine and Covenants 19:15–17. Invite them to write a letter to an imaginary friend about “the awfulness of sin.”

“President Harold B. Lee,” Student Study Guide, pp. 206–7, par. 11–15. As we study the scriptures and the teachings of the living prophets, we will strengthen our testimonies, learn and teach the truth, and receive the Lord’s guidance. (10–15 minutes)

Display a Bible, a triple combination, several issues of the *Ensign* (including at least one conference issue), and several books by Latter-day Saint authors. Ask students which of the items are scripture.

Write on the board the headings *What Is Scripture* and *Blessings of Studying the Scriptures*. Invite students to read paragraphs 11–15 of “President Harold B. Lee” in the student study guide (pp. 206–7). Have them identify what President Lee said is scripture and what blessings he said come from studying the scriptures. Write their findings on the board under the appropriate headings.

What Is Scripture	Blessings of Studying the Scriptures
The four standard works (Bible, Book of Mormon, Doctrine and Covenants, Pearl of Great Price)	They strengthen our testimonies and help us measure and teach truth.
Teachings of living prophets (see D&C 21:4–6)	They give us guidance for our lives for today.

Discuss ways we can better understand and follow the teachings of the scriptures and the living prophets.

President Spencer W. Kimball

Introduction

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve, said:

“I believe that Spencer W. Kimball was foreordained to be the president of The Church of Jesus Christ of Latter-day Saints; to be the prophet, seer, and revelator to the Lord’s people; and to be the mouthpiece of God on earth for the time and season that lies ahead.

“I know he was called and chosen and ordained to this ministry by the spirit of prophecy and revelation and was present when the Spirit of the Lord testified to each member of the Council of the Twelve that it was the mind and will of him whose witnesses we are, and on whose errand we serve, that President Kimball should now step forward and lead his people.

“It was as though the Lord by his own voice said: ‘My servant President Harold B. Lee was true and faithful in all things that I appointed him to do; his ministry among you is completed; and I have called him to other and greater labors in my eternal vineyard. And I, the Lord, now call my servant President Spencer W. Kimball to lead my people and to continue the work of preparing them for that great day when I shall come to reign personally upon the earth. And I now say of him as I said of my servant Joseph Smith: “. . . thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me” [D&C 21:4].’” (in Conference Report, Apr. 1974, 100; or *Ensign*, May 1974, 71).

Some Important Gospel Principles to Look For

- The Lord inspires prophets to be examples and give messages to the Saints for their day (see “President Spencer W. Kimball,” *Student Study Guide*, pp. 208–10, par. 1–25; see also D&C 5:10).
- President Spencer W. Kimball urged the Saints to be more committed in living the gospel and proclaiming it to the world (see “President Spencer W. Kimball,” *Student Study Guide*, pp. 208, 210, par. 1–2, 15, 21–24; see also Helaman 5:17–19; D&C 90:4–5).
- The Lord revealed to President Spencer W. Kimball that the time had come that all worthy male Church members, regardless of race or color, could receive the priesthood (see “President Spencer W. Kimball,” *Student Study Guide*, pp. 208–9, par. 3–6; see also Official Declaration 2).
- The sacrifices of the Saints are insignificant compared to the blessings the Lord gives to the faithful (see “President

Spencer W. Kimball,” *Student Study Guide*, pp. 209–10, par. 7–9, 18; see also 2 Corinthians 4:14–17; Omni 1:26).

- During President Spencer W. Kimball’s administration, the Church published new English-language editions of the scriptures. New editions in other languages followed. A thorough study of the scriptures can increase our spiritual power and bring us closer to God (see “President Spencer W. Kimball,” *Student Study Guide*, pp. 209–10, par. 10–11, 16; see also John 5:39; Helaman 3:29–30).
- Saints who love their fellowmen become tools in the Lord’s hands to serve and bless others (see “President Spencer W. Kimball,” *Student Study Guide*, pp. 209–10, par. 12–14, 19–20; see also Matthew 25:31–40; Mosiah 18:8–9).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 579–600.

Suggestions for Teaching

“President Spencer W. Kimball,” *Student Study Guide*, pp. 208–10, par. 1–25. The Lord inspires prophets to be examples and give messages to the Saints for their day. (25–30 minutes)

Display several different types of shoes (you could use some of those worn by your students). Ask:

- Which pair of shoes best represents your life?
- Which pair would you want to represent your life?

Hold up an old, worn-out pair of shoes and ask if any of your students would like that pair to represent their life. Why or why not?

Write on the board the following statement by President Spencer W. Kimball: “My life is like my shoes—to be worn out in service” (in Gordon B. Hinckley, “He Is at Peace,” *Ensign*, Dec. 1985, 41). Ask:

- Why do you think President Kimball chose an old pair of shoes to represent his life?
- How can we become more like President Kimball?

Explain that President Kimball, like all of the Lord’s prophets, gave inspired messages that the Saints needed at that time. He not only gave the messages but was a living example of them. Give students the following matching exercise:

Events	Teachings
___ 1. Paragraphs 1–2	A. Paragraphs 15, 18
___ 2. Paragraph 7	B. Paragraphs 16–17
___ 3. Paragraphs 10–11	C. Paragraphs 20
___ 4. Paragraphs 12–13	D. Paragraph 19

Invite students to read the paragraphs indicated from “President Spencer W. Kimball” in the student study guide (pp. 208–10) and match the events from President Kimball’s life with his teachings. Have them share their findings. (Answers: 1–A; 2–C; 3–B; 4–D.) Ask:

- Why is it important to live what one teaches? (Discuss students’ answers.)
- What kind of an example did President Kimball set for the Church?
- Why do you think the Saints in his day wanted to follow his teachings?

Read paragraphs 22–25 of “President Spencer W. Kimball.” Invite students to write on a piece of paper two reasons we should follow the teachings of living prophets.

“President Spencer W. Kimball,” Student Study Guide, pp. 208, 210, par. 1–2, 15, 21–24. President Spencer W. Kimball urged the Saints to be more committed in living the gospel and proclaiming it to the world. (15–20 minutes)

Have a student read the following statement by President Spencer W. Kimball about his boyhood:

“As I was out alone, milking the cows, or putting up the hay, I had time to think. I mulled it over in my mind and made this decision: ‘I, Spencer Kimball, will never taste any form of liquor. I, Spencer Kimball, will never touch tobacco. I will never drink coffee, nor will I ever touch tea—not because I can explain why I shouldn’t, except that the Lord said not to.’ . . .

“. . . I made up my mind then, as a little boy: ‘I will never touch those things.’ And so, having made up my mind, it was easy to follow it, and I did not yield. There were many temptations that came along, but I did not even analyze it; I did not stop and measure it and say, ‘Well, shall I or shall I not?’ I always said to myself: ‘But I made up my mind I would not. Therefore, I do not.’” (in Conference Report, Denmark, Finland, Norway, and Sweden Area Conference 1974, 86).

Discuss the following questions:

- How did making decisions in advance help President Kimball?
- How might it help us resist temptation?

Have students read paragraphs 1–2 of “President Spencer W. Kimball” in the student study guide (p. 208). Have them look

for sayings used by President Kimball, and write them on the board. Ask:

- How do you think President Kimball’s youthful decision relates to the sayings he used as prophet?
- What do you think President Kimball wanted Church members to do when he said, “We must lengthen our stride”?
- What do these sayings mean to you?
- How can they strengthen our commitment to the gospel?

Read paragraphs 15, 21–24 of “President Spencer W. Kimball,” and have students select which of these teachings most impresses them. Invite them to write a paragraph on how they can “lengthen their stride.”

“President Spencer W. Kimball,” Student Study Guide, pp. 209–10, par. 7–9, 18. The sacrifices of the Saints are insignificant compared to the blessings the Lord gives to the faithful. (10–15 minutes)

Draw on the board a picture of a huge pile of money. Show students a picture of a temple and ask:

- What does the temple offer that is more valuable than any amount of money?
- Why do you think some people are willing to give up a great amount of money to receive temple ordinances?

Draw on the board the following chart (do not include the answers in the second and third columns). Have students read the paragraphs indicated from “President Spencer W. Kimball” in the student study guide (pp. 209–10). For each paragraph, have them identify the sacrifice and the resulting blessings. Write the answers on the chart as students find them.

Paragraph	Sacrifice	Blessing
8	A member of the Church left much of his property to a temple fund when he died.	After he died he was sealed to his parents in the temple his contribution helped build.
9	A family went without much for seven years to save money to go to the temple.	Their family was sealed in the temple; their sacrifice seemed small in comparison.
18	We may have to live with physical pain, mental anguish, sorrow, and distress.	Suffering makes saints of people as they learn patience and self-mastery. ⁸

Read 2 Corinthians 4:14–17 and testify that God’s blessings far exceed any sacrifice we make in this life.



Official Declaration 2

Introduction

Elder David B. Haight, a member of the Quorum of the Twelve, wrote:

“I was in the temple when President Spencer W. Kimball received the revelation regarding the priesthood. I was the junior member of the Quorum of the Twelve. I was there. I was there with the outpouring of the Spirit in that room so strong that none of us could speak afterward. We just left quietly to go back to the office. No one could say anything because of the powerful outpouring of the heavenly spiritual experience.

“Just a few hours after the announcement was made to the press, I was assigned to attend a stake conference in Detroit, Michigan. When my plane landed in Chicago, 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 when he wrote, ‘. . . Claims to Have Received a 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, 30–31; or *Ensign*, May 1996, 23).

Some Important Gospel Principles to Look For

- The Lord revealed to President Spencer W. Kimball that “the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood” (see Official Declaration 2; see also Acts 10:9–15, 34–35; 2 Nephi 26:33).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 584–85.
- *Doctrine and Covenants Student Manual: Religion 324–325*, pp. 364–65.

Suggestions for Teaching



Official Declaration 2. The Lord revealed to President Spencer W. Kimball that “the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood.” (30–35 minutes)

Tell students: Imagine that you are missionaries teaching an investigator about living prophets and modern revelation. The person you are teaching asks, “If your Church is led by prophets, what are some of the revelations they have received?” How would you answer this question? (Discuss students’ responses and write them on the board.)

Tell students that one recent example of modern revelation is found at the end of the Doctrine and Covenants. For many years, the Lord instructed the prophets that those of Black African descent could not receive the priesthood or the ordinances of the temple. The Brethren said that the reasons for this restriction had not been fully revealed. But they taught that these children of Heavenly Father would someday receive these blessings. (See First Presidency letter, Dec. 15, 1969; in *Church News*, Jan. 10, 1970, 12.) Discuss the following questions as you read together paragraphs 3–6 of “President Spencer W. Kimball” in the student study guide (pp. 208–9):

- What revelation did President Spencer W. Kimball receive in June 1978?
- How would you describe the effort President Kimball made that led to this revelation?
- What shows that this revelation came from God?
- How was it announced to the Church?

Read together from Official Declaration 2, beginning with “Dear Brethren.” Discuss the following questions as you read:

- What did the General Authorities desire for those who were joining the Church?
- Who had received promises that one day all worthy men would receive the priesthood?
- Where was the revelation received?
- In addition to the priesthood, what other blessings could now be extended to all members of the Church regardless of race or color?
- How did Church members respond when this revelation was presented in general conference?

Have a student read the following account:

“[During a 1998 tour of Africa, President Gordon B. Hinckley said at a conference in Zimbabwe:]

“In 1978 came the revelation, 20 years ago, concerning offering the priesthood and every other gift of the Church to every worthy man. I want to give testimony here that that was inspired, that that

was a revelation from God. I was there. I was an eyewitness to it in the House of the Lord. . . . How grateful we are.’

“President Hinckley went on to tell of the Apostle Peter and the conversion of Cornelius according to the account in the 10th chapter of Acts. Peter says he perceives ‘that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with him.’ (Acts 10:34–35.)

“That, my beloved brethren and sisters, describes you,’ President Hinckley continued. ‘I’ve had that testimony reconfirmed in my heart on this trip, as I have met with you and many others, that all are alike unto God. We are. I repeat: We’re all of a great family, a marvelous family, the family of the living Christ, worshipping Him together.’” (Steve Fidel, “Zimbabwe Pioneers Take Front Row Seats at Historic Occasion,” *Church News*, Feb. 28, 1998, 4).

Have another student read the following:

“Since the time of [the revelation on the priesthood], thousands of persons of African descent have come into the Church. The experience of one convert in Africa illustrates how the hand of the Lord has blessed these people. A college graduate and teacher had a dream in which he saw a large building with spires or towers, into which people dressed in white were entering. Later as he was traveling, he saw a Latter-day Saint chapel and felt impressed that this church was somehow connected with his dream, so he attended a Sunday service there. After the meetings, the mission president’s wife showed him a pamphlet. Opening it, the man saw a picture of the Salt Lake Temple, the building of his dream. Later he said: ‘Before I became aware I was weeping. . . . I can’t explain the feeling. I was released of all burdens. . . . I felt that I had gone to a place where I visited often. And now I was at home’ [E. Dale LeBaron, “Black Africa,” *Mormon Heritage*, Mar./Apr. 1994, 20]” (*Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* [1996], 127).

Discuss the impact this revelation has had on the growth of the Church. Read Elder David B. Haight’s testimony in the introduction to Official Declaration 2 above (see p. 272). Ask:

- What is the difference between a “claim” and a “revelation”?
- How did Elder Haight know that the revelation was from God?

- How can you know that anything revealed through the Lord’s prophet is from God?

Have a student read the following statement by President Gordon B. Hinckley:

“God is at the helm. We will seek His direction. We will listen to the still, small voice of revelation. And we will go forward as He directs.

“His Church will not be misled. Never fear that. If there were any disposition on the part of its leaders to do so, He could remove them. All of us are beholden to Him for life and voice and strength” (in Conference Report, Apr. 1997, 115–16; or *Ensign*, May 1997, 83).

Invite students to imagine once again that they are missionaries and the person they are teaching asks how they know that there is a living prophet. Have students write on a piece of paper how they would respond to this question.

Testify of the important role of prophets and continuing revelation in the Church in our day.



Introduction

Elder Mark E. Petersen, who was a member of the Quorum of the Twelve, wrote:

“‘What is best for the Kingdom?’

“The answer to that question has been the deciding factor in every important matter that has come before President Ezra Taft Benson throughout his life.

“From his earliest youth, he has sought for what is best for the work of the Lord, for the kingdom of God on earth.

“Always he has arranged his own affairs to suit this objective. Always this has been the ultimate concern of his life” (“President Ezra Taft Benson,” *Ensign*, Jan. 1986, 2–3).

Some Important Gospel Principles to Look For

- We must study the Book of Mormon to escape the Lord’s condemnation. A serious study of the Book of Mormon brings great spiritual power (see “President Ezra Taft Benson,” *Student Study Guide*, pp. 212–14, par. 1–2, 12–16; see also 2 Nephi 25:21–22; D&C 84:54–57).

- Pride is the universal sin. We should rid ourselves of pride and become humble (see “President Ezra Taft Benson,” *Student Study Guide*, pp. 213, 215, par. 3, 22–34; see also Mormon 8:34–37; D&C 23:1).
- The faith and prayers of the Saints help open the doors of nations to missionary work. The gospel will continue to roll forth until it fills the earth (see “President Ezra Taft Benson,” *Student Study Guide*, pp. 213–14, par. 4–9; see also Daniel 2:31–45; D&C 65:2).
- The roles of mothers and fathers are sacred and ordained by God (see “President Ezra Taft Benson,” *Student Study Guide*, pp. 214–15, par. 19–21; see also Alma 56:47–48; 57:20–21, 26; D&C 29:46–48; 68:25–28).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 601–15.

Suggestions for Teaching

“President Ezra Taft Benson,” *Student Study Guide*, pp. 212–14, par. 1–2, 12–16. We must study the Book of Mormon to escape the Lord’s condemnation. A serious study of the Book of Mormon brings great spiritual power. (20–25 minutes)

Show students the picture *The Last Judgment* from the appendix (p. 313). Ask: If you were the artist who painted this picture, what would you title it? Tell students the painting’s real title.

Write on the board the following questions:

- How many people will face a final judgment?
- Who will be our judge?
- How will we be judged?

Have students read the following scriptures and look for answers: John 5:22; Romans 14:10; Revelation 20:12; Alma 5:15; Mormon 3:20.

Hold up a copy of the Book of Mormon and ask students what part they think it will play in our final judgment. Have them find an answer by reading 2 Nephi 25:22. Ask if neglecting the Book of Mormon can affect us in this life. Have them find the answer by reading Doctrine and Covenants 84:54–58.

Share the following statement by President Ezra Taft Benson, who was then President of the Quorum of the Twelve:

“Do eternal consequences rest upon our response to this book? Yes, either to our blessing or our condemnation.

“Every Latter-day Saint should make the study of this book a lifetime pursuit. Otherwise he is placing his soul in jeopardy and neglecting that which could give spiritual and intellectual unity to his whole life. There is a difference between a convert who is built on the rock of Christ through the Book of Mormon and stays hold of that iron rod, and one who is not” (in Conference Report, Apr. 1975, 97; or *Ensign*, May 1975, 65).

Have students read paragraphs 1–2 of “President Ezra Taft Benson” in the student study guide (pp. 212–13). Discuss the following questions:

- What year did Ezra Taft Benson become President of the Church?
- What reason did he give for reemphasizing the Book of Mormon? (The Lord inspired him.)
- Why do you think the Book of Mormon needed renewed emphasis during this time?

Have students read paragraphs 12–16 and select the one or two sentences that most impress them. Have them share with the class their thoughts about these statements. Bear your testimony of the Book of Mormon, and encourage students to study it throughout their lives.

“President Ezra Taft Benson,” *Student Study Guide*, pp. 213, 215, par. 3, 22–34. Pride is the universal sin. We should rid ourselves of pride and become humble. (20–25 minutes)

Write on the board the following sentence, leaving a blank in place of the word *pride*: “Pride is the universal sin” (Ezra Taft Benson, in Conference Report, Apr. 1989, 6; or *Ensign*, May 1989, 6). Ask students what word they would use to fill in the blank. Have them read paragraph 3 of “President Ezra Taft Benson” in the student study guide (p. 213) and look for what President Benson warned the Saints about. Invite a student to read the following statement by President Benson:

“Pride is a very misunderstood sin, and many are sinning in ignorance (see Mosiah 3:11; 3 Nephi 6:18). In the scriptures there is no such thing as righteous pride—it is always considered a sin. Therefore, no matter how the world uses the term, we must understand how God uses the term so we can understand the language of holy writ and profit thereby (see 2 Nephi 4:15; Mosiah 1:3–7; Alma 5:61).

“Most of us think of pride as self-centeredness, conceit, boastfulness, arrogance, or haughtiness. All of these are elements of the sin, but the heart, or core, is still missing.

“The central feature of pride is enmity—enmity toward God and enmity toward our fellowmen. *Enmity* means ‘hatred toward, hostility to, or a state of opposition.’ It is the power by which Satan wishes to reign over us” (in Conference Report, Apr. 1989, 3; or *Ensign*, May 1989, 4).

Have students read paragraphs 22–34 of “President Ezra Taft Benson” and find at least eight ways we can overcome pride. List their findings on the board. Discuss the following questions:

- How are these eight ways similar?
- Which of these eight ways might seem difficult to us? Why?
- How might young people today show pride?

Encourage students to choose one of these eight ways. Invite them to write on a piece of paper a step-by-step plan to develop humility in that way. Read the words to “Lord, I Would Follow Thee” (*Hymns*, no. 220) and discuss how the hymn relates to humility. Invite students to humbly follow the Lord.

“President Ezra Taft Benson,” *Student Study Guide*, pp. 213–14, par. 4–9. The faith and prayers of the Saints help open the doors of nations to missionary work. The gospel will continue to roll forth until it fills the earth. (10–15 minutes)

Display a map of the world. Ask students to list places where missionary work is currently allowed. Discuss the following questions:

- What changes have you seen in the Church’s growth during your lifetime?
- Read Daniel 2:34–35, 44. According to these verses, how much more will the Church grow?
- What can you do to help the Church grow worldwide?

Read paragraphs 5–9 of “President Ezra Taft Benson” in the student study guide (pp. 213–14), and list on the board how the Church grew under President Benson. Ask:

- Could this growth be considered miraculous? Why?
- What part did the faith and prayers of the Saints play in these miracles?
- How does it make you feel to be part of the Church at such a significant time in history?
- Why is it important to pray and exercise faith on behalf of missionary work?

Share the following statement by President Benson, who was then President of the Quorum of the Twelve:

“Yes, as we indulge in retrospect after 150 years of existence, we rejoice and declare the progress has been marvelous and wonderful. We thank the Lord for His merciful blessings. We do not hesitate to ascribe the success and progress of the Church to His omnipotent direction.

“But now—what of the future?”

“We assuredly expect additional progress, growth, and increased spirituality. We will see our missionaries cover the earth with the message of the Restoration. We will see temples in every land where the gospel has penetrated, symbolizing the truth that families, living and deceased, may be joined together in love and eternal family associations. But we must also be reminded that there will be ever-present efforts to obstruct the work” (in Conference Report, Apr. 1980, 46; or *Ensign*, May 1980, 33).

“President Ezra Taft Benson,” *Student Study Guide*, pp. 214–15, par. 19–21. The roles of mothers and fathers are sacred and ordained by God. (10–15 minutes)

Have the class compile a list of what they consider the five most important jobs in the world, and write it on the board. Ask: Why do you think these jobs are so significant? Have students read paragraphs 19–21 of “President Ezra Taft Benson” in the student study guide (pp. 214–15) and look for what President Benson said was one of the most important jobs. Discuss the following questions:

- Why is the work of mothers so sacred and noble?
- What would be a job description for mothers today?
- What can you do to show respect and honor to your mother?
- What can young women do to prepare to become righteous mothers?

Tell students that fathers are equally important. Share the following statement by President Benson:

“Fathers, yours is an eternal calling from which you are never released. Callings in the Church, as important as they are, by their very nature are only for a period of time, and then an appropriate release takes place. But a father’s calling is eternal, and its importance transcends time. It is a calling for both time and eternity” (in Conference Report, Oct. 1987, 59; or *Ensign*, Nov. 1987, 48).

- Why is it so important that parents teach their children the gospel?
- What can you do to help and show respect to your father?
- What can young men do to prepare to be righteous fathers?

Share the following list of ways President Benson said mothers can spend effective time with their children:

1. "Take time to always be at the crossroads when your children are either coming or going."
2. "Take time to be a real friend to your children."
3. "Take time to read to your children."
4. "Take time to pray with your children."
5. "Take time to have a meaningful weekly home evening."
6. "Take time to be together at mealtimes as often as possible."
7. "Take time daily to read the scriptures together as a family."
8. "Take time to do things together as a family."
9. "Take time to teach your children."
10. "Take the time to truly love your children" (excerpted from *To the Mothers in Zion* [address given at a fireside for parents, Feb. 22, 1987], 8–12).

Share also the following list of ways President Benson said fathers can provide spiritual leadership to their families:

- "1. Give father's blessings to your children. Baptize and confirm your children. Ordain your sons to the priesthood. . . .
- "2. Personally direct family prayers, daily scripture reading, and weekly family home evenings. . . .
- "3. Whenever possible, attend Church meetings together as a family. . . .
- "4. Go on daddy-daughter dates and father-and-sons' outings with your children. . . .
- "5. Build traditions of family vacations and trips and outings. . . .
- "6. Have regular one-on-one visits with your children. . . .
- "7. Teach your children to work. . . .

"8. Encourage good music and art and literature in your homes. . . .

"9. As distances allow, regularly attend the temple with your wife. . . .

"10. Have your children see your joy and satisfaction in service to the Church. . . .

"May you always provide for the material needs of your family and, with your eternal companion at your side, may you fulfill your sacred responsibility to provide the spiritual leadership in your home" (in Conference Report, Oct. 1987, 62–63; or *Ensign*, Nov. 1987, 50–51).

Invite students to write letters to their parents expressing their gratitude and love. Encourage them to give them to their parents as soon as they are able.



Introduction

Elder James E. Faust, then a member of the Quorum of the Twelve, said:

"President Hunter is one of the most loving, Christlike men we have ever known. His spiritual depth is so profound as to be unfathomable. Having been under the guiding influence of the Lord Jesus Christ as His special witness for so many years, President Hunter's spirituality has been honed in a remarkable way. It is the wellspring of his whole being. He is quiet about sacred things, humble about sacred things, careful when he speaks about sacred things. He has an inner peace, tranquillity, and nobility of soul that is unique among the children of God. His intense suffering on so many occasions has been as a 'refiner's fire,' permitting him to become God's pure vessel and prophet on the earth in this day and time" ("The Way of an Eagle," *Ensign*, Aug. 1994, 13).

Some Important Gospel Principles to Look For

- We should follow the Lord's example of love and compassion (see "President Howard W. Hunter," *Student Study Guide*, pp. 216–18, par. 1–2, 7–8, 11–14, 21; see also 3 Nephi 27:27).
- Members of the Church should make the temple an essential part of their lives (see "President Howard W. Hunter," *Student Study Guide*, p. 216, par. 3).

- The Lord gives peace to those who endure in righteousness (see “President Howard W. Hunter,” *Student Study Guide*, pp. 217–18, par. 7, 9–10, 21–22; see also Psalm 29:11; Isaiah 48:22; D&C 122:5–9).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 616–27.

Suggestions for Teaching

“President Howard W. Hunter,” *Student Study Guide*, pp. 216–18, par. 1–2, 7–8, 11–14, 21. We should follow the Lord’s example of love and compassion.

(15–20 minutes)

Give students three minutes to find an example of Christ’s love and compassion in the Gospels (Matthew, Mark, Luke, and John). Have several students share what they found and why it impresses them.

Have students become acquainted with President Howard W. Hunter by reading “His Life,” “His Presidency,” and paragraphs 1–2, 7–8, 11–14, 21 of “President Howard W. Hunter” in the student study guide (pp. 216–18). Explain that President Hunter is often remembered for his Christlike love and compassion. Read the statement by Elder James E. Faust from the introduction above. Ask:

- What examples can you find of President Hunter’s love and compassion?
- What did President Hunter say he prayed for in paragraph 2?
- How does his prayer apply to us?
- Read Matthew 22:36–40. How do these verses relate to showing love and kindness to others?

Ask students to look for an example of kindness, compassion, love, or courtesy today. Tell them that the next time the class meets you will invite them to talk about some of the examples they observed.

“President Howard W. Hunter,” *Student Study Guide*, p. 216, par. 3. Members of the Church should make the temple an essential part of their lives. (15–20 minutes)

Display several items that are used for measuring (such as a thermometer, ruler, measuring cup, scale, or clock). Ask students:

- What do these items have in common?
- What is the purpose of taking measurements?

If possible, show students a temple recommend. Discuss the following questions:

- How could a temple recommend fit in with this group of measuring instruments?

- In what ways is a temple recommend a measure of our lives?
- Why must we live up to certain standards to get a temple recommend?
- Read Doctrine and Covenants 97:15–16; 124:46. How do these verses relate to temple worthiness?

Give students the following statement as a handout, and read it as a class.

President Gordon B. Hinckley, who was then a counselor in the First Presidency, wrote:

“The issuance and signing of a temple recommend must never become a commonplace thing.

“This small document, simple in its appearance, certifies that the bearer has met certain precise and demanding qualifications and is eligible to enter the house of the Lord and there participate in the most sacred ordinances administered anywhere on earth. These ordinances are concerned not only with the things of life, but with the things of eternity. . . .

“What a unique and remarkable thing is a temple recommend. It is only a piece of paper with a name and signatures, but in reality it is a certificate that says the bearer is ‘honest, true, chaste, benevolent, virtuous’ and that he or she believes in doing good to all, that ‘if there is anything virtuous, lovely, or of good report or praiseworthy,’ he or she seeks after such (Articles of Faith 1:13).

“Most important, and above all other qualifications, is the certain knowledge on the part of a recommend holder that God our Eternal Father lives, that Jesus Christ is the living Son of the living God, and that this is Their sacred and divine work” (in Conference Report, Mar.–Apr. 1990, 66, 68; or *Ensign*, May 1990, 50, 52).

Have students read paragraph 3 of “President Howard W. Hunter” in the student study guide (p. 216). Ask:

- What did President Hunter want each Church member to do?
- What can you do to prepare to worship worthily in the temple? (Answers might include obeying the Word of Wisdom, staying morally clean, paying tithing, and maintaining appropriate relations with members of the opposite sex.)

“President Howard W. Hunter,” *Student Study Guide*, pp. 217–18, par. 7, 9–10, 21–22. The Lord gives peace to those who endure in righteousness. (15–20 minutes)

Assign several students to each read one of the following scriptures to the class: Psalm 29:11; Isaiah 48:22; John 14:27;

1 Corinthians 14:33; 2 Thessalonians 3:16; Doctrine and Covenants 59:23. Discuss the following questions:

- Who is the author of peace?
- Why is peace such a wonderful gift?
- When have you felt peace in your life?
- What does it mean to be at peace spiritually?
- How can we be at peace while living in a troubling environment?

Have students imagine two individuals who experience the same trial (for example being paralyzed in an accident, losing a job, having a child die, or being wrongfully accused). Discuss different reactions the individuals might have. Ask:

- Why would it be possible for one of the individuals to feel peace and for the other to be filled with anger, bitterness, or grief?
- Read Alma 62:41. How does this verse relate to this principle?
- What must we do to feel peace in our lives, whatever our circumstances?

Have students read the introduction and paragraphs 7, 9–10 of “President Howard W. Hunter” in the student study guide (pp. 216–17). Invite them to look for examples of adversity that President Hunter faced. Have students read these same materials a second time and look for what President Hunter did to receive the Lord’s help during these difficulties. Have students share their findings, and discuss the following questions:

- What are some of President Hunter’s outstanding qualities?
- What can we learn from his example?

Invite students to choose a characteristic of President Hunter and tell how they could develop it in their life. Have them read paragraphs 21–22 of “President Howard W. Hunter.” Testify that Jesus Christ is the only source of lasting peace. Encourage students to turn to the Savior at all times.



Introduction

Elder Jeffrey R. Holland said of President Gordon B. Hinckley:

“Perhaps no man has ever come to the Presidency of the Church who has been so well prepared for the responsibility. Through sixty years of Church administration he has known personally, been taught by, and in one capacity or other served with every President of the Church from Heber J.

Grant to Howard W. Hunter. As one of his associates says, ‘No man in the history of the Church has traveled so far to so many places in the world with such a single purpose in mind—to preach the gospel, to bless and lift up the Saints, and to foster the redemption of the dead.’” (“President Gordon B. Hinckley: Stalwart and Brave He Stands,” *Ensign*, June 1995, 13).

Some Important Gospel Principles to Look For

- We should magnify the callings we receive from the Lord (see “President Gordon B. Hinckley,” *Student Study Guide*, p. 220, par. 1–4; see also Jacob 1:18–19; D&C 4:2; 84:33).
- President Hinckley’s vision of the future of the Church provides a reason for optimism despite the increasing wickedness in the world (see “President Gordon B. Hinckley,” *Student Study Guide*, pp. 220–21, par. 5, 12; see also 1 Nephi 22:16–22).
- The Church builds more and more temples to meet the needs of its expanding membership (see “President Gordon B. Hinckley,” *Student Study Guide*, pp. 220–21, par. 6–8; see also D&C 65:2).
- The way we live our lives is the symbol of our faith in Christ. Our faith is strengthened as we follow the counsel of our living prophet (see “President Gordon B. Hinckley,” *Student Study Guide*, pp. 221–22, par. 12–37; see also Romans 12:1–2; D&C 20:26).
- Every member of the Church needs a friend, a responsibility, and nurturing with the word of God (see “President Gordon B. Hinckley,” *Student Study Guide*, p. 222, par. 22–24; see also Moroni 6:3–9).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 628–45.

Suggestions for Teaching

“President Gordon B. Hinckley,” *Student Study Guide*, p. 220, par. 1–4. We should magnify the callings we receive from the Lord. (10–15 minutes)

Write on the board the following definitions of the word *magnify*:

1. To make something grow larger.
2. To make something seem larger or closer.
3. To praise something, or to give it greater importance or esteem.

Discuss the following questions:

- Given these definitions of *magnify*, what might it mean to magnify one's calling in the Church?
- Why would it be important to magnify your callings or responsibilities?

Have students think of someone who is a good example of magnifying a calling. Invite a few students to tell how the individuals they thought of magnify their callings.

Have students learn about President Gordon B. Hinckley by reading "His Life" and "His Presidency" under "President Gordon B. Hinckley" in the student study guide (pp. 219–20). List some of the callings and responsibilities he has had in his life. Read the introduction and paragraphs 1–4 of "President Gordon B. Hinckley." Ask:

- What evidence did you find that President Hinckley magnifies his callings?
- What can you learn from his example?

"President Gordon B. Hinckley," Student Study Guide, pp. 220–21, par. 5, 12. We should be optimistic about the future despite the increasing wickedness in the world. (15–20 minutes)

Display two glasses half-full of water. Write on the board: *Are the glasses half-empty or half-full?* Discuss the following questions:

- How could seeing a glass as half-empty or half-full be compared to pessimism or optimism?
- What does it mean to be optimistic?
- Why do you enjoy being around those who are optimistic?

Label one of the glasses *half-empty* and the other *half-full*. Ask students to consider the condition of the world. Write *Half-Empty* on the board and list under it conditions in the world that might cause some to worry or lose hope. Write *Half-Full* and list under it conditions in the world that give us reason to be happy or hopeful. Ask: Which of the two kinds of conditions in the world do you think about most?

Tell students that President Gordon B. Hinckley is a man of great optimism and vision. Have them read paragraphs 5, 12 of "President Gordon B. Hinckley" (pp. 220–21) looking for what he taught about optimism. Ask:

- What reasons did President Hinckley give for being optimistic?
- What do we know about the Church's destiny that can bring us hope? (see D&C 65:2).
- Why can we look forward to the last days and the Second Coming of the Lord? (see 1 Nephi 22:16–22).

"President Gordon B. Hinckley," Student Study Guide, pp. 220–21, par. 6–8. The Church builds more and more temples to meet the needs of its expanding membership. (15–20 minutes)

Display a map of the world. Ask students to list places where temples are located. Discuss the following questions:

- Approximately how many temples are in current use throughout the world? (In October 2000 there were 100. See the statistical report in a conference edition of the *Ensign* for current figures.)
- How do you think the number of temples will change in your lifetime?
- Why do you think the Church puts so much effort into building temples throughout the world?

Tell students that President Gordon B. Hinckley emphasized temple building. Have students read paragraphs 6–8 of "President Gordon B. Hinckley" in the student study guide (pp. 220–21). Display pictures of several temples, and express your feelings about the blessings offered in these sacred buildings. Invite students to live in such a way that they can receive all the ordinances of the house of the Lord. Share part or all of the following statements. Elder Eldred G. Smith, who was then Patriarch to the Church, stated:

"The time must come when temples will be found all over the earth, in many nations. This is most necessary for the salvation, exaltation, and eternal life of man. Then we should all be very diligent in gathering the family records and so live to be worthy of taking part in this work" (in Conference Report, Oct. 1972, 52; or *Ensign*, Jan. 1973, 56).

President Gordon B. Hinckley said:

"I have a burning desire that a temple be located within reasonable access to Latter-day Saints throughout the world. We can proceed only so fast. We try to see that each temple will be in an excellent location where there will be good neighbors over a long period of time. . . . The work is moving about as fast as we can go. It is my constant prayer that somehow it might be speeded up so that more of our people might have easier access to a sacred house of the Lord.

"Brigham Young once said that if young people really understood the blessings of temple marriage, they would walk all the way to England if that were necessary (see *Journal of Discourses*, 11:118). We hope they will not have to go anywhere near that far" (in Conference Report, Sept.–Oct. 1995, 71; or *Ensign*, Nov. 1995, 52–53).

“President Gordon B. Hinckley,” *Student Study Guide*, pp. 221–22, par. 12–37. The way we live our lives is the symbol of our faith in Christ. Our faith is strengthened as we follow the counsel of our living prophet. (20–25 minutes)

Draw on the board pictures such as the following (choose ones your students will relate to):



Ask students which of these pictures best represents their life and why. Invite them each to draw another picture of something that represents their life. Have several students show their picture and tell what it says about them.

Read paragraphs 13–16 of “President Gordon B. Hinckley” in the student study guide (p. 221). Discuss the following questions:

- What did President Hinckley say about symbols?
- In what ways could the picture you drew representing yourself express your testimony of Jesus Christ?
- How can the way you live your life help other people believe in Jesus Christ?
- Read Romans 12:1–2. How do these verses relate to the discussion?

Explain that our lives will better symbolize our faith as we follow the teachings of the living prophets. Have students read paragraphs 12, 17–25 of “President Gordon B. Hinckley.” Have them name some of the teachings President Hinckley emphasized, and ask:

- How applicable are these teachings to people in the world and Church today?
- Why do you think it is important to follow these teachings?

Invite students to select one teaching they think they can live better. Have them write on a piece of paper a paragraph on how they can do so.

“President Gordon B. Hinckley,” *Student Study Guide*, p. 222, par. 22–24. Every member of the Church needs a friend, a responsibility, and nurturing with the word of God. (10–15 minutes)

Tell students: Imagine that you have been appointed to a special Church committee. Your task is to come up with a plan to help converts remain active.

Divide the class into small groups. Have them study Moroni 6; D&C 20:68 and list what members can do to help converts remain active. When the groups finish, have them share their ideas with the class.

Have students read paragraphs 22–24 of “President Gordon B. Hinckley” in the student study guide (p. 222). Ask:

- What did President Hinckley say each Church member needs?
- How do these three things compare to what you found in Moroni 6?
- How would they help a new convert?
- How would they help every member of the Church?
- What are some of the problems converts face as they come into the Church?
- In what other ways can we reach out to members in our wards or branches?

Encourage students to be outgoing and friendly as they welcome new members into the Church. Share the following statement by President Hinckley:

“With the increase of missionary work throughout the world, there must be a comparable increase in the effort to make every convert feel at home in his or her ward or branch. Enough people will come into the Church this year to constitute more than 100 new average-size stakes. Unfortunately, with this acceleration in conversions, we are neglecting some of these new members. I am hopeful that a great effort will go forward throughout the Church, throughout the world, to retain every convert who comes into the Church.

“This is serious business. There is no point in doing missionary work unless we hold on to the fruits of that effort. The two must be inseparable” (in Conference Report, Oct. 1997, 69–70; or *Ensign*, Nov. 1997, 50).

The Family: A Proclamation to the World

Introduction

Elder Eran A. Call, who was then a member of the Seventy, shared the following:

“President Harold B. Lee said, ‘The greatest of the Lord’s work you brethren will ever do as fathers will be within the walls of your own home’ [in Conference Report, Apr. 1973, 130; or *Ensign*, July 1973, 98].

“We should always remember President David O. McKay’s warning from this pulpit 33 years ago: ‘No other success can compensate for failure in the home. The poorest shack in which love prevails over a united family is of greater value to God and future humanity than any other riches. In such a home God can work miracles and will work miracles’ [quoting J. E. McCulloch, *Home: The Savior of Civilization* (1924), 42; in Conference Report, Apr. 1964, 5].

“The First Presidency and Quorum of the Twelve Apostles, whom we sustain as prophets, seers, and revelators, two years ago solemnly proclaimed to the world our beliefs concerning marriage, parents, and the family. I challenge each of you to read, study, and live by this inspired proclamation. May it become the guideline and standard by which we live in our homes and raise our children.

“Our homes can be, and should be, a refuge and a sanctuary from the troubled world we live in; may we make them such by striving daily to keep sacred the holy covenants we have made” (in Conference Report, Oct. 1997, 38–39; or *Ensign*, Nov. 1997, 29).


Some Important Gospel Principles to Look For


- Marriage between a man and a woman is essential to Heavenly Father’s plan for the happiness of His children (see “The Family: A Proclamation to the World”; see also Genesis 2:20–24).
- Families are strengthened as they live by the inspired principles in the proclamation on the family (see “The Family: A Proclamation to the World”; see also Articles of Faith 1:13).

Additional Resources

- *Church History in the Fulness of Times: Religion 341–43*, pp. 631–32.

Suggestions for Teaching

 *Doctrine and Covenants and Church History Video* presentation 21, “The Importance of the Family, Part 1” (11:46), and presentation 22, “The Importance of the Family, Part 2” (9:25), can be used in teaching “The Family: A Proclamation to the World” (see *Doctrine and Covenants and Church History Video Guide* for teaching suggestions).

 **“The Family: A Proclamation to the World.” Marriage between a man and a woman is essential to Heavenly Father’s plan for the happiness of His children.** (15–20 minutes)


Separate the young men from the young women. Have the groups face each other, and ask both groups:

- What characteristics do you most want the person you will marry to have?
- Why are those characteristics important to you?
- What part do these characteristics play when you are deciding who you will date or spend time with now?

Invite students to read “The Family: A Proclamation to the World” in the student study guide (pp. 223–24). Have them look for the responsibilities God has given to husbands and wives. Then ask the two groups:

- What characteristics would a husband or wife need in order to accomplish the responsibilities God has given them?
- How do these attributes compare to the ones you listed as being important in a mate?
- Why would it be as important for you to develop these attributes as it would be for your future husband or wife?

Encourage students to live in such a way that they will be a worthy, loving, and responsible husband or wife when the time comes for them to marry.

 **“The Family: A Proclamation to the World.” Families are strengthened as they live by the inspired principles in the proclamation on the family.** (15–20 minutes)

Invite students to read “The Family: A Proclamation to the World” in the student study guide (pp. 223–24). Ask:

- Which of the doctrines and principles mentioned in the proclamation do you think are most important in order for a family to be happy and successful?

- Why would following these principles lead to happiness?
- What efforts and sacrifices must a family make to live these principles?

Have students choose a principle or doctrine from the proclamation that impresses them and find a scripture that supports it. A few sample answers are given in the following table:

Paragraph 1	1 Corinthians 11:11; D&C 49:15
Paragraph 2	Genesis 1:26–27; Moses 6:8–9
Paragraph 4	Genesis 1:28; Moses 2:28
Paragraph 6	Mosiah 4:14; D&C 68:25; Articles of Faith 1:12

Invite a few students to share their principle and scripture. Have students write on a piece of paper what they could do to help their family better live the principle or doctrine they chose.

Read the words to “Families Can Be Together Forever” (*Hymns*, no. 300) and “Love at Home” (no. 294). Testify of the joy that comes as families follow the principles of the gospel.



Introduction

When the 11 Apostles of Jesus’s day met to choose a man to replace Judas Iscariot, Peter stated that the new Apostle must be “a witness with us of [Christ’s] resurrection” (Acts 1:22). Later, the record states, the Apostles “with great power gave . . . witness of the resurrection of the Lord Jesus” (Acts 4:33). The prophets, seers, and revelators of our day are also “special witnesses of the name of Christ in all the world” (D&C 107:23). They publicly declared their testimony in “The Living Christ: The Testimony of the Apostles” on January 1, 2000. In a letter to priesthood leaders introducing this publication, Presidents Gordon B. Hinckley, Thomas S. Monson, and James E. Faust of the First Presidency wrote:

“The Prophet Joseph Smith declared: ‘The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it.’ In that spirit, we add our witness to that of our predecessors.

“We encourage you to use this written testimony in helping to build the faith of our Heavenly Father’s children” (First Presidency letter, Dec. 10, 1999).


Some Important Gospel Principles to Look For

- Jesus is the Living Christ. The prophets and apostles bear witness of His matchless life and atoning sacrifice (see “The Living Christ: The Testimony of the Apostles”; see also Acts 1:1–8, 21–22; 4:33; Mosiah 3:5–13; D&C 107:23).

Additional Resources

- Russell M. Nelson, “Jesus the Christ: Our Master and More,” *Ensign*, Apr. 2000, 4–17.

Suggestions for Teaching

 *Special Witnesses of Christ* (65:00; item no. 53584) can be used in teaching “The Living Christ: The Testimony of the Apostles.”

“The Living Christ: The Testimony of the Apostles.” Jesus is the Living Christ. His prophets and apostles bear witness of His matchless life and atoning sacrifice. (35–40 minutes)

Place pictures of Jesus Christ in various places around the room (see Gospel Art Picture Kit). Have students tell which pictures they like and why. Bear your testimony of Jesus Christ. Ask students why it is important to have a testimony of Jesus Christ. Read 1 Corinthians 15:3–8; Ether 12:38–39; Doctrine and Covenants 76:22–23. Discuss the following questions:

- What do each of these testimonies have in common? (Each of these individuals had seen the resurrected Christ.)
- Why is it important to have prophets who can bear witness that the Savior lives?
- Why is it important to know that the Savior lives?

Explain that the prophets and apostles today add their witness to the witnesses of those who lived before. Divide the class into three equal groups and have each group study “The Living Christ: The Testimony of the Apostles” in the student study guide (p. 225). Have one group look for the Apostles’ witness of what the Savior did before His mortal ministry. Have another group look for what He did during His mortal ministry. Have the last group look for what He did and will do after His mortal ministry. Have students share what they learned, and write their responses on the board. The following chart may be helpful:

The Living Christ		
Before His Mortal Ministry	During His Mortal Ministry	After His Mortal Ministry
<ul style="list-style-type: none"> • He was Jehovah of the Old Testament (see par. 2). • He created the earth under His Father's direction (see par. 2, 10). • He was the Firstborn of the Father (see par. 4). 	<ul style="list-style-type: none"> • He led a sinless life (see par. 2). • He was baptized (see par. 2). • He taught a gospel of peace and invited all to follow His example (see par. 2). • He healed the sick, raised the dead, and taught the purpose of life (see par. 2). • He instituted the sacrament, atoned for the sins of mankind, and was arrested, sentenced to die, and crucified (see par. 3). 	<ul style="list-style-type: none"> • He rose from the grave and broke the bands of death (see par. 5). • He ministered among His other sheep in ancient America (see par. 5). • He appeared with the Father to Joseph Smith (see par. 5). • He restored His priesthood and Church (see par. 11). • He will return in His glory and reign as King of Kings (see par. 12). • He will judge each of us according to our works and the desires of our hearts (see par. 12).

Ask:

- Why do you think the Apostles titled their testimony “The Living Christ”?
- In what ways has the Savior affected all who have lived or will live on earth?
- What has the Savior done, and what will He do, that can affect the way you live?
- How can you obtain “happiness in this life and eternal life in the world to come”?
- How can you thank God for “the matchless gift of His divine Son”?

Bear your testimony of Jesus Christ and of the hope that the gospel can bring to all God's children. Read or sing “I Know That My Redeemer Lives” (*Hymns*, no. 136). If time permits, invite students to share their own testimonies of the Living Christ.

The Articles of Faith

Introduction

“The Prophet [Joseph Smith] was occasionally called on to explain the teachings and practices of Mormonism to outsiders. . . . In the spring of 1842, John Wentworth, editor of the *Chicago Democrat*, asked Joseph Smith to provide him with a sketch of ‘the rise, progress, persecution, and faith of the Latter-Day Saints’ [‘Church History,’ *Times and Seasons*, Mar. 1, 1842, 706]. . . . Joseph complied with this request and sent Wentworth a multi-page document containing an account of many of the early events in the history of the Restoration, including the First Vision and the coming forth of the Book of Mormon. The document also contained thirteen statements outlining Latter-day Saint beliefs, which have come to be known as the Articles of Faith. . . .

“In 1851 the Articles of Faith were included in the first edition of the Pearl of Great Price[, which was] published in the British Mission. After the Pearl of Great Price was revised in 1878 and canonized in 1880, the Articles of Faith became official doctrine of the Church” (*Church History in the Fulness of Times*, 256–57).

Elder L. Tom Perry of the Quorum of the Twelve explained:

“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. We would be better prepared to share the gospel with others. . . .

“The Articles of Faith [declare] comprehensively and concisely the essential doctrines of the gospel of Jesus Christ. 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” (in Conference Report, Apr. 1998, 28, 30; or *Ensign*, May 1998, 23–24).

Some Important Gospel Principles to Look For

- The Articles of Faith are inspired declarations written by the Prophet Joseph Smith. They include “simple statements of the principles of our religion” and “essential doctrines of the gospel of Jesus Christ” (L. Tom Perry, in Conference Report, Apr. 1998, 30; or *Ensign*, May 1998, 24; see Articles of Faith).

Additional Resources

- *Church History in the Fulness of Times: Religion* 341–43, pp. 256–57.
- *Pearl of Great Price Student Manual: Religion* 327, pp. 66–81.

Suggestions for Teaching



Articles of Faith. The Articles of Faith are inspired declarations written by the Prophet Joseph Smith. They include “simple statements of the principles of our religion” and “essential doctrines of the gospel of Jesus Christ.” (30–35 minutes)

Note: Prophetic insights on each article of faith are found in the “Understanding the Scriptures” section for the Articles of Faith in the student study guide (pp. 227–29).

Invite a student to read the following story, as told by President Spencer W. Kimball:

“Some years ago a young Primary boy was on a train going to California. . . . A gentleman who also was going to California [noticed that] he was neatly dressed and well-behaved. And this gentleman was quite impressed with him. . . .

“[The gentleman asked,] ‘Where did you come from?’ and ‘Where do you live?’

“And the boy said, ‘Salt Lake City, Utah.’

“‘Oh, then,’ said the gentleman, ‘you must be a Mormon.’

“And the boy said, ‘Yes, I am.’ There was pride in his voice.

“The gentleman said, ‘Well, that’s interesting. I’ve wondered about the Mormons and what they believe. . . .’

“And the boy said to him, ‘Well, sir, I can tell you what they believe.’”

The boy then recited the Articles of Faith, much to the man’s surprise. President Kimball continued:

“This youngster relaxed now as he finished the Articles of Faith. The gentleman was clearly excited, not only at the ability of this young boy to outline the whole program of the Church, but at the very completeness of its doctrine.

“He said, ‘You know, after I have been to Los Angeles a couple of days, I expect to go back to New York where my office is. I am going to wire my company that I will be a day or two late and that I am going to stop in Salt Lake City en route home and go to the information bureau there and hear all the things, in more detail, about what you have told me.’” (in Conference Report, Oct. 1975, 117, 119; or *Ensign*, Nov. 1975, 77–79).

Ask: What impresses you most about this story? Invite students to repeat the Articles of Faith with you, beginning with the first and continuing through the thirteenth. Ask:

- How would knowing the Articles of Faith help you share the gospel, answer questions about the Church, or help prepare you to speak in sacrament meeting?
- What do you know about the source of the Articles of Faith?

Share with students the introduction to the Articles of Faith above (p. 283). Discuss the following questions:

- Why did the Prophet write the Articles of Faith?
- When did the Articles of Faith become scripture?
- How did Elder L. Tom Perry describe the Articles of Faith?
- Why is it important that we learn the Articles of Faith?

Divide the Articles of Faith among students. Have them read their assigned article or articles and look for the principles they teach. Divide the board into 13 sections and number them. As students find doctrines, write them on the board in the appropriate section. Ask:

- What doctrines are included in the Articles of Faith that might help you teach a nonmember friend?
- What principles do you find in the Articles of Faith that explain why we live and believe the way we do?
- How might studying these articles increase your testimony of the gospel of Jesus Christ?
- What can you do to make them more a part of your life?

Encourage students to study and memorize the Articles of Faith. Share the following statement by Elder L. Tom Perry:

“I photocopied the Articles of Faith from the scriptures and taped them to the wall of my bathroom where I could see them each morning as I was brushing my teeth and shaving. Within a very few days, I again had them firmly in mind. This experience has brought a deep conviction to me that they were given by revelation to the Prophet Joseph Smith. I reached the conclusion that if I studied the content of each of the Articles of Faith, I could explain and defend every gospel principle I might have the opportunity to expound to someone searching for the restored truth” (in Conference Report, Apr. 1998, 27–28; or *Ensign*, May 1998, 23).

Our Place in Church History

Introduction

The Church of Jesus Christ of Latter-day Saints stands as a witness to the importance of following the living prophet. The pioneers of 1847, under the direction of President Brigham Young, established a legacy for future generations to follow. The faith and loyalty of the pioneers who settled the Salt Lake Valley can be found around the world today as people embrace the gospel, join the Church, and become pioneers in their part of the world. As one Latter-day Saint writer said:

“Down to the newest convert, we share in the heritage of the migration, in much the same way that we share in the heritage of the children of Israel under Moses or a remnant of Israel led by Lehi toward a Promised Land. That heritage is courage and commitment, responsiveness to the ‘call,’ compassionate sharing with the poor, a cheerful spirit of cooperation, and devoted faith in God” (Glen M. Leonard, “Westward the Saints: The Nineteenth-Century Mormon Migration,” *Ensign*, Jan. 1980, 13).


Some Important Gospel Principles to Look For

- The faith and loyalty of the pioneers are duplicated around the world as people join the Church and sacrifice to build Zion among their own people. Each of us has an important role in building the kingdom of God (see “Our Place in Church History,” *Student Study Guide*, p. 230, par. 1–6; see also D&C 6:6; 65:5–6).

Additional Resources

- Gordon B. Hinckley, in Conference Report, Oct. 1989, 68–72; or *Ensign*, Nov. 1989, 51–54.
- *Faith in Every Footstep Instructor’s Guide* (Church Educational System manual, 1996).
- “Plaque, Cabin Memorialize 1847 Pioneers,” *Ensign*, Oct. 1989, 75.

Suggestions for Teaching

 **“Our Place in Church History,” *Student Study Guide*, p. 230, par. 1–6. The faith and loyalty of the pioneers are duplicated around the world as people join the Church and make sacrifices to build Zion among their own people. Each of us has an important role in building the kingdom of God.**
(40–45 minutes)

Display pictures of pioneers (see Gospel Art Picture Kit, nos. 410–15, 421). Tell students that the Church used the theme

“Faith in Every Footstep” for its celebration of the 150th anniversary of the pioneers’ arrival in the Salt Lake Valley. Ask:

- What do you think would be the most difficult part of being a pioneer?
- If you could talk to a pioneer, what would you ask?
- Whose life was more difficult, yours or theirs? Why?

Read the following statement by Elder Neal A. Maxwell of the Quorum of the Twelve:

“If you are faithful, the day will come when those deserving pioneers whom you rightly praise for having overcome the adversities in their wilderness trek will instead praise you for having made your way successfully through a desert of despair, for having passed through a cultural wilderness and having kept the faith. . . . And yes, you will rightly go on praising them for what they did in their days, but one day [they,] including some of your ancestors, will praise you for having come safely home” (transcribed from CES fireside for young adults, June 4, 1995).

Read together paragraphs 1–6 of “Our Place in Church History” in the student study guide (p. 230). Discuss the following questions:

- In what ways are our challenges different from those of the pioneers?
- How are they similar?
- How can we be like them as we face our trials?
- How can we be “pioneers” in our day?

It is important to help students appreciate the faith and sacrifices of Latter-day Saints in your own country or area. You could do one or more of the following:

- Have students share stories about members of their families who made sacrifices to join the Church and live the gospel.
- Have students share stories of people who were the first to join the Church in your area or country.
- Invite local Latter-day Saint “pioneers” to your class to tell students about the history of the Church in your area.
- Have students report on local Church history sites they have visited.
- Teach a lesson on how the gospel was introduced in your part of the world. (You may be able to find information in the *Ensign*, *Church News*, *Deseret News Church Almanac*, *Church History in the Fulness of Times*, and *Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints*.)

Ask students: How might you become pioneers in the eyes of future generations of Latter-day Saints?

Give students a blank sheet of paper and have them trace the outline of their feet. Have them write above the footprints the name of one of the pioneers or early Church members they studied this year. Have them write by the name how they feel this person demonstrated faith in every footstep. Then have them write below the footprints the name of someone from their own family or a local pioneer and how that person showed faith. Have them write inside the footprints their own name and what they can do to have faith in every footstep. Have some of the students share what they wrote, and display the footsteps on the walls of the classroom.

Share the following statement by President Gordon B. Hinckley, then a counselor in the First Presidency:

“Each of us has a small field to cultivate. While so doing, we must never lose sight of the greater picture, the large composite of the divine destiny of this work. It was given us by God our Eternal Father, and each of us has a part to play in the weaving of its magnificent tapestry. Our individual contribution may be small, but it is not unimportant. . . .

“I need not remind you that this cause in which we are engaged is not an ordinary cause. It is the cause

of Christ. It is the kingdom of God our Eternal Father. It is the building of Zion on the earth, the fulfillment of prophecy given of old and of a vision revealed in this dispensation. . . .

“To those of the Church, all within the sound of my voice, I give the challenge that while you are performing the part to which you have been called, never lose sight of the whole majestic and wonderful picture of the purpose of this, the dispensation of the fulness of times. Weave beautifully your small thread in the grand tapestry, the pattern for which was laid out for us by the God of heaven. Hold high the standard under which we walk. Be diligent, be true, be virtuous, be faithful, that there may be no flaw in that banner” (in Conference Report, Sept.–Oct. 1989, 69–72; or *Ensign*, Nov. 1989, 53–54).

Sing or read “Come, Come, Ye Saints” (*Hymns*, no. 30).

METHODS FOR TEACHING THE SCRIPTURES

After you have decided *what* to teach, ask the Lord to help you decide *how* to teach. Use this section, as well as *Teaching the Gospel: A Handbook for CES Teachers and Leaders* (1994), for ideas on methods for teaching the scriptures.

Read

- Read aloud to your students, and ask them to take turns reading aloud. (*Note:* Though this manual includes frequent instructions in the form “Read Doctrine and Covenants 89:1 and ask . . .,” it is a good idea to divide reading assignments between yourself and your students.) Have those who are not reading follow along in their scriptures. Be careful not to embarrass students who do not read well.
- As the scriptures are read, pause to explain words and phrases, gospel principles, or other items you feel impressed to discuss.
- If a part of the scripture block is easy to read, you could ask your students to read it silently.
- Identify who is speaking in the scripture block and who the speaker is addressing.

Summarize

- Prepare what you will say about the verses or chapters that will not be read in class. This should help students see how the last verses they read and the next verses they will read go together.
- Use the chapter or section headings to tell what is in chapters or sections you do not read.
- Use pictures that show the stories or principles in the verses you do not read. For example, as you tell about Joseph Smith—History 1:5–13, show the picture *Joseph Smith Seeks Wisdom in the Bible* (Gospel Art Picture Kit, no. 402).

Apply

- Teach your students that they can find answers to their questions and problems if they “feast upon the words of Christ; for behold, the words of Christ will tell [them] all things what [they] should do” (2 Nephi 32:3).
- Invite students to share experiences in which they found help in the scriptures. Tell of such experiences of your own.
- Help students liken the scriptures to themselves (see 1 Nephi 19:23). Ask questions such as: “How is this person

in the scriptures similar to us?” and “How is this story similar to what happens to us?”

- Ask students how people in the scriptures found solutions to their problems.
- Invite students to answer questions that are in the scriptures. For example, have them answer the question asked in Doctrine and Covenants 88:33.
- Use a student’s name in place of a pronoun in the scriptures. For example, in Doctrine and Covenants 11:12, use the name of a student instead of the word *thee*. (*Note:* Be cautious about verses that are addressed to specific individuals and might not apply generally. Do not use verses that might associate a student with a sin or otherwise prove embarrassing.)

Cross-Reference

- A cross-reference is a reference to a scripture that explains or adds meaning to a verse you are studying. For example, when you are teaching Doctrine and Covenants 111:5, you can cross-reference it with Doctrine and Covenants 104:78–80 by having students write *D&C 104:78–80* in the margin.

5 Concern not yourselves about your debts, for I will give you power to pay them.	D&C 104:78–80
6 Concern not yourselves about Zion, for I will deal mercifully with her.	
7 Tarry in this place, and in the regions round about;	

- Teach students how to find and use cross-references in footnotes or other scripture study helps.
- Have students tell how the cross-reference explains or adds meaning to the verse they are studying.
- Have students create scripture chains by cross-referencing the first scripture in a list to the second, the second to the third, and so on to the end, and then cross-referencing the last scripture to the first.

Mark

- Teach students to mark important items in their scriptures so they can find them easily and remember them.

- Teach students how to circle, underline, or shade words or phrases.

42 Behold, he who has ^arepented of his ^bsins, the same is ^cforgiven, and I, the Lord, remember them no more.
 43 By this ye may know (if a man repenteth of his sins)—behold, (he will ^aconfess them and ^bforsake them.)

42 Behold, he who has ^arepented of his ^bsins, the same is ^cforgiven, and I, the Lord, remember them no more.
 43 By this ye may know if a man repenteth of his sins—behold, he will ^aconfess them and ^bforsake them.

42 Behold, he who has ^arepented of his ^bsins, the same is ^cforgiven, and I, the Lord, remember them no more.
 43 By this ye may know if a man repenteth of his sins—behold, he will ^aconfess them and ^bforsake them.

- Have students circle verse numbers, draw a box around verses, or draw a line in the margin.

⑧ My disciples, in days of old, sought ^aoccasion against one another and forgave not one another in their hearts; and for this ^bevil they were ^cafflicted and sorely ^dchastened.

9 Wherefore, I say unto you, that ye ought to ^aforgive one another; for he that ^bforgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

10 I, the Lord, will ^aforgive whom I will forgive, but of you it is required to ^bforgive all men.

- Draw a line from one word or phrase you have circled to another.

12 Who were ^aseparated from the earth, and were received unto myself—a ^bcity reserved until a ^cday of righteousness shall come—a day which was sought for by (all holy men) and they found it not (because of wickedness and abominations;
 13 And confessed (they) were ^astrangers and pilgrims on the earth;

- Circle the footnote letter by the word or phrase in the scripture and in the footnote. You could connect the reference to the footnote with a line.

4 Nevertheless, through you shall the ^aoracles be given to another, yea, even unto the church.

5 And all they who receive the ^aoracles of God, let them beware how they hold them lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall when the storms descend, and the winds blow, and the ^brains descend, and beat upon their house.

90	1a	TC Forgiveness.	b	D&C 35
	2a	TC Priesthood, Keys of.		81: 1 (1–22–24).
	b	TC Jesus Christ, Prophecies about.	7a	D&C 88
	3a	Matt. 21: 43; D&C 65: 2.	8a	Eph. 4: 1
	b	D&C 43: 3 (3–4); 84: 17; 122: 9; 124: 130.	9a	1 Ne. 13: 6 (6, 26–21: 12; 1
	4	TC revelations from the Lord. Heb. 5: 12; D&C 124: 91 (91–96). TC Prophets, Mission of.		4; 133: 8
	5a	Acts 7: 38. TC Prophets, Rejection of.	b	Matt. 19: 46 (46–512 (10–1
	b	Matt. 7: 25.	10a	D&C 42: 43: 25 (263–64);
	6a	D&C 92: 1.		92); 133

- Write notes in the margin.

21 And now I command you, my servant Joseph, to ^arepent and ^bwalk more uprightly before me, and to yield to the ^cpersuasions of men no more;

22 And that you be ^afirm in ^bkeeping the commandments wherewith I have commanded you; and if you do this, behold I grant unto you ^ceternal life, even if you should be ^dslain.

15 years later
June 27, 1844

Use Words of Apostles and Prophets

- Study the words and teachings of the General Authorities, especially those sustained as prophets, seers, and revelators, as you prepare your lessons. Study regularly what they say in general conference. Use these teachings to help your students understand and apply the scriptures.
- Read the words and teachings of the General Authorities to your students. Ask questions such as “How do these words help you understand the verse we are studying?” and “How do they help you understand how you can apply the message of the scripture in your life?”

- Have students write in the margins of their scriptures short quotations by the General Authorities that you read to them or that they find on their own.

Discuss

- Encourage students to tell what they have learned and how they feel about the scriptures. The Lord said, “Let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege” (D&C 88:122).
- Read “Ask Questions,” “Compare,” “List,” and the other methods in this section for ideas on how to start discussions.
- Divide the class into groups, and give each group something in the scriptures they can study and discuss.
- Involve students who do not usually say anything in discussions by asking them to tell how they feel or what they think.
- Always try to keep discussions positive and uplifting. When the teacher and the student seek to have the Holy Ghost, “he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together” (D&C 50:22).

Ask Questions

- Ask questions that cause your students to search the scriptures for the answers. For example, before teaching Doctrine and Covenants 129:1–3, ask students to find in the scriptures what two kinds of angels there are.
- Ask questions that students care about and to which they want to know the answers. For example, before teaching Doctrine and Covenants 130:18–19, ask students what we can take with us when we die.
- Ask questions that encourage students to think about and apply the scriptures or a principle of the gospel. Questions with answers that are either too easy or too hard may frustrate students. Questions that can be answered *yes* or *no* usually do not encourage discussion.
- Ask questions that begin with *who*, *what*, *when*, *where*, *why*, or *how*.
- Ask students to explain why they gave the answers they did.
- Invite students to comment on answers given by other class members.

Compare

- Have students compare principles or events in the scriptures to see how they are similar or different. For example, students could compare the effects of lust (see D&C 63:16) with those of love and virtue (see D&C 121:45–46).

- Have students compare lists (see “List” below). For example, students could list the condition of the sons of perdition (see D&C 76:32–38, 44–48) and that of those who inherit the celestial kingdom (see vv. 55–70) and then compare the two lists.
- Have students look for the words *like* or *as*. These words are often used in the scriptures to show how one thing can be like another. For example, in Doctrine and Covenants 29:2 the Savior says He will gather His people “as a hen gathereth her chickens under her wings.”

List

- Sometimes it is helpful to make a list of the events or ideas that you are studying. You can write a list for the students to see, or have the students write the list on a piece of paper, or just have them think of the list in their minds. When you make a list, you should also discuss what you learn from the list.
- Have students find and write down the events in a scripture story, and then discuss what they have written. For example, students could review the events that led to the vision of the three degrees of glory (see D&C 76:11, 15–19) and the vision of the spirit world (see D&C 138:1–11). Then the class could discuss the kinds of activities that can lead to revelation in our lives.
- Have students list and discuss the reasons a person in the scriptures did the things he did. For example, students could review the events that led Joseph Smith to pray in the Sacred Grove (see Joseph Smith—History 1:5–14).
- List and discuss each part of a principle of the gospel. For example, students could list and discuss what they learn about the Atonement and the Lord’s love for us in Doctrine and Covenants 19:15–20.
- Have students mark or number in their scriptures principles or events that can be listed. For example, in Doctrine and Covenants 43:25 students could mark or number ways the Lord calls people to repent and come to Him.

Memorize

- Have students say the words of the scripture out loud several times.
- Have students write the scripture several times.
- Write the scripture and have the students repeat it several times. Cover or erase a few words each time they repeat it until you have covered or erased all the words.

Use Hymns

- Start or end class by singing a hymn that helps teach something from the scripture block.

- Invite individuals or groups of students to sing or play hymns.
- During your lesson, have students sing or read the words of hymns that help teach something from the scripture block. For example, students could sing or read “Called to Serve” (*Hymns*, no. 249) when you teach Doctrine and Covenants 4:2–3.

Show Objects

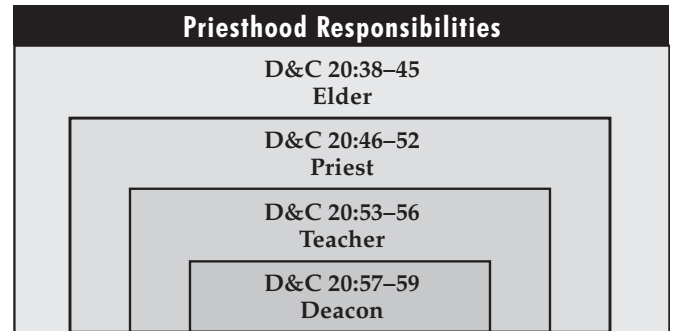
- Show objects mentioned in the scriptures that your students may not have seen before. For example, you could show a picture or drawing of a sickle to help students understand Doctrine and Covenants 4:4.
- Show objects that your students have seen before but that will increase their interest and understanding. For example, when teaching Doctrine and Covenants 88:125, you could show a coat and tell students that the mantle in this verse is like a coat or cape.
- Have students draw objects mentioned in the scriptures (see “Draw”). For example, after reading Doctrine and Covenants 27:15–18, students could draw the armor described in these verses.

Draw

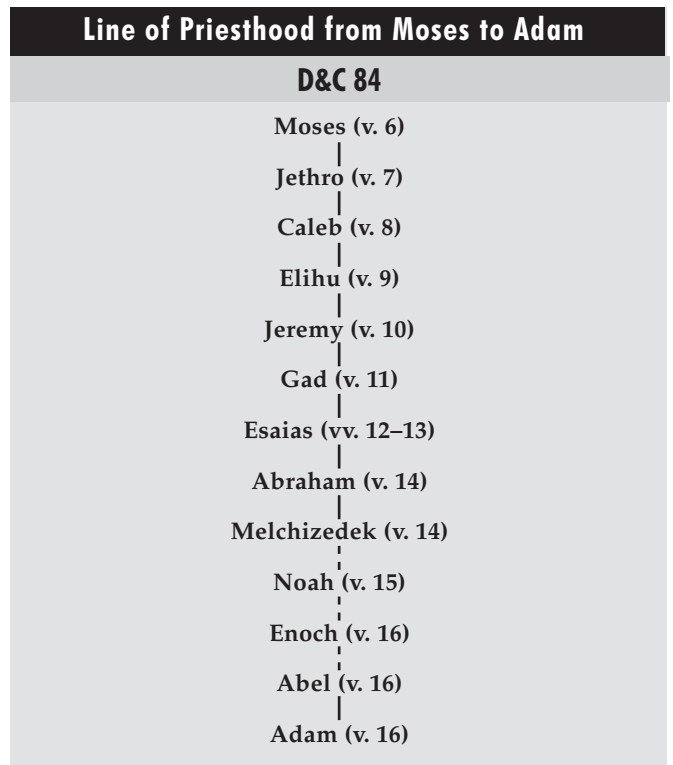
- Draw pictures for your students that will help them understand the scripture block.
- Have students draw pictures that show what they think the people, objects, or events in the scriptures might have looked like. Drawing helps students remember what they read and discuss. Be careful not to embarrass students when you ask them to draw.
- Have students draw maps that show where people in the scriptures lived, where people went, or where events took place. For example, before you study Doctrine and Covenants 98, have a student draw a map showing the distance between Ohio and Missouri. Help them see that, though the Prophet Joseph Smith was far removed from the Saints in Missouri, the Lord revealed to him the dire circumstances of His people.



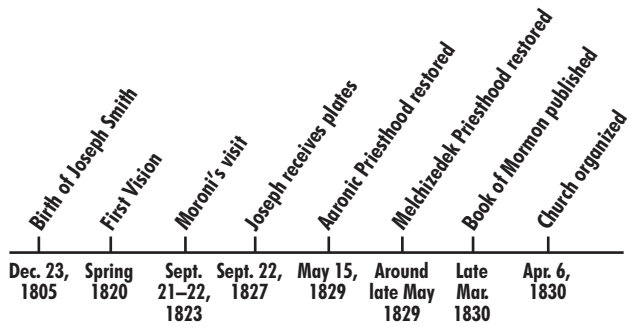
- Have students make charts that explain what happens in a story or that make clear what someone is teaching. For example, make a chart showing how each priesthood office includes the responsibilities of the lesser offices. Include the scripture references only and have students fill in the offices.



- Have students make charts that show a sequence of individuals or events. For example, make a chart showing how the priesthood was passed from Adam to Moses.



- Have students make a time line by drawing a line and writing dates and events along the line in the order they happened. For example, have them draw a time line showing events leading to the organization of the Church.



Act Out

- Have students act out stories in the scriptures. Have them use the words and actions that the people in the scriptures used.
- Discuss how students felt or what they learned as they saw the story acted out.

Look For

When you have students read scripture passages, give them something in advance to look for as they read. If they begin

reading with a principle or detail in mind, they will pay closer attention and retain more of what they read. You could have students look for:

- Gospel principles illustrated by the lives of people.
- Questions asked in the scriptures.
- Scriptural lists, such as the qualities of charity (see 1 Corinthians 13).
- Definitions of words or concepts, such as *Zion* (see D&C 97:21).
- Difficult words or phrases that students might have trouble understanding.
- Imagery, types, and symbols.
- Prophetic commentary (for example, Book of Mormon passages that begin “and thus we see”).
- If-then relationships (see Isaiah 58:13–14).
- Traits that please or displease God.
- Patterns (for example the covenant pattern in the sacrament prayers; see D&C 20:77, 79).

Note: When you see the phrases “look for” or “looking for” in this manual, use the “look for” method as described here.

SCRIPTURE MASTERY

Introduction

Scripture mastery means being able to find scripture verses, understand what they mean, and apply them in our lives. The scripture mastery program includes 100 scriptures (25 for each seminary scripture course) that students should “master.” As the teacher you should help students learn these verses by reviewing them in class and encouraging students to learn them on their own.

Your success will depend largely on your attitude. For example, your students are more likely to learn these verses if you have learned them, and if they sense that you expect them to do so. Spend enough class time to help your students feast on these words of Christ, search them, and apply them to their lives.

Scripture mastery should supplement your daily sequential scripture study, not take its place. Do not devote so much time to scripture mastery that it overshadows the regular curriculum. Home-study teachers should be especially careful that the weekly class does not turn into a weekly scripture chase. You could:

- Introduce scripture mastery verses as they come up in the regular lessons.
- Take part of one day each week, or a little time each day, to work on scripture mastery.
- Memorize a scripture mastery verse in class at least once a term.
- Work on scripture mastery when a lesson is shorter than planned.
- Have students organize devotionals around scripture mastery verses.
- Put up bulletin boards based on scripture mastery verses.

President Howard W. Hunter, who was then President of the Quorum of the Twelve Apostles, said, “We would hope none of your students would leave your classroom fearful or embarrassed or ashamed that they cannot find the help they need because they do not know the scriptures well enough to locate the proper passages” (*Eternal Investments* [address to religious educators, Feb. 10, 1989], 2).

Ideas for Helping Students Find Scripture Mastery Verses

- Show students the contents page in the Bible, the Book of Mormon, and the Pearl of Great Price to help them find scripture mastery verses.
- Have students memorize the references and key words or phrases from scripture mastery verses.

- Give students clues and have them find scripture mastery verses. You could give them words or phrases or show them an object or picture.
- Review the verses your students learned in previous years so that they graduate knowing all 100 scripture mastery scriptures.

Ideas for Helping Students Understand Scripture Mastery Verses

- Read the verses with students and help them understand difficult words or phrases (see the “Understanding the Scriptures” sections in the student study guide).
- Use the teaching suggestions in this manual and the activities in the student study guide to explain scriptures.
- Teach students how to find other verses of scripture that help explain the principles in the scripture mastery scriptures (see “Scripture Study Helps,” pp. 11–12). They could write cross-references in the margins of their scriptures.
- Show students ways to mark their scriptures (see “Mark” under “Methods for Teaching the Scriptures,” pp. 287–88).
- Ask questions about the verses. For example, ask students who was speaking and to whom, what the main idea is, and what the person spoken to might have been feeling.
- Discuss the historical setting (the people, place, and time) of scripture mastery verses.
- Have students look at the surrounding chapters and verses to see scripture mastery verses in context.
- Have students tell how they could use the verses to teach others about the gospel.
- Have students rewrite the verses in their own words, write questions about the verses, or draw pictures about something in the verses.
- Encourage students to memorize scripture mastery verses and to write or say them from memory.

Ideas for Helping Students Apply Scripture Mastery Verses

- Have students write what they think the scripture mastery verses mean. Discuss how the verses can help students find answers to their questions and problems (see “After Reading” on pages 5–6 of the student study guide).
- Help students look for any cause-and-effect relationships.
- Have students give short talks in class using scripture mastery verses. Encourage them to use the verses when they give talks in Church.

- Ask students how they could use a scripture mastery verse to teach someone about the gospel.
- Have students tell how the verses were used in talks they have heard at church or in general conference.
- Suggest to students that they teach scripture mastery verses to their families in family home evening.
- Have students make posters about the verses for their home or the classroom.
- Divide the class into two groups. Have each group write down problems or questions that can be answered by the scripture mastery verses. Have the groups exchange papers and find scripture mastery verses that answer the other group's problems or questions.

Conclusion

Elder A. Theodore Tuttle, who was a member of the Seventy, said:

“Few things sponsor spiritual growth more than studying from the scriptures. The Savior said, ‘He that hath the scriptures, let him search them, and see . . .’ (3 Nephi 10:14). The Lord has promised that if you will search, you shall see marvelous spiritual truths that will persuade you to turn to Christ as your great exemplar. You will be strengthened in your desire to make covenants with the Lord, to receive the ordinances, and to serve” (in Conference Report, Apr. 1984, 32; or *Ensign*, May 1984, 24).

METHODS FOR TEACHING SCRIPTURE MASTERY

Audiovisual Aids

You could use pictures, sound recordings, and video recordings to help teach scripture mastery. Show a picture or play a recording that relates to a verse, let students find the verse, and then discuss it as a class. Or give students newspapers, and allow them five minutes to find as many headlines, articles, and pictures that relate to the verses as possible. You could do the same activity using sound or video recordings of news, music, and other items.

Note: Do not use visual and audio aids that are suggestive, vulgar, or inappropriate for a seminary classroom. Also be careful to avoid copyright infringement (see “Videocassettes,” *CES Policy Manual: U.S. and Canada* [2001], p. 16).

Bulletin Boards

Bulletin boards or posters allow you to emphasize scripture mastery passages in a daily way. Create a bulletin board on scripture mastery at the first of the year and update it with the scripture mastery passages being emphasized each week. Or create a “mystery” bulletin board and add a clue each day for the scripture being emphasized that week. Have students write down their guesses and turn them in.

Chaining

Help students create a scripture chain by choosing four or five scriptures that relate to a scripture mastery scripture. Cross-reference the first scripture to the second, the second to the third, and so on to the end, and then cross-reference the last scripture to the first. Use scriptures included in the daily or weekly lesson, or find them in the footnotes or Topical Guide. Circle the scripture mastery verse in the Topical Guide to serve as a reminder of the beginning of the chain.

Problem Solving

One way to help students appreciate the scriptures is to help them apply them in their lives. When students ask questions in class or come to you with problems, help them find the answers in the scriptures. If possible use scripture mastery scriptures. Be alert for problems or situations in which specific scriptures apply, and use them as examples in class. Set up a class question box. Divide the questions among students and have them find answers in the scriptures. Write a few scripture mastery references on the board. Have students choose the reference that answers the question and tell why.

Student Talks

Assign students to give talks based on scripture mastery passages. Have them prepare in class or at home. Besides the scripture mastery verses, they could use the Topical Guide and personal experiences to help them prepare. Each talk should have an introduction, the scripture mastery scripture, a story or example, and a testimony of the principle being taught.

Classroom Thoughts

On a corner of the board, write *Scriptures Have the Answer*. Beneath this each day write a new question and a scripture mastery reference that contains the answer. For example you could write *What could I be doing to prepare for my mission?* (see *Alma 37:35*). As the year progresses, you may wish to have students supply the questions and answers.

Scripture of the Week

Pick a scripture and refer to it in various ways throughout the week:

- Read it as a class each day.
- Have a student read it in the devotional.
- Display it on a bulletin board.
- Have students write it each day.
- Have students memorize a portion of it each day.

Role-Playing

Role-playing means having students act out stories or scenes that illustrate a principle. Have students role-play scenes that illustrate scripture mastery verses. You could divide the class into groups, assign them scripture mastery passages, and give them five minutes to plan a role play. Have them present their role plays to the class, and invite the class to guess which scripture mastery passage they are acting out.

Worksheets

Worksheets that students can complete in class or as part of their personal study can be an effective way of mastering the scriptures. These might include questions, word searches, fill-in-the-blank exercises, or self-guided learning activities. Note that many of the teaching methods described in this section could be adapted as worksheets.

Name Substitution

Encourage students to substitute their own names for the names of individuals in scripture mastery verses. This helps students personalize the scripture. (*Note:* Be cautious about verses that are addressed to specific individuals and might not apply generally. Do not use verses that might associate a student with a sin or otherwise prove embarrassing.)

Verse and Word Understanding

Have students summarize scripture mastery verses, being careful not to change the meaning. Or encourage students to look for words or phrases that if left out could change the meaning. Discuss which words would be most essential if the verse were limited to eight words or less.

Chapter or Section Headings

Ask questions about the chapter or section headings to help students understand scripture mastery verses in context.

Identifying Key Words

Have students circle or underline the words they think are most important in a scripture mastery passage. If warranted, you could state in advance how many key words they should find.

Personal Application

Ask students questions about ways they can apply scripture mastery verses to their lives. Choose questions that help your students identify how they feel about the teachings. Ask them about specific principles, as well as what impresses them about the verses. Invite them to write on a piece of paper what they can do to better live the principles being taught.

Writing Questions

Have students read scripture mastery verses and write questions about concepts they do not understand.

Crossword Puzzle

Make a crossword puzzle or word search using key words or concepts from scripture mastery verses. You could use references or summaries as clues. If you have second-, third-, or fourth-year students, you may want to include scripture mastery verses from previous years.

True-or-False Exercise

Give students a statement that is either true or false. Have them prove the statement true or false using the appropriate scripture mastery passage. For example you could say, "The Holy Ghost has a body of flesh and bones." (False; see D&C 130:22–23.)

Stump the Teacher

Have students try to stump you as a teacher. Give each student a card with a scripture mastery scripture. You could include the words to the scripture or a historical, doctrinal, missionary, or personal application. Have students read their cards, and then you name the reference. If you do so correctly, you get a point. If not, the class gets a point. You could keep a running total for the year.

Scripture Chase

Name a scripture mastery verse and see how quickly students can find it in their scriptures. Give students the reference, key phrases, or a description of the verse. You could also teach students the order of the books by naming a book and having them find it in their scriptures. *Note:* Not every student learns well in a competitive setting. Do not allow competition to detract from the spirit of your gospel teaching.

Scripture Charades

Divide students into groups and assign each group a different scripture mastery scripture. Have each group think of a situation that relates to their verses. After an appropriate amount of preparation time, have them act out their situations without speaking. Have the class try to guess the scripture that applies to each situation.

Choral Recitation

Read a scripture over and over out loud as a class. Have students close their scriptures when they feel they can recite it without looking. Invite individuals to recite the scripture to the class when they have it memorized.

Tests

Use tests to motivate students to memorize scripture mastery scriptures. Consider using their test scores as part of their grades or as extra credit. You could:

- Have students write out the scripture from memory.
- Have them recite the scripture to you or to another student.
- Give them copies of the verse with words missing, and have them fill in the blanks.
- Mix up the words in the verse, and have them arrange the words in the correct order.
- Give them the first letter of each word and have them complete the scripture.
- Give the class an oral exam. Have a student give the first word (or phrase) of the verse, and then choose another student to give the next word, and so on.

Line upon Line

Divide a scripture passage into phrases. Have the class repeat the first phrase until they can recite it. Add the second phrase, and have them repeat the phrases until they can recite them both. Add the third phrase, and so on. Have them speed up as they recite the phrases they have already learned, and slow down as they recite new phrases.

Word Erase

Write the scripture mastery scripture on the board. Have the class recite it several times. Erase two or three words, and have the class recite it again. Repeat the process until you have erased all the words and the class can recite the entire scripture.

"Adam fell that men might be; and men are, that they might have joy"
(2 Nephi 2:25).

"Adam that might ; and are, that they have "
(2 Nephi 2:25).

First Letter

Write the scripture mastery scripture on the board. Have the class recite it several times. Erase all but the first letter of each word, and have the students recite the scripture using the letters for reminders. When they have memorized it, erase all the letters and have them recite it one last time.

"Adam fell that men might be; and men are, that they might have joy"
(2 Nephi 2:25).

"A f t m m b ; a m a , t t m h j "
(2 Nephi 2:25).

SCRIPTURE MASTERY LISTS

Old Testament	New Testament	Book of Mormon	Doctrine and Covenants
Moses 1:39	Matthew 5:14–16	1 Nephi 3:7	Joseph Smith—History 1:15–20
Moses 7:18	Matthew 6:24	1 Nephi 19:23	D&C 1:37–38
Abraham 3:22–23	Matthew 16:15–19	2 Nephi 2:25	D&C 8:2–3
Genesis 1:26–27	Matthew 25:40	2 Nephi 2:27	D&C 10:5
Genesis 39:9	Luke 24:36–39	2 Nephi 9:28–29	D&C 14:7
Exodus 20:3–17	John 3:5	2 Nephi 28:7–9	D&C 18:10, 15–16
Exodus 33:11	John 7:17	2 Nephi 32:3	D&C 19:16–19
Leviticus 19:18	John 10:16	2 Nephi 32:8–9	D&C 25:12
Deuteronomy 7:3–4	John 14:15	Jacob 2:18–19	D&C 58:26–27
Joshua 1:8	John 17:3	Mosiah 2:17	D&C 58:42–43
Joshua 24:15	Acts 7:55–56	Mosiah 3:19	D&C 59:9–10
1 Samuel 16:7	Romans 1:16	Mosiah 4:30	D&C 64:9–11
Job 19:25–26	1 Corinthians 10:13	Alma 32:21	D&C 64:23
Psalms 24:3–4	1 Corinthians 15:20–22	Alma 34:32–34	D&C 76:22–24
Proverbs 3:5–6	1 Corinthians 15:29	Alma 37:6–7	D&C 82:3
Isaiah 1:18	1 Corinthians 15:40–42	Alma 37:35	D&C 82:10
Isaiah 29:13–14	Ephesians 4:11–14	Alma 41:10	D&C 84:33–39
Isaiah 53:3–5	2 Thessalonians 2:1–3	Helaman 5:12	D&C 88:123–24
Isaiah 55:8–9	2 Timothy 3:1–5	3 Nephi 11:29	D&C 89:18–21
Jeremiah 16:16	2 Timothy 3:16–17	3 Nephi 27:27	D&C 121:34–36
Ezekiel 37:15–17	Hebrews 5:4	Ether 12:6	D&C 130:18–19
Daniel 2:44–45	James 1:5–6	Ether 12:27	D&C 130:20–21
Amos 3:7	James 2:17–18	Moroni 7:16–17	D&C 130:22–23
Malachi 3:8–10	Revelation 14:6–7	Moroni 7:45	D&C 131:1–4
Malachi 4:5–6	Revelation 20:12–13	Moroni 10:4–5	D&C 137:7–10

THE GREAT PLAN OF HAPPINESS

Introduction

In 1993 Elder Boyd K. Packer, then a member of the Quorum of the Twelve, told teachers in the Church Educational System that along with a brief overview of the subject to be studied, they should give an overview of the plan of salvation at the beginning of every school year:

“A brief overview of the ‘plan of happiness’ (which is my choice, my favorite title, in talking of the plan), if given at the very beginning and revisited occasionally, will be of immense value to your students.

“I have an assignment for you. . . . You are assigned to prepare a brief synopsis or overview of the plan of happiness—the plan of salvation. Design it as a framework on which your students can organize the truths you will share with them.

“At first you may think that a simple assignment. I assure you, it is not. Brevity and simplicity are remarkably difficult to achieve. At first you will be tempted to include too much. The plan in its fulness encompasses every gospel truth. . . .

“This may be the most difficult, and surely the most rewarding, assignment of your teaching career.

“Your overview of the plan of happiness should be but a sweeping glance across the unfolded scroll of scriptural truths. Your students can thereafter locate themselves in respect to the plan. . . .

“I will give you the barest outline of the plan as a beginning, but you must assemble your framework yourself.

“The essential components of the *great plan of happiness, of redemption, of salvation*, are these:

- “Premortal existence
 - Spiritual creation
 - Agency
 - War in heaven
- Physical creation
- The Fall and mortality
 - Principles and ordinances of the gospel of Jesus Christ (first principles: faith in the Lord Jesus Christ, repentance, baptism, . . .)
- The Atonement
- Life beyond the grave
 - Spirit world
 - Judgment
 - Resurrection”

(*The Great Plan of Happiness* [address to religious educators at a symposium on the Doctrine and Covenants/Church history, Brigham Young University, Aug. 10, 1993], 2–3; or *Charge to Religious Educators*, 3rd ed. [1994], 113–14).

The following information is included to help you further understand the great plan of happiness and develop your overview. You may be tempted to teach more about the plan of salvation than the brief overview Elder Packer recommended. Please resist, keeping in mind that many of the details of the plan will be discussed in the course of your study of the Doctrine and Covenants. As you teach these principles during the school year, consider referring back to your plan of salvation overview.

The Plan of Salvation Is Like a Three-Act Play

In a 1995 fireside address to young adults, President Boyd K. Packer, Acting President of the Quorum of the Twelve, said:

“The course of our mortal life, from birth to death, conforms to eternal law and follows a plan described in the revelations as the great plan of happiness. The one idea, the one truth I would inject into your minds, is this: There are three parts to the plan. You are in the second or the middle part, the one in which you will be tested by temptation, by trials, perhaps by tragedy. Understand that and you will be better able to make sense of life and to resist the disease of doubt and despair and depression.

“The plan of redemption, with its three divisions, might be likened to a grand three-act play. Act 1 is entitled ‘Premortal Life.’ The scriptures describe it as our first estate (see Jude 1:6; Abraham 3:26, 28). Act 2, from birth to the time of resurrection, is the ‘Second Estate.’ And act 3 is called ‘Life After Death’ or ‘Eternal Life.’

“In mortality, we are like actors who enter a theater just as the curtain goes up on the second act. We have missed act 1. The production has many plots and subplots that interweave, making it difficult to figure out who relates to whom and what relates to what, who are the heroes and who are the villains. It is further complicated because we are not just spectators; we are members of the cast, on stage, in the middle of it all!” (*The Play and the Plan* [CES fireside for young adults, May 7, 1995], 1–2).

Premortal Existence

Before our mortal birth we lived with our Heavenly Father (see Job 38:4–7; Jeremiah 1:5; Abraham 3:21–23). Heavenly Father is a glorified, perfected, celestial being with a body of flesh and bones (see D&C 130:22). The Prophet Joseph Smith taught: “God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!” (*History of the Church*, 6:305).

Heavenly Father is the father of our spirit bodies (see Numbers 16:22; Acts 17:29; Hebrews 12:9; Moses 3:5). He possesses a fulness of all godly attributes and joy, and He desires that His children become like Him (see Matthew 5:48; 2 Nephi 9:18; Moses 1:39).

Spiritual Creation

Abraham saw that all of Heavenly Father's children were "intelligences" or spirits that were organized before the world was (see Abraham 3:18–23). President Packer taught: "The spirits of men and women are eternal (see D&C 93:29–31; see also Joseph Smith, *Teachings of the Prophet Joseph Smith . . .*, 158, 208). All are sons and daughters of God and lived in a premortal life as his spirit children (see Numbers 16:22; Hebrews 12:9; D&C 76:24). The spirit of each individual is in the likeness of the person in mortality, male and female (see D&C 77:2; 132:63; Moses 6:9–10; Abraham 4:27). All are in the image of heavenly parents" (*The Play and the Plan*, 3).

In "The Family: A Proclamation to the World," the First Presidency stated: "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" (*Ensign*, Nov. 1995, 102; see also D&C 29:31–32; Moses 3:5; *Old Testament: Genesis–2 Samuel* [Religion 301 student manual, 1981], p. 32).

Agency

1. All beings are subject to divine law, obedience to which brings blessings. Disobedience results in suffering and damnation.
2. Each person has the divine gift of agency to choose good or evil. A person may worship how, where, or what he or she may, but only by learning and obeying celestial laws can he or she be exalted.
3. Each person can choose and act for him- or herself only as he or she gains knowledge of good and evil and is influenced by one or the other" ("Basic Doctrine," *Charge to Religious Educators*, 3rd ed. [1994], 85).

The proper exercise of our moral agency is essential to becoming like God (see 2 Nephi 2:14–16). There are, however, some consequences to granting us the opportunity to choose. As essential as agency is to our growth, it was inevitable that we would not always choose correctly. As the Apostle Paul wrote, "All have sinned, and come short of the glory of God" (Romans 3:23). This consequence was anticipated and provided for in the plan the Father presented to His children in a premortal council.

The Grand Council and the War in Heaven

After our Heavenly Father provided us with spirit bodies in that premortal world, we were more like Him, but we still lacked many essential attributes. He is an exalted and perfected being with a glorified physical body; we were not.

The Father called His children together in a grand council in heaven and presented His plan for helping us become like Him (see Moses 4:1–4; Abraham 3:22–27).

President Packer said:

"In the council of the Gods, the plan of the Eternal Father was sustained (see Alma 34:9; see also *Teachings [of the Prophet Joseph Smith]*, 349–50). The plan provided for the creation of an earth whereupon his children would receive physical bodies and would be tested according to his commandments (see Moses 6:3–10, 22, 59; Abraham 3:24–25; 4:26–27). Each spirit in premortal life was provided opportunities for learning and obedience. Each was given agency (see Alma 13:3–5).

"A grand council in heaven was convened (see *Teachings*, 349–50, 357). The divine plan required one to be sent as a savior and redeemer to fulfill the plan of the Father. The Firstborn of the Eternal Father, Jehovah, willingly volunteered and was chosen (see Moses 4:1–2; Abraham 3:19, 22–27).

"Most sustained this choice. Others rebelled, and there was a war in heaven. Satan and those who followed him in rebellion against the Father's plan were cast out and denied mortality (see Revelation 12:7–13; D&C 29:36; 76:28; Moses 4:3).

"Those who kept the first estate (you are among them) were to be added upon with a physical body and were permitted to live upon the earth in this planned second estate (see Abraham 3:26). Each was appointed the times and the bounds of his or her habitation (see Deuteronomy 32:8; Acts 17:26). Some were foreordained to be prophets (see Alma 13:7–9; Abraham 3:23; see also *Teachings*, 365)" (*The Play and the Plan*, 3; see also Bible Dictionary, "War in Heaven," p. 788).

Physical Creation

The physical creation of the heavens, the earth, and all things thereon was another essential step in helping us become like our Father in Heaven (see Moses 1:33–39; Abraham 3:24–26). When God created the earth it was "very good" (Moses 2:31) and a place of beauty and abundance (see Genesis 1–2; Moses 2; 3:7–25; Abraham 4–5; see also D&C 59:16–20; *Old Testament: Genesis–2 Samuel*, pp. 27–36).

President Packer taught: "An earth was then organized (see Abraham 5:4). Adam and Eve, in a paradisiacal state, were the first man and first woman (see Moses 1:34; 3:7; 4:26; 6:3–10, 22, 59). They were married eternally and were given commandments (see Moses 3:23–25). They were in a state of innocence and knew no sin (see 2 Nephi 2:23)" (*The Play and the Plan*, 3).

The Fall and Mortality

The Fall of Adam and Eve was the next step in the great plan of happiness. The Fall brought about the conditions of mortality, including spiritual and physical death (see 2 Nephi 2:19–25; Alma 42:1–10). Mortal life on earth is essential to becoming like God. It provides us with the opportunity to

gain a physical body and to be able to continue to grow and learn by having the freedom to choose to follow the counsel of God or the enticements of Satan (see Alma 42:1–12; D&C 29:36–43; Moses 5:9–12). It is by the choices we make that we “prove” ourselves (see Abraham 3:25; see also *Old Testament: Genesis–2 Samuel*, pp. 39–43).

Referring to his metaphor of existence as a three-act play (see p. 298), President Packer gave the following counsel about our mortal condition:

“As part of the eternal plan, the memory of our premortal life, act 1, is covered with a veil. Since we enter mortality at the beginning of act 2 with no recollection of act 1, it is little wonder that it is difficult to understand what is going on.

“That loss of memory gives us a clean start. It is ideal for the test; it secures our individual agency and leaves us free to make choices. Many choices must be made on faith alone. Even so, we carry with us some whispered knowledge of our premortal life and our status as offspring of immortal parents.

“You were born in innocence, for ‘every spirit of man was innocent in the beginning’ (D&C 93:38), and you have an inborn sense of right and wrong, for the scriptures tell us in the Book of Mormon that we ‘are instructed sufficiently that [we] know good from evil’ (2 Nephi 2:5). . . .

“If you expect to find only ease and peace and bliss during act 2, you surely will be frustrated. You will understand little of what is going on and why things are permitted to be as they are.

“Remember this! The line ‘And they all lived happily ever after’ is never written into the second act. That line belongs in the third act, when the mysteries are solved and everything is put right. . . .

“Until you have a broad perspective of the eternal nature of this great drama, you won’t make much sense out of the inequities in life. Some are born with so little and others with so much. Some are born in poverty, with handicaps, with pain, with suffering. Some experience premature death, even innocent children. There are the brutal, unforgiving forces of nature and the brutality of man to man. We have seen a lot of that recently.

“Do not suppose that God willfully causes that which, for his own purposes, he permits. When you know the plan and purpose of it all, even these things will manifest a loving Father in Heaven.

“There exists something of a script for this great play, the drama of the ages. . . .

“That script, as you should already know, is the scriptures—the revelations. Read them. Study them. . . .

“The scriptures speak the truth. From them you can learn enough about all three acts to get your bearings and get direction in your life. They reveal that ‘ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

“‘And truth is knowledge of things as they are, and as they were, and as they are to come’ (D&C 93:23–24).

“Act 1, act 2, and act 3” (*The Play and the Plan*, 2).

The Mission of the Church and the Principles and Ordinances of the Gospel

The Fall of Adam and Eve was not a mistake or a surprise. Had they not chosen to become mortal, neither they nor the rest of Heavenly Father’s children could progress to become like God (see 2 Nephi 2:22–25). The Fall was a necessary part of the plan, but there are some negative consequences from which we need to be saved (see the commentary for Genesis 3:19 in *Old Testament: Genesis–2 Samuel*, p. 42).

The gospel of Jesus Christ provides the way for all mankind to be saved in the presence of God and to become like Him if they will (see 2 Nephi 31:10–21; Mosiah 3:19; Alma 7:14–16; 3 Nephi 27:13–22; Moses 5:9; Articles of Faith 1:4; see also the commentary for Genesis 4:1 in *Old Testament: Genesis–2 Samuel*, pp. 51–52). If we refuse to follow the plan and do not accept the Atonement of Jesus Christ, we cannot be redeemed from our sins and perfected (see Mosiah 2:36–39; 4:1–12; Alma 11:40–41; D&C 29:43–44).

In every dispensation, prophets have been sent to teach the gospel to God’s children on earth. The Church of Jesus Christ has been established in these latter days to invite all to come unto Christ by proclaiming the gospel to the world, perfecting the Saints, and redeeming the dead (see Amos 3:7; Ephesians 4:11–15; D&C 1:4–23; 110:11–16; 138; Articles of Faith 1:5–6).

The Atonement

Because of the Fall of Adam we will all die (physical death), we are all cut off from the presence of God and cannot return to Him on our own (spiritual death), and we all live in a world of toil, sin, and sorrow. The Atonement of Jesus Christ provides for the resurrection of all mankind, with immortal physical bodies, thus overcoming physical death. The Atonement ensures too that all mankind will be redeemed from the Fall and brought back into the presence of God in their resurrected state for the Judgment, thus overcoming the first spiritual death (see 2 Nephi 9:15, 21–22; Helaman 14:16–18; Bible Dictionary, “Atonement,” p. 617; “death,” p. 655). Through the Atonement, if we repent we can also be cleansed from personal sins and changed from our fallen condition to become like God our Father (see 2 Nephi 2:5–10; 9:4–14, 19–27; Alma 7:11–13; 12:32–34; 34:8–16; 42:11–28; D&C 19:16–19; Articles of Faith 1:3; see also “The Grand Council and the War in Heaven,” p. 299).

No ordinary man could have brought about the Resurrection and atoned for the sins of all mankind. Only one who had power over death and the power of a sinless life could have done so. It required the sacrifice of a God (see John 10:17–18; Alma 34:9–14; D&C 45:4).

Life beyond the Grave

The Spirit World

Physical death is the separation of the body and the spirit. At death the spirits of all of Heavenly Father's children go to a spirit world to await the Resurrection. In the spirit world there is a separation between those who accepted the gospel and kept the commandments and those who did not. As President Packer explained: "It is happiness, a paradise, for the righteous. It is misery for the wicked (see 2 Nephi 9:10–16; Alma 40:7–14). In either state, we continue to learn and are accountable for our actions (see D&C 138:10–22)" (*The Play and the Plan*, 3). For more information about the spirit world, see Doctrine and Covenants 138.

Judgment

When the Father presented His plan and proposed the creation of an earth, His purpose was to "prove" His children to see if they would keep His commandments (see Abraham 3:25). Through the Prophet Joseph it was revealed that we will be judged not only on the basis of what we do but also on what we desire in our hearts (see Alma 41:3–6; D&C 137:9).

The Judgment and the Resurrection are closely intertwined, and part of our final judgment will take place as we are resurrected. All will come forth in the Resurrection with perfect bodies, but they will differ in glory. All will be raised with a body appropriate to the kingdom they will inherit, be that celestial, terrestrial, or telestial. Sons of perdition will be resurrected but will not be given any degree of glory; they will be cast into outer darkness (see 1 Corinthians 15:35, 39–42; D&C 88:28–32).

President Packer said:

"After all have been dealt with equally, a judgment will be rendered (see Mosiah 3:18; see also *Teachings*, 218–19). Each will be resurrected in his or her own order (see 1 Corinthians 15:21–23). The glory one receives, however, will depend on obedience to the laws and ordinances of our Father's plan (see 1 Corinthians 15:40–42).

"Those who have become pure through repentance will obtain eternal life and return to the presence of God. They will be exalted as 'heirs of God, and joint-heirs with Christ' (Romans 8:17; see also D&C 76:94–95; 84:35; 132:19–20; see also *Teachings*, 374).

"Provision is made in the plan for those who live in mortality without knowing of the plan: 'Where there is no law given there is no punishment; and where there is no punishment there is no condemnation . . . because of the atonement; for they are delivered by the power of him' (2 Nephi 9:25).

"Without that sacred work of the redemption of the dead, the plan would be incomplete and would really be unfair. The ordinances of the temple—the endowments, the sealing in eternal marriage—are worth all the preparation required. Do not do anything that may make you unworthy to receive them or act 3 of this eternal drama will be less than you are now free to make it" (*The Play and the Plan*, 3–4).

Resurrection

Everyone who has ever lived on this earth, righteous or not, will be resurrected with an immortal physical body. This is a gift because of the Atonement of Jesus Christ (see 1 Corinthians 15:19–22; 2 Nephi 9:6–15, 19–22). Not all are resurrected at the same time, "but every man in his own order" (1 Corinthians 15:23; see also Mosiah 15:20–26; Alma 40:1–2; D&C 76:15–17).

AARONIC PRIESTHOOD PRETEST

1. What led the Prophet Joseph Smith and Oliver Cowdery to retire to the woods to pray in May 1829?
 - ___ a. They wanted to know where they should live while translating the Book of Mormon.
 - ___ b. They had learned about baptism while translating the Book of Mormon and wanted to know more about it.
 - ___ c. They had read Moroni 4–5 and wanted to know more about the sacrament.
2. Number the following events in the order they occurred.
 - ___ a. Oliver Cowdery ordained the Prophet Joseph Smith to the Aaronic Priesthood.
 - ___ b. Joseph Smith baptized Oliver Cowdery.
 - ___ c. John the Baptist appeared and conferred the Aaronic Priesthood.
 - ___ d. Joseph Smith and Oliver Cowdery prayed.
 - ___ e. Oliver Cowdery baptized Joseph Smith.
 - ___ f. Joseph Smith ordained Oliver Cowdery to the Aaronic Priesthood.
 - ___ g. Joseph Smith and Oliver Cowdery were commanded to baptize each other.
3. Where in the Doctrine and Covenants can a record of the restoration of the Aaronic Priesthood be found?
 - ___ a. Doctrine and Covenants 84:26–27
 - ___ b. Doctrine and Covenants 107:13–14
 - ___ c. Doctrine and Covenants 13
4. On what date was the Aaronic Priesthood restored?
 - ___ a. April 6, 1830
 - ___ b. May 15, 1829
 - ___ c. June 1829
5. What blessing did John the Baptist promise the Prophet Joseph Smith and Oliver Cowdery after he gave them the Aaronic Priesthood?
 - ___ a. They would later be given the Melchizedek Priesthood.
 - ___ b. They would be able to do baptisms for the dead.
 - ___ c. They would later be given the power to baptize.
6. What did Joseph Smith and Oliver Cowdery do immediately after they were baptized?
 - ___ a. They conferred the Holy Ghost on each other.
 - ___ b. They went back and resumed translating the Book of Mormon.
 - ___ c. They prophesied many things that would soon come to pass.
7. What was another blessing Joseph Smith and Oliver Cowdery were given after they were baptized and received the Aaronic Priesthood?
 - ___ a. They were granted longer life.
 - ___ b. They understood the scriptures better.
 - ___ c. Both of them could translate the Book of Mormon.
8. Why didn't Joseph Smith and Oliver Cowdery tell the people that they now had authority to baptize?
 - ___ a. The Lord told them not to tell anyone.
 - ___ b. The Church had not been organized yet.
 - ___ c. The persecution was too great.
9. In addition to John the Baptist, who else spoke to the Prophet Joseph and Oliver Cowdery on this sacred occasion? (see par. 5, 7 in the footnote following Joseph Smith—History 1:75).
 - ___ a. Jesus Christ
 - ___ b. Peter, James, and John
 - ___ c. Moroni

THE AARONIC PRIESTHOOD AND THE SACRAMENT

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles.
Excerpted from Conference Report, Oct. 1998, 50–52; or Ensign,
Nov. 1998, 38–40.

The Key of the Gospel of Repentance

“To have the continuous companionship of the Holy Ghost is the most precious possession we can have in mortality. The gift of the Holy Ghost was conferred upon us by the authority of the Melchizedek Priesthood after our baptism. But to realize the blessings of that gift, we must keep ourselves free from sin. When we commit sin, we become unclean and the Spirit of the Lord withdraws from us. . . .

“Not one of you young [people] and not one of your leaders has lived without sin since . . . baptism. Without some provision for further cleansing after our baptism, each of us is lost to things spiritual. We cannot have the companionship of the Holy Ghost, and at the final judgment we would be bound to be ‘cast off forever’ (1 Nephi 10:21). How grateful we are that the Lord has provided a process for each baptized member of His Church to be periodically cleansed from the soil of sin. The sacrament is an essential part of that process.

The Key of Baptism by Immersion for the Remission of Sins

“We are commanded to repent of our sins and to come to the Lord with a broken heart and a contrite spirit and partake of the sacrament in compliance with its covenants. When we renew our baptismal covenants in this way, the Lord renews the cleansing effect of our baptism. In this way we are made clean and can always have His Spirit to be with us. . . .

“We cannot overstate the importance of the Aaronic Priesthood in this. All of these vital steps pertaining to the remission of sins are performed through the saving ordinance of baptism and the renewing ordinance of the sacrament. Both of these ordinances are officiated by holders of the Aaronic Priesthood under the direction of the bishopric, who exercise the keys of the gospel of repentance and of baptism and the remission of sins.

The Key of the Ministering of Angels

“In a closely related way, these ordinances of the Aaronic Priesthood are also vital to the ministering of angels.

“The word ‘angel’ is used in the scriptures for any heavenly being bearing God’s message’ (George Q. Cannon, *Gospel Truth*, sel. Jerreld L. Newquist [1987], 54). The scriptures recite numerous instances where an angel appeared personally. . . .

“But the ministering of angels can also be unseen. Angelic messages can be delivered by a voice or merely by thoughts or feelings communicated to the mind. . . .

“. . . Most angelic communications are felt or heard rather than seen.

“How does the Aaronic Priesthood hold the key to the ministering of angels? The answer is the same as for the Spirit of the Lord.

“In general, the blessings of spiritual companionship and communication are available only to those who are clean. As explained earlier, through the Aaronic Priesthood ordinances of baptism and the sacrament, we are cleansed of our sins and promised that if we keep our covenants we will always have His Spirit to be with us. I believe that promise not only refers to the Holy Ghost but also to the ministering of angels, for ‘angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ’ (2 Nephi 32:3). So it is that those who hold the Aaronic Priesthood open the door for all Church members who worthily partake of the sacrament to enjoy the companionship of the Spirit of the Lord and the ministering of angels. . . .

“The Aaronic Priesthood holds the keys of ‘the gospel of repentance and of baptism, and the remission of sins’ (D&C 84:27). The cleansing power of our Savior’s Atonement is renewed for us as we partake of the sacrament. The promise that we ‘may always have his Spirit to be with [us]’ (D&C 20:77) is essential to our spirituality. The ordinances of the Aaronic Priesthood are vital to all of this.”

THE TIMES OF THE GENTILES

President Ezra Taft Benson, then President of the Quorum of the Twelve. Excerpted from "Prepare Yourself for the Great Day of the Lord," New Era, May 1982, 47–49.

"The Lord has designated these days in which we live as the 'times of the Gentiles.' . . . 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. . . . We constantly hear or read of wars and rumors of wars. Atheism, agnosticism, immorality, and dishonesty are flaunted in our society. Desertions, cruelty, divorce, and infidelity have become commonplace, leading to a disintegration of the family. Truly we live in the times of which the Savior spoke, when 'the love of men shall wax cold, and iniquity shall abound.'

"The rejection of the testimony of the servants of God by the nations of the world will bring the consequence of greater calamities, for the Lord himself declared:

"For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

"And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them, for fear shall come upon all people." (D&C 88:89–91.)

"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.

"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.

"And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another." (D&C 45:31–33.)

"The world will present a scene of conflict such as has never been experienced before. Still, men's hearts will be hardened to the revelations from heaven. Even greater signs shall then be given to manifest the approaching great day of the Lord.

"And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath.

"And they shall behold blood, and fire, and vapors of smoke.

"And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven." (D&C 45:40–42.)

"I realize this is an unpleasant topic on which to dwell. I take no delight in its portrayal, nor do I look forward to the day when calamities shall come upon mankind. But these words are not my own; the Lord has spoken them. Knowing what we know as His servants, can we hesitate to raise a warning voice to all who will listen that they may be prepared for the days ahead? Silence in the face of such calamity is sin!

"But to an otherwise gloomy picture there is a bright side—the coming of our Lord in all His glory. His coming will be both glorious and terrible, depending on the spiritual condition of those who remain."

WARD WELFARE WORK—“MEIN BRUDER”

President Thomas S. Monson of the First Presidency. Excerpted from Conference Report, Apr. 1986, 81–82; or Ensign, May 1986, 64–65.

“On a cold winter’s night in 1951, there was a knock at my door. A German brother from Ogden, Utah, announced himself and said, ‘Are you Bishop Monson?’ I answered in the affirmative. He began to weep and said, ‘My brother, his wife, and family are coming here from Germany. They are going to live in your ward. Will you come with us to see the apartment we have rented for them?’

“On the way to the apartment, he told me he had not seen his brother for many years. Through the holocaust of World War II, his brother had been faithful to the Church, once serving as a branch president before the war took him to the Russian front.

“I observed the apartment. It was cold and dreary. The paint was peeling, the wallpaper soiled, the cupboards empty. A forty-watt bulb, suspended from the living room ceiling, revealed a linoleum floor covering with a large hole in the center. I was heartsick. I thought, ‘What a dismal welcome for a family which has endured so much.’

“My thoughts were interrupted by the brother’s statement, ‘It isn’t much, but it’s better than they have in Germany.’ With that, the key to the apartment was left with me, along with the information that the family would arrive in Salt Lake City in three weeks—just two days before Christmas.

“Sleep was slow in coming to me that night. The next morning was Sunday. In our ward welfare committee meeting, one of my counselors said, ‘Bishop, you look worried. Is something wrong?’

“I recounted to those present my experience of the night before, revealing the details of the uninviting apartment. There were a few moments of silence. Then Brother Eardley, the group leader of the high priests, said, ‘Bishop, did you say that apartment was inadequately lighted and that the kitchen appliances were in need of replacement?’ I answered in the affirmative. He continued, ‘I am an electrical contractor. Would you permit the high priests of this ward to rewire that apartment? I would also like to invite my suppliers to contribute a new stove and a new refrigerator. Do I have your permission?’

“I answered with a glad ‘Certainly.’

“Then Brother Balmforth, the seventies president, responded, ‘Bishop, as you know, I’m in the carpet business. I would like to invite my suppliers to contribute some carpet, and the seventies can easily lay it and eliminate that worn linoleum.’

“Then Brother Bowden, the president of the elders quorum, spoke up. He was a painting contractor. He said, ‘I’ll furnish the paint. May the elders paint and wallpaper that apartment?’

“Sister Miller, the Relief Society president, was next to speak. ‘We in the Relief Society cannot stand the thought of empty cupboards. May we fill them?’

“The three weeks which followed are ever to be remembered. It seemed that the entire ward joined in the project. The days passed, and at the appointed time, the family arrived from Germany. Again at my door stood the brother from Ogden. With an emotion-filled voice, he introduced to me his brother, his brother’s wife, and their family. Then he asked, ‘Could we go visit the apartment?’ As we walked up the staircase leading to the apartment, he repeated, ‘It isn’t much, but it’s more than they have had in Germany.’ Little did he know what a transformation had taken place and that many who had participated were inside waiting for our arrival.

“The door opened to reveal a literal newness of life. We were greeted by the aroma of freshly painted woodwork and newly papered walls. Gone was the forty-watt bulb, along with the worn linoleum it had illuminated. We stepped on carpet deep and beautiful. A walk to the kitchen presented to our view a new stove and new refrigerator. The cupboard doors were still open; however, they now revealed every shelf filled with food. As usual, the Relief Society had done its work.

“In the living room, we began to sing Christmas hymns. We sang ‘Silent night! Holy night! All is calm, all is bright’ (*Hymns*, 1985, no. 204). We sang in English; they sang in German. At the conclusion, the father, realizing that all of this was his, took me by the hand to express his thanks. His emotion was too great. He buried his head in my shoulder and repeated the words, ‘Mein Bruder, mein Bruder, mein Bruder.’

“It was time to leave. As we walked down the stairs and out into the night air, snow was falling. Not a word was spoken. Finally, a young girl asked, ‘Bishop, I feel better than I have ever felt before. Can you tell me why?’

“I responded with the words of the Master: ‘Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me’ (Matthew 25:40). Suddenly there came to mind the words from ‘O Little Town of Bethlehem’:

How silently, how silently,
The wondrous gift is giv’n!
So God imparts to human hearts
The blessings of his heav’n.

No ear may hear his coming;
But in this world of sin,
Where meek souls will receive him, still
The dear Christ enters in.
(*Hymns*, 1985, no. 208.)

“Silently, wondrously, His gift had been given. Lives were blessed, needs were met, hearts were touched, and souls were saved. A provident plan had been followed. A precious promise had been fulfilled.”

PRIESTHOOD WORKSHEET (D&C 107)

1. The Prophet Joseph Smith said, "All Priesthood is Melchizedek, but there are different portions or degrees of it" (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 180). What do you think he meant by that statement? (see D&C 107:1, 5–7, 14).

2. What was the original name of the priesthood? Why was it later called the Melchizedek Priesthood? (see vv. 2–4).

3. What rights and powers does the Melchizedek Priesthood hold? (see vv. 8–12, 18–19, 39–40).

4. The Melchizedek Priesthood holds the authority to administer in spiritual things (see vv. 8, 10, 12, 18). What do you think that means? What have you seen priesthood holders do that fulfills this duty?

5. What power and authority do Aaronic Priesthood holders have? (see v. 20).

6. The Aaronic Priesthood has "power in administering outward ordinances" (v. 14; see also vv. 10, 13). Name one or more "outward ordinances" Aaronic Priesthood holders can participate in.

TESTIMONIES OF JOSEPH SMITH FROM LATTER-DAY PROPHETS

Brigham Young

“I can truly say, that I invariably found him to be all that any people could require a *true* prophet to be, and that a *better* man could not be, though he had his weaknesses; and what man has ever lived upon this earth who had none?” (Brigham Young to David B. Smith, June 1, 1853, in Susan Easton Black and Charles D. Tate Jr., ed., *Joseph Smith: The Prophet, the Man* [1993], 266; spelling standardized).

“I am bold to say that, Jesus Christ excepted, no better man ever lived or does live upon this earth” (*Discourses of Brigham Young*, sel. John A. Widtsoe [1941], 459).

“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” (*Discourses of Brigham Young*, 458).

John Taylor

“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. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord’s anointed in ancient times, has sealed his mission and his works with his own blood” (D&C 135:3).

Wilford Woodruff

“Now, I want to say that I have traveled with Joseph Smith a good deal in my day. I was associated with him more or less from the spring of 1834 to the day of his death. I know, as do my brethren who were associated with him, that he was a Prophet of God—one of the greatest Prophets God ever raised up on the earth. As I said yesterday, he received revelations upon every subject necessary for the organization of the Church. . . . He laid the foundation of a great work in this the greatest dispensation God ever gave to man. [All this bears] testimony of Brother Joseph Smith” (*Millennial Star*, June 29, 1891, 403).

Lorenzo Snow

“Joseph Smith, the Prophet, with whom I was intimately acquainted for years, as well as I was with my brother, I know . . . to have been a man of integrity, a man devoted to the interests of humanity and to the requirements of God all the days in which he was permitted to live. There never was a man that possessed a higher degree of integrity and more devotedness to the interest of mankind than the Prophet Joseph Smith. I can say this from a personal acquaintance with him” (in Conference Report, Apr. 1898, 64).

“Perhaps there are very few men now living who were so well acquainted with Joseph Smith the Prophet as I was. I was with him oftentimes. I visited him in his family, sat at his table, associated with him under various circumstances, and had private interviews with him for counsel. I know that Joseph Smith was a Prophet of God; I know that he was an honorable man, a moral man, and that he had the respect of those who were acquainted with him. The Lord has shown me most clearly and completely that he was a Prophet of God, and that he held the Holy Priesthood” (in Conference Report, Oct. 1900, 61).

Joseph F. Smith

“I bear my testimony to you and to the world, that Joseph Smith was raised up by the power of God to lay the foundations of this great Latter-day work, to reveal the fulness of the gospel to the world in this dispensation, to restore the priesthood of God to the world, by which men may act in the name of the Father, and of the Son, and of the Holy Ghost, and it will be accepted of God; it will be by His authority. I bear my testimony to it; I know that it is true” (in Conference Report, Oct. 1910, 4–5).

Heber J. Grant

“I rejoice in the witness of the Holy Spirit to me that I can stand up in all sobriety and testify to you that the angel of God . . . did appear to the boy Joseph Smith, and that the promises made to that boy have been fulfilled; that he did become a prophet of God; that he died a martyr to the truth; that his blood testified, as the blood of all martyrs has done in ages past, to the divinity of the work that he has established; and I bear to you my witness that God has given to me a knowledge that he lives; that Jesus is the Savior of the world, and that Joseph Smith was a prophet of God” (in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. [1965–75], 5:156–57).

George Albert Smith

“I know that Joseph Smith was a prophet of the Lord. While he gave his temporal life in order that his testimony might be binding upon the children of men, I am sure as I stand here that today he is exalted in the presence of the Redeemer, rejoicing in the development that has come to the work of the Lord since the gospel of Jesus Christ was restored to the earth through his humble instrumentality. I am grateful for the testimony that burns in my bosom that this is our Father’s work” (in Conference Report, June 1919, 42).

David O. McKay

“I bear you my testimony that Joseph Smith was a prophet of God, and when I say this, it means that I know that Jesus lives, that he is our Redeemer, and that this is his Church. We are merely his representatives. When we accept that, then the reality of God the Father, the Father of our spirits, is easy to accept” (in Conference Report, Sept.–Oct. 1966, 87–88).

Joseph Fielding Smith

“Joseph Smith, the humble farmer boy, was trained and instructed as, perhaps, no other prophet was ever taught and trained, by divine instructors sent from the throne and presence of our Eternal Father” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:201).

“I have a perfect knowledge of the divine mission of the Prophet Joseph Smith. There is no doubt in my mind that the Lord raised him up and gave him revelation, commandment, opened the heavens to him, and called upon him to stand at the head of this glorious dispensation. I am just as satisfied in my mind that in his youth when he went out to pray he beheld the actual presence, stood in the actual presence, of God the Father and his son, Jesus Christ; in my mind there is no doubt; I know this to be true. I know that he received later the visitations from Moroni, the Aaronic Priesthood under the hands of John the Baptist, the Melchizedek Priesthood under the hands of Peter, James, and John, and that the Church of Jesus Christ of Latter-day Saints was organized on the sixth day of April 1830 by divine command” (in Conference Report, Apr. 1951, 58).

Harold B. Lee

“I bear you solemn witness as to the divine mission of the Savior and the certainty as to his guiding hand in the affairs of his church today, as in all dispensations of time.

“I know, with a testimony more powerful than sight, that as the Lord declared, ‘The keys of the kingdom of God are committed unto man on the earth [from the Prophet Joseph Smith through his successors down to the present], and from thence shall the gospel roll forth unto the ends of the earth . . .’ [D&C 65:2].

“I bear that testimony with all the conviction of my soul” (in Conference Report, Oct. 1972, 20; or *Ensign*, Jan. 1973, 25).

Spencer W. Kimball

“The God of all these worlds and the Son of God, the Redeemer, our Savior, in person attended [the Prophet Joseph Smith]. He saw the living God. He saw the living Christ. Few of all the man-creation had ever glimpsed such a vision. . . . Joseph now belonged to an elite group—the tried and trusted, and true. He was in a select society of persons whom Abraham describes as ‘noble and great ones’ that were ‘good’ and that were to become the Lord’s rulers. (Abraham 3:22–23.)” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 430).

Ezra Taft Benson

“I testify that through the Book of Mormon God has provided for our day tangible evidence that Jesus is the Christ and that Joseph Smith is His prophet (see D&C 20:8–33). This other testament of Jesus Christ is a scriptural account of the early inhabitants of America. It was translated by Joseph Smith through the gift and power of God (see D&C 135:3). Those who will read and ponder the Book of Mormon and ask our Eternal Father in the name of Christ if it is true may know for themselves of its truthfulness through the power of the Holy Ghost, provided they will ask with a sincere heart, with real intent, having faith in Christ (see Moroni 10:3–5)” (in Conference Report, Oct. 1988, 102–3; or *Ensign*, Nov. 1988, 86–87).

Howard W. Hunter

“Joseph Smith was not only a great man, but he was an inspired servant of the Lord, a prophet of God. His greatness consists in one thing: the truthfulness of his declaration that he saw the Father and the Son and that he responded to the reality of that divine revelation. Part of the divine revelation was instruction to reestablish the true and living church, restored in these modern times as it existed in the day of the Savior’s own mortal ministry. . . .

“I testify that the boy prophet, who in so many ways remains the central miracle in . . . this church’s experience, is living proof that, within God’s hands and under the direction of the Savior of the world, weak and simple things should come forth and break down the mighty and strong ones” (in Conference Report, Apr. 1991, 84–85; or *Ensign*, May 1991, 64–65).

Gordon B. Hinckley

“I feel tremendous admiration, love for the prophet Joseph Smith. My heart goes out to him, the things he suffered for this cause. He gave his life in testimony of its truth. From the time of his boyhood until the time he died, he was driven, he was hounded, he was persecuted, he was pursued. But he went forth courageously, adding a convert here, a convert there, organizing the church, establishing its doctrine, building it so that it would stand through the years that would follow. I have nothing but love for him. I reverence him, I respect him, I admire him, I honor him” (in Heidi S. Swinton, *American Prophet: The Story of Joseph Smith* [1999], 147).

JOURNEY SUPPLIES FORM

Items	Cost per Unit	Weight per Unit	Units Taken	Total Cost	Total Weight
Food					
Flour	\$5.00	50 pounds			
Sugar	\$3.00	10 pounds			
Rice	\$2.00	20 pounds			
Beans	\$2.00	30 pounds			
Dried fruit	\$3.00	5 pounds			
Salt	\$0.50	5 pounds			
Supplies					
Farm tools	\$20.00	50 pounds			
Furniture	\$25.00	60 pounds			
Fishing line and hooks	\$1.00	—			
Cooking gear	\$20.00	15 pounds			
Tent	\$10.00	15 pounds			
Medicine	\$1.00	3 pounds			
Bedding and blankets	\$5.00	10 pounds			
Extra shoes	\$5.00	3 pounds			
Rope	\$5.00	5 pounds			
Wheel repair kit	\$10.00	10 pounds			
Water containers	\$5.00	5 pounds			
Books	\$10.00	15 pounds			
Total Food and Supplies (Spend no more than \$200 and take no more than 1,800 pounds.)					

Company Journal

Deduct food supplies used on the journey.

Food remaining after:

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Months 1–2 Months 3–4 Months 5–6 Months 7–8 Months 9–11 Months 12–14 Months 15–17 Month 18

Did you make it to the Salt Lake Valley? Yes No

THE FAMILY

A PROCLAMATION TO THE WORLD

THE FIRST PRESIDENCY AND COUNCIL OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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.

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.

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.

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.

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.

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 fathers—will be held accountable before God for the discharge of these obligations.

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.

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.

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.

This proclamation was read by President Gordon B. Hinckley as part of his message at the General Relief Society Meeting held September 23, 1995, in Salt Lake City, Utah.

THE LIVING CHRIST

THE TESTIMONY OF THE APOSTLES THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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.

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.

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.

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.

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).

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:

"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).

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!

"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—

"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).

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).

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.

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.

THE FIRST PRESIDENCY

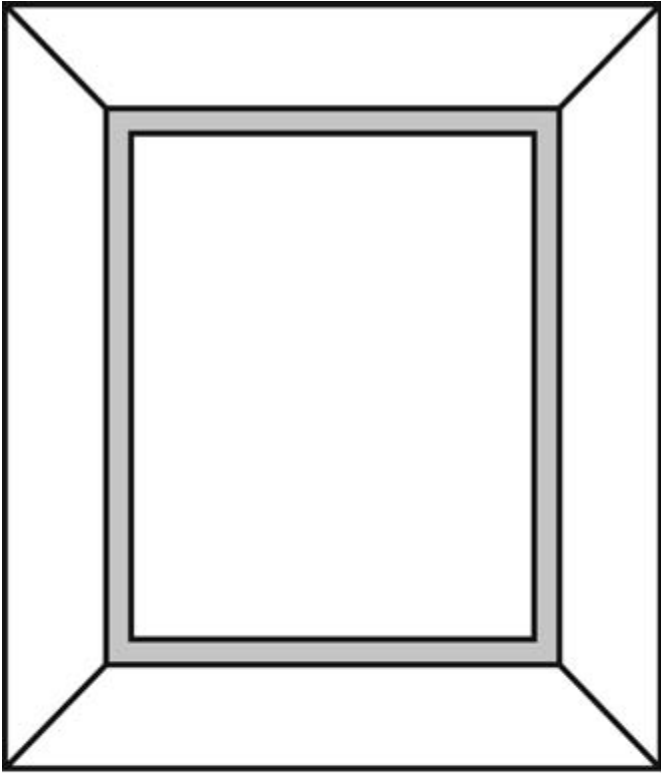
Joseph Smith
Thomas M. Monson
James E. Faust

January 1, 2000

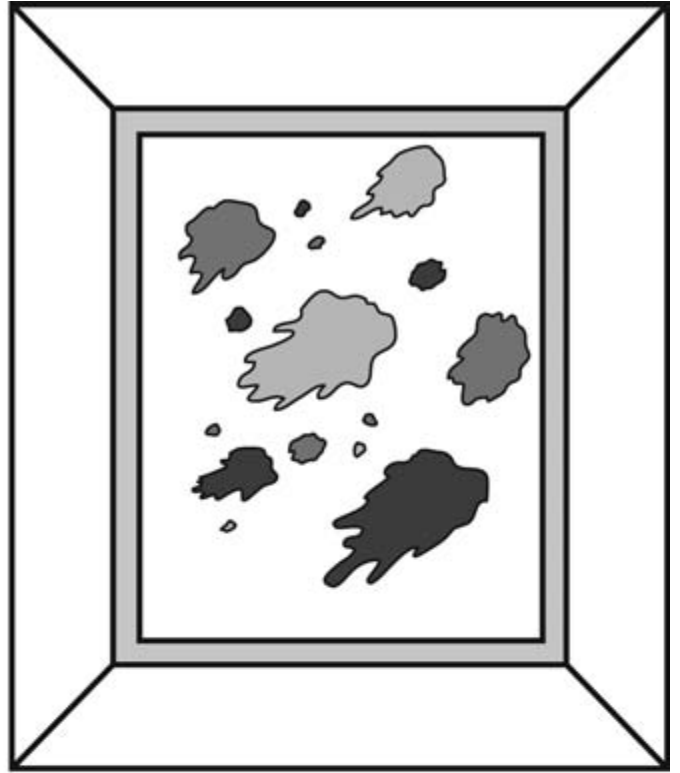
THE QUORUM OF THE TWELVE

Boyd K. Packer
L. Tom Perry
Dona Hanks
Neal A. Maxwell
Russell M. Nelson
Dallin H. Oaks

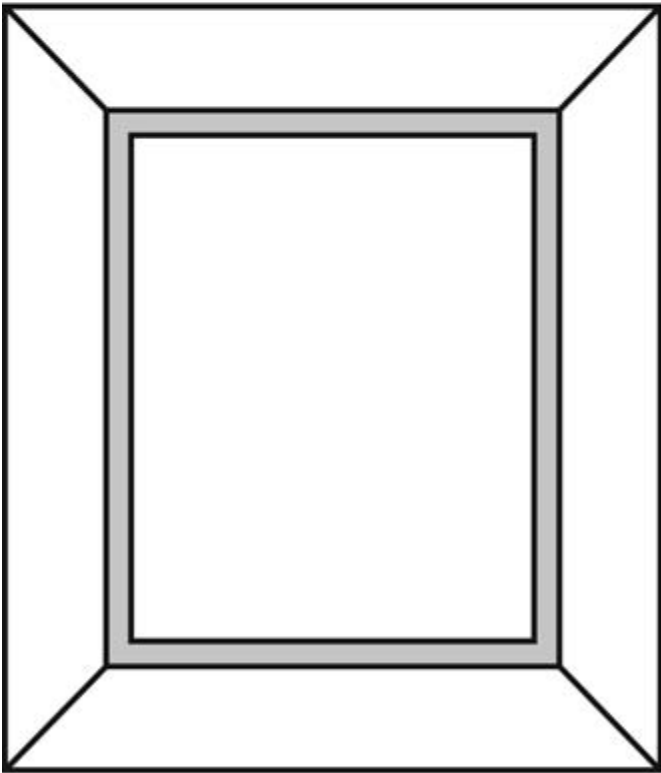
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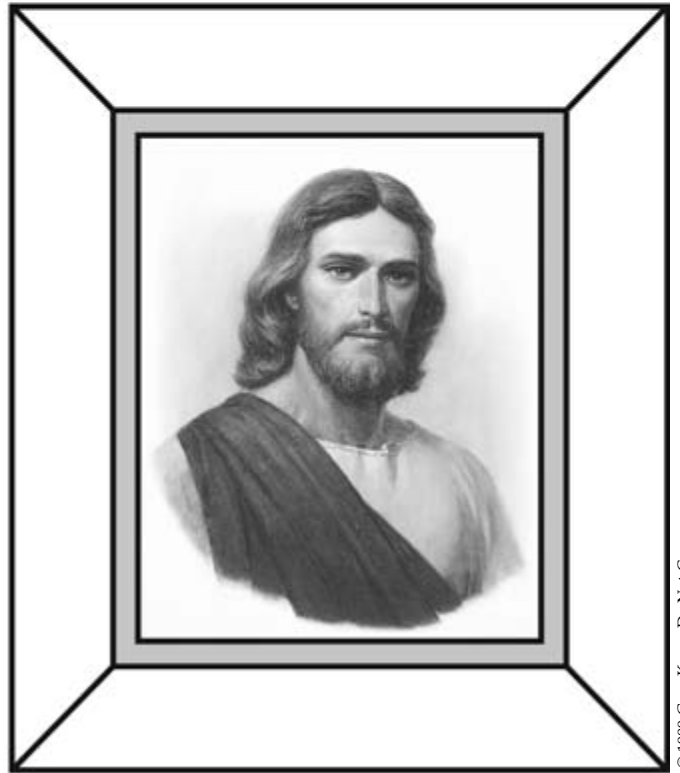
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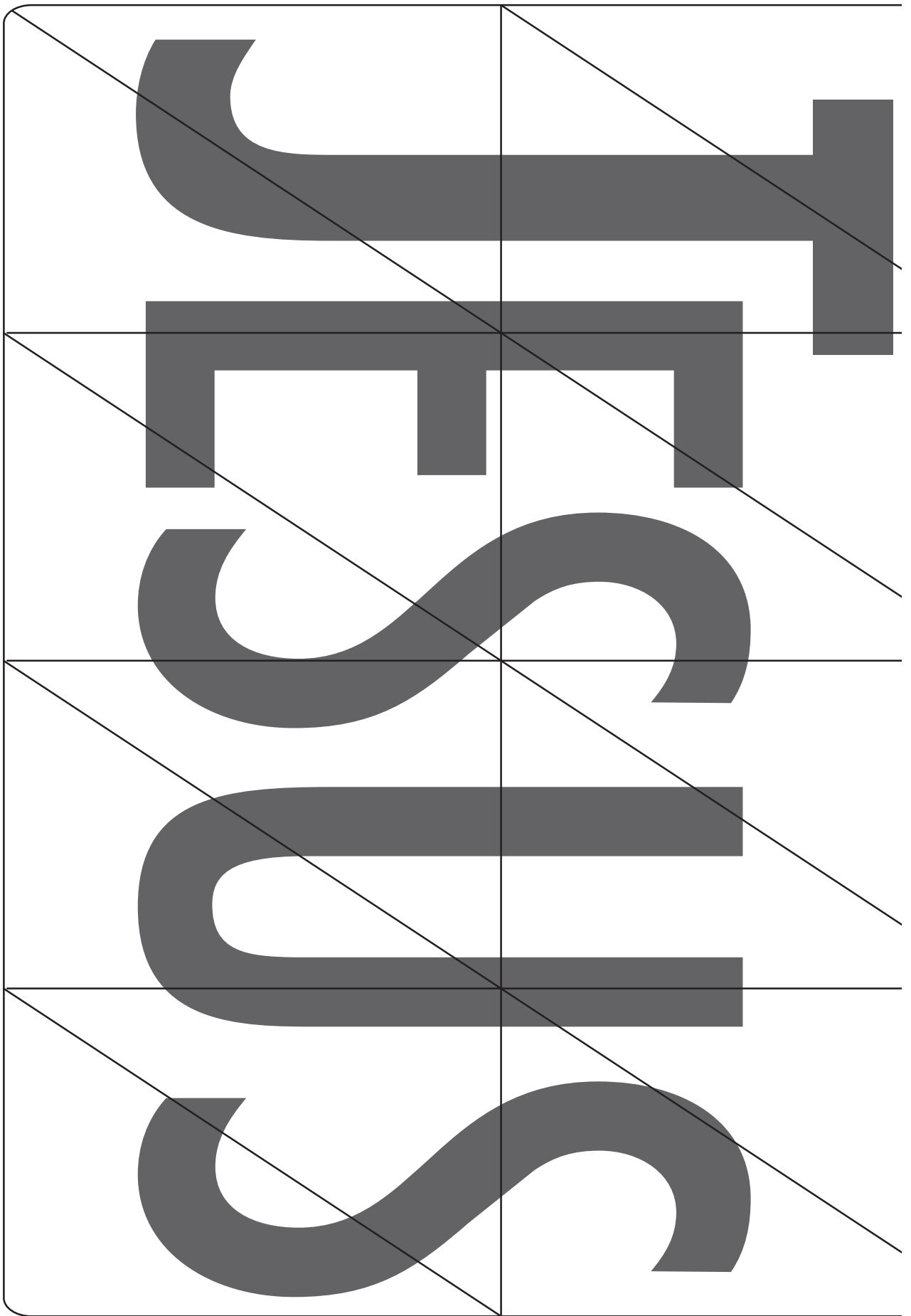


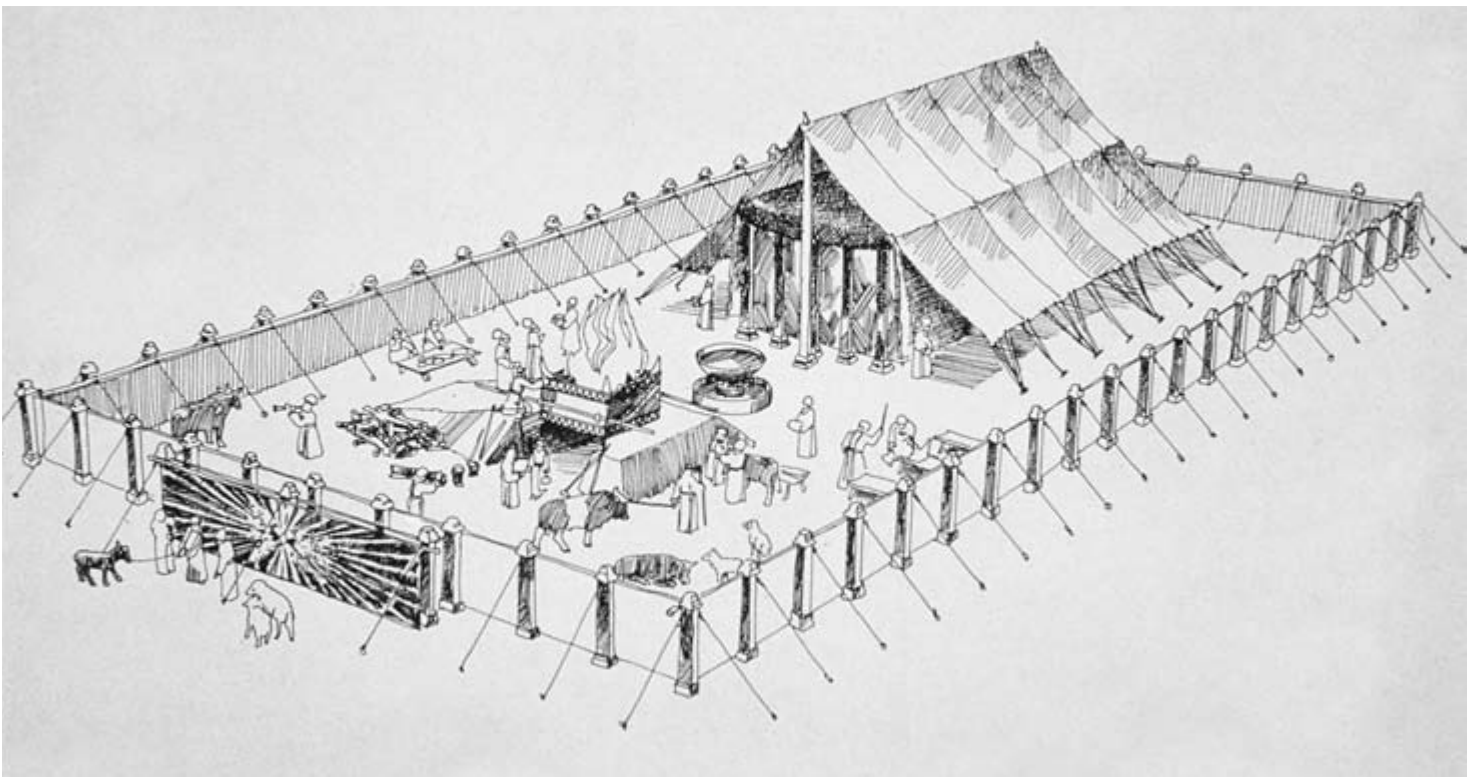
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Courtesy of Wayne D. Beesley

Mount Everest, at an altitude of 8,850 meters (29,035 feet), is the world's highest mountain. Situated in the Himalaya mountain range, Mount Everest lies on the border of Nepal and Tibet. Climbers risk injury or death from oxygen deprivation, exposure, avalanche, and falls. Between 1953 and 1998, 1,057 individuals reached the summit. During that same period 147 individuals were killed trying. (See [mnteverest.net](http://www.mnteverest.net) <<http://www.mnteverest.net>> [accessed May 3, 2000].)

THE CHURCH OF
JESUS CHRIST
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