



MISSIONARY PREPARATION

TEACHER MANUAL

Religion 130



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INTRODUCTION TO THE TEACHER MANUAL

President Gordon B. Hinckley proclaimed: “Missionary work is the lifeblood of the Church. It is the principal means by which it grows. . . .

“ . . . This work was mandated by the Savior Himself in His instructions to the Apostles before His final ascension: ‘Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost’ (Matthew 28:19)” (“Missionary Service,” *First Worldwide Leadership Training Meeting*, Jan. 2003, 17).

As a teacher of future full-time missionaries, you have a marvelous opportunity to influence them for good. The principles discussed during this course have the potential to influence the way missionaries live and teach. Much of what they practice and learn in your class will become a part of their mission experience. Your efforts to effectively prepare your students for missionary service will have a positive impact on the growth and strength of the Church.

DVD PRESENTATIONS

- 1 Packaged with this teacher manual is a DVD (item 54139). Track 1 is an introduction by Elder Richard G. Scott of the Quorum of the Twelve Apostles (5:31). In addition, there are 22 presentations available for you to use when teaching selected lessons. These are identified in the lessons with the icon shown here 1 and a note in the teaching suggestion. Before you teach it is recommended that you view track 1, which is Elder Scott’s personal message to the teachers of this course.

DVD Contents

Track 1 (5:31). Elder Richard G. Scott, introduction.

Track 2 (0:42). Elder Russell M. Nelson, in Conference Report, Apr. 1995. Chapter 1: Called to Serve.

Track 3 (5:41). Elder Jacob de Jager, in Conference Report, Oct. 1976. Chapter 1: Called to Serve.

Track 4 (3:38), segments 1–4. Elder Jeffrey R. Holland, seminar for new mission presidents, June 2000, cited in “Missionary Work and the Atonement,” *Ensign*, Mar. 2001, 10–11. Chapter 1: Called to Serve.

Track 5 (0:54). President Boyd K. Packer, seminar for new mission presidents, June 2002. Chapter 2: Personal Worthiness.

Track 6 (0:38). Elder Richard G. Scott, in Conference Report, Oct. 2000. Chapter 2: Personal Worthiness.

Track 7 (0:42). Elder Boyd K. Packer, in Conference Report, Apr. 1989. Chapter 2: Personal Worthiness.

Track 8 (0:32). Elder Neal A. Maxwell, in Conference Report, Mar.–Apr. 2001. Chapter 3: The Companionship of the Holy Ghost.

Track 9 (6:00). President Brigham Young, “A Man without Eloquence.” Chapter 4: Teaching by the Spirit.

Track 10 (0:53). Elder L. Tom Perry, in Conference Report, Oct. 2001. Chapter 5: We Learn to Teach “by Study and Also by Faith,” Part 1.

Track 11 (4:30). “Plan of Salvation.” Chapter 7: Heavenly Father’s Plan.

Track 12 (0:33). Elder Russell M. Nelson, in Conference Report, Oct. 1996. Chapter 7: Heavenly Father’s Plan.

Track 13 (0:46). Elder Merrill J. Bateman, in Conference Report, Oct. 2003. Chapter 8: Prophets and Apostasy.

Track 14 (2:22). President Gordon B. Hinckley, in Conference Report, Oct. 1999. Chapter 8: Prophets and Apostasy.

Track 15 (1:27). Elder Russell M. Nelson, seminar for new mission presidents, June 2000. Chapter 9: The Restoration and the Coming Forth of New Scripture.

Track 16 (1:18). Elder L. Tom Perry, in Conference Report, Oct. 1994. Chapter 9: The Restoration and the Coming Forth of New Scripture.

Track 17 (1:44). President Gordon B. Hinckley, in Conference Report, Apr. 2002. Chapter 10: Faith and Conversion.

Track 18 (0:45). President Boyd K. Packer, seminar for new mission presidents, June 2003. Chapter 10: Faith and Conversion.

Track 19 (0:42). President Boyd K. Packer, seminar for new mission presidents, June 2003. Chapter 10: Faith and Conversion.

Track 20 (1:50), segments 1–2. President Gordon B. Hinckley, *First Worldwide Leadership Training Meeting*, Jan. 2003. Chapter 11: Physical and Emotional Preparation.

Track 21 (0:50). Elder Richard G. Scott, in Conference Report, Oct. 2003. Chapter 11: Physical and Emotional Preparation.

Track 22 (1:27). President Gordon B. Hinckley, portion from video *Gordon B. Hinckley, Man of Integrity, 15th President of the Church* (1995). Chapter 11: Physical and Emotional Preparation.

Track 23 (2:14). Elder Jeffrey R. Holland, seminar for new mission presidents, June 2000, cited in *Ensign*, Mar. 2001. Chapter 14: Christlike Attributes.

WHAT STUDENTS SHOULD BRING TO CLASS

Encourage students to bring their scriptures and the student manual to every class. You should also encourage them to obtain a copy of *True to the Faith: A Gospel Reference* (2004; item 36863). This booklet contains gospel topics arranged alphabetically and will be a resource in this course as well as a help to students throughout their missions and thereafter.

When you teach chapter 11, Physical and Emotional Preparation, you may wish to provide students with personal copies of the *Missionary Health Guide* (2004; item 37012) as a resource to become familiar with before their missions. The guide is not necessary, however, to teach chapter 11.

Study Journal

It is recommended that students begin a study journal. This is a journal kept to record gospel insights learned from study. Many missions will instruct missionaries to keep such a journal, so this will give students a start on this useful missionary tool. They may wish to bring their study journal to class.

OPPORTUNITIES FOR IN-CLASS PRACTICE

Developing the attributes and skills to teach the restored gospel effectively should be a major objective of this course. During the course students will learn how to organize and share gospel principles. They will be encouraged to become more sensitive to the workings of the Holy Ghost. Students will have several occasions to practice teaching gospel doctrines and principles to fellow students.

Sometimes teachers think they have so much to teach that they don't want to take class time for student participation. Our missionaries, however, need to learn how to teach the doctrines of the kingdom clearly and effectively. The more they practice explaining and teaching the restored gospel doctrines and principles, the more capable they will become at teaching these truths to investigators once they reach the mission field. In-class teaching experiences, along with the "Suggested Assignments for Students," will encourage your students to develop teaching skills, confidence, and Christlike attributes.

IDEAS FOR CLASS STRUCTURE

During class you may occasionally want to group students into pairs for learning or teaching activities. Varying the pairs provides opportunity to work with different personalities.

You may assign individuals or groups to begin each class with a devotional.

WHAT THE COURSE DOES NOT INCLUDE

It is recommended that missionary preparation classes not be conducted like a zone conference of any particular mission.

This missionary preparation course helps prepare students for full-time missionary service. Its content has been carefully written to prepare future missionaries with an understanding of the doctrines and principles upon which the missionary program and *Preach My Gospel* (2004; item 36617) are centered. *Preach My Gospel* is the guide to missionary service that was written as the core missionary training resource. You may want to obtain a copy of this important guide to familiarize yourself with the text missionaries are using throughout their missionary training and service.

The missionary preparation manual was written to correspond to *Preach My Gospel*. Subjects such as understanding the call to serve a mission; learning to study and teach the gospel; the Apostasy and Restoration; understanding, recognizing, and teaching with the Holy Ghost; the importance of latter-day scripture; developing Christlike attributes; and using time wisely are covered in both this manual and *Preach My Gospel*. Topics covered in *Preach My Gospel* that are not covered in this course include learning another language, helping people make and keep covenants, preparing people for baptism, and working with members. Cooking and housekeeping skills, detailed mission organization, and budgeting are also not

addressed in this course. Certain areas of training are best left to the home and family, missionary training centers, and mission presidents in the field.

TEACHER OVERVIEW OF COURSE

Carefully review the contents page for titles of lessons and subjects covered in this course. This should help you avoid extensive coverage of a subject mentioned in one lesson that will be covered more thoroughly later in the course.

CHAPTER USE AND FORMAT


Each chapter is intended for two regular class periods during the week or one night class of equivalent time. If taught during two class periods, you will need to determine a suitable division point within each chapter.

Each chapter has an introduction that identifies the lesson's focus and then uses the following format:

Doctrines and Principles to Understand

A bulleted list of doctrines and principles provides you with an overview and suggests what the students should come to understand, accept, and apply in their lives.

Teaching Suggestions

The "Teaching Suggestions" section individually lists the "Doctrines and Principles to Understand" and provides one or more suggestions to consider as possible teaching approaches. The  icon notes the beginning of each teaching suggestion.

You may use or modify a teaching suggestion, or you may provide a substitute approach for teaching the concepts. Determining which student manual statements to highlight in class is up to you as the teacher. How you teach should take into account such factors as the influence of the Holy Ghost, your personality and teaching style, class personalities, class time, cultural context, and student needs. It is anticipated that you will personalize the lessons with your own experiences, testimony, and insights. It is recommended, however, that you address every principle with students even though class time may not be sufficient for all the activities. Be prayerfully selective in how you use your time.

Suggested Assignments for Students

The suggested assignments are intended to help the students practice or apply the doctrines, principles, and methods taught in the lesson. These assignments are also printed in the student manual under the title "Suggested Assignments."

THE NEED FOR BETTER PREPARATION

President Ezra Taft Benson requested better prepared missionaries: "There is a difference in missionaries. Some are better prepared to serve the Lord the first month in the mission field than some who are returning home after twenty-four months.

“We want young men entering the mission field who can enter the mission field ‘on the run,’ who have the faith born of personal righteousness and clean living that they can have a great and productive mission” (in Conference Report, Apr. 1986, 59; or *Ensign*, May 1986, 45).

Through teaching this course, you have a great opportunity to help fulfill that commission.



CALLED TO SERVE



Our Heavenly Father's plan of salvation provides an opportunity for all of His children to hear and accept the gospel. Your students are preparing to help take the message of the restored gospel to all the world. You have the opportunity to assist in their preparation by instilling within them greater faith in the Lord Jesus Christ and an enthusiasm for the work and by giving them opportunities to learn gospel principles and practice teaching them to each

other. This chapter centers on the call to serve as a missionary of the Lord's true Church. Encourage your students to accept the Lord's call and serve Him with all their "heart, might, mind and strength" (D&C 4:2).

DOCTRINES AND PRINCIPLES TO UNDERSTAND

- Members of the Church have the duty and privilege to share the restored gospel.
- The Lord has said, "The field is white already to harvest" (D&C 4:4).
- Missionaries assist in the gathering of Israel.
- The focus of missionary work is to invite people to Christ.
- A full-time mission call comes from the Lord through His authorized servants.


TEACHING SUGGESTIONS

Note: Allow time during the first class for students to introduce themselves. Encourage them to state their name, explain what motivated them to take this course, and indicate if any family members are currently serving missions and where they are serving. If your class is small in number, you might ask students to name one blessing that comes from missionary service (try not to duplicate answers).

You may also wish to either start or end each class by singing with students missionary hymns, such as "Called to Serve" (*Hymns*, no. 249), "Behold! A Royal

Army” (*Hymns*, no. 251), “Hark, All Ye Nations!” (*Hymns*, no. 264), “I’ll Go Where You Want Me to Go” (*Hymns*, no. 270), and “Ye Elders of Israel” (*Hymns*, no. 319). This will help them become familiar with missionary hymns.

Members of the Church have the duty and privilege to share the restored gospel.

 Invite students to name a few great missionaries from the scriptures and from the latter days. Write the names on the board. Have each student briefly explain what impresses him or her about the missionaries he or she named.

Add to the list or highlight the names Paul, Alma, the sons of Mosiah, and Aaron. Have the students pair up and have each pair take one or more of the following scriptures and analyze what made the missionary or missionaries great. (You may wish to select fewer verses to read if you feel the students understand the context of the accounts.)

Paul. Read 2 Corinthians 11:23–28.

Alma. Read Alma 8:8–21.

Amulek. Read Alma 8:18–32.

Sons of Mosiah. Read Alma 17:1–12.

Aaron. Read Alma 22:1–23.


Next, divide the class into four groups. Assign students in each group to read about one of the following missionaries (see student manual, “Missionary Accounts,” 6–10): Samuel H. Smith, Heber C. Kimball, Wilford Woodruff, and Dan Jones. Invite students to share with the class what impressed them in the account and how it may help them while serving their missions.

Invite students to discuss answers to the following questions:

- What relationship is there between the Savior’s teaching in Luke 18:29–30 and some of the experiences and traits of the missionaries we have discussed?
- Why are missionaries willing to sacrifice so much for people they may not know?

 Have students read the statement by President Gordon B. Hinckley in the student manual (p. 2).

- What elements of the Restoration does President Hinckley urge us to teach?
- Why do you think each of these is important for people to understand?

 Write the following words randomly scattered on the board: *baptism, socials, gift of the Holy Ghost, Church sports, judgment, dances, repentance, the Atonement, sanctification, food storage, do Heavenly Father’s will, faith in Jesus Christ, endure to the end, resurrection.* Write the word *gospel* in bold in the center of the board.

Have students look at both 3 Nephi 27:13–22 and Doctrine and Covenants 39:6 and determine which words on the board fit the Savior’s description of the gospel. Have students circle those words or erase the ones not referred to in the scriptures.

Suggest that, while the other items are important, the elements of the gospel taught by the Savior are the foundation of a missionary's message. Invite a student to read to the class the explanation in the student manual regarding the meaning of the word *gospel* (see student manual, 2). Ask students to listen for words or phrases that should be added to the list on the board.

Have students pair up and practice giving each other a brief description of the gospel that would be understandable to an investigator.

Discuss as a class:

- Why do you think it is important for a missionary to understand the meaning of the word *gospel*?
- How is the meaning of the word *gospel* different than the word *church*?



Have a student read Abraham 2:9–11. Begin a class discussion with the following questions:

- Why do you think most Church members are descendants from Abraham?
- How do we learn if we are from Abraham? (If needed, you may need to suggest that our patriarchal blessings will tell us. Doctrine and Covenants 86:8–10 also indicates a relationship between priesthood and lineage.) You may want to share the following statement from Elder Russell M. Nelson regarding the Abrahamic covenant:

“We are also children of the covenant. We have received, as did they of old, the holy priesthood and the everlasting gospel. Abraham, Isaac, and Jacob are our ancestors. We are of Israel. We have the right to receive the gospel, blessings of the priesthood, and eternal life. Nations of the earth will be blessed by our efforts and by the labors of our posterity. The literal seed of Abraham and those who are gathered into his family by adoption receive these promised blessings—predicated upon acceptance of the Lord and obedience to his commandments” (in Conference Report, Apr. 1995, 42–43; or *Ensign*, May 1995, 33).

- What do you think is the central message of Abraham 2:9–11 to us?
- What is your responsibility as a result of this lineage? (To bless others with the opportunity to enjoy blessings of the restored gospel.)

2

Read with students the statements by Elder Russell M. Nelson regarding the Abrahamic covenant in the student manual (p. 2), or you may choose to show DVD track 2 (0:42).



3

Read and familiarize yourself with the following story before class, or you may choose to show DVD track 3 (5:41). Prepare yourself to tell students a brief version of the story in your own words. Emphasize at the conclusion of the story that *everyone* is our brother or sister and that we must view others as children of God so we can love them sufficiently to share the message of the restored gospel with them.

Elder Jacob de Jager, former member of the Quorum of the Seventy and a convert to the Church, used the following story as a parable for all missionaries called to make sacrifices to save Heavenly Father's children:

“I have heard so many remarkable testimonies about wonderful men and women that have been brought into the Church that I would like to say: ‘You never know whom you will save.’

“To illustrate my point, I would like to go back in thought to my native Holland where six generations of my father’s ancestors lived in the little village of Scheveningen at the seashore. They were fishermen or had other related vocations, like fishing-boat builders, sailmakers, or fishing-net repairmen. Many of them were also involved in the voluntary but hazardous task of lifesaving. They were stouthearted, experienced men who always were ready to man the rowing lifeboats to go on a rescue mission. With every westerly gale that blew, some fishing boats ran into difficulties, and many times the sailors had to cling to the rigging of their stricken ships in a desperate fight to escape inevitable drowning. Year after year the sea claimed its victims.

“On one occasion during a severe storm, a ship was in distress, and a rowboat went out to rescue the crew of the fishing boat. The waves were enormous, and each of the men at the oars had to give all his strength and energy to reach the unfortunate sailors in the grim darkness of the night and the heavy rainstorm.

“The trip to the wrecked ship was successful, but the rowboat was too small to take the whole crew in one rescue operation. One man had to stay behind on board because there simply was no room for him; the risk that the rescue boat would capsize was too great. When the rescuers made it back to the beach, hundreds of people were waiting for them with torches to guide them in the dreary night. But the same crew could not make the second trip because they were exhausted from their fight with the stormwinds, the waves, and the sweeping rains.

“So the local captain of the coast guard asked for volunteers to make a second trip. Among those who stepped forward without hesitation was a nineteen-year-old youth by the name of Hans. With his mother he had come to the beach in his oilskin clothes to watch the rescue operation.


“When Hans stepped forward his mother panicked and said, ‘Hans, please don’t go. Your father died at sea when you were four years old and your older brother Pete has been reported missing at sea for more than three months now. You are the only son left to me!’

“But Hans said, ‘Mom, I feel I have to do it. It is my duty.’ And the mother wept and restlessly started pacing the beach when Hans boarded the rowing boat, took the oars, and disappeared into the night.

“After a struggle with the high-going seas that lasted for more than an hour (and to Hans’s mother it seemed an eternity), the rowboat came into sight again. When the rescuers had approached the beach close enough so that the captain of the coast guard could reach them by shouting, he cupped his hands around his mouth and called vigorously against the storm, ‘Did you save him?’

“And then the people lighting the sea with their torches saw Hans rise from his rowing bench, and he shouted with all his might, ‘Yes! And tell Mother it is my brother Pete!’

“. . . You never know whom [you] will save! It may be the one that on life’s billows is tempest tossed or it may even be the one that had been reported missing at life’s sea. And when someone is saved through [your] rescue mission, oh how great shall be [your] joy with him or her in the kingdom of our Father” (in Conference Report, Oct. 1976, 80–81; or *Ensign*, Nov. 1976, 56–57).

 Have students read Doctrine and Covenants 123:12–17 and suggest principles from these verses that are relevant to missionary work. Compliment each response and encourage other responses.

The Lord has said, “The field is white already to harvest” (D&C 4:4).

 Have students read Doctrine and Covenants 11:3.

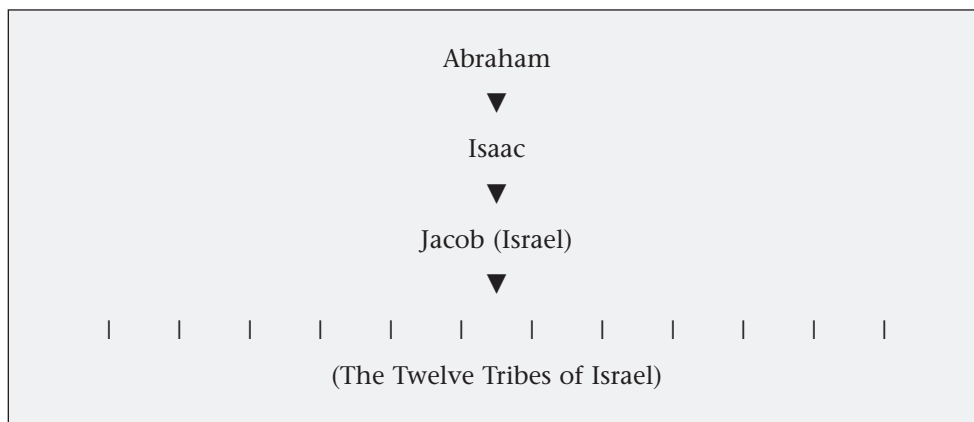
- What does the phrase “the field is white” mean? (see the introduction for this section in the student manual, 3).

Have a student read Doctrine and Covenants 33:7–9. Explain that *sheaves* are grain stalks bound together. Anciently, workers harvested grain by cutting the stalks, binding them in sheaves, and carrying them to the granary, or storage place. “Sheaves” does not necessarily refer only to a quantity of baptisms in the mission field. It can also refer to blessings a missionary receives while engaged in the Lord’s work.

- In what ways do these verses describe how missionaries should work?
- What do you think you must do to qualify for the promise “Open your mouths and they shall be filled”? (D&C 33:8; see also D&C 84:85).
- How does obeying this command show faith on the part of a missionary?
- How would trying to be “even as Nephi of old” affect how you approach missionary work?
- What could you do differently *now*, before your mission, to be more like Nephi?

Missionaries assist in the gathering of Israel.


 Draw the following pedigree chart on the board:



- According to 1 Nephi 22:3–4, where are the descendants of Abraham, Isaac, and Jacob (Israel) today?
- In the Kirtland Temple dedicatory prayer (D&C 109) the Prophet Joseph Smith prayed that through the Restoration “scattered remnants of Israel” would begin to be gathered. What does Doctrine and Covenants 109:67 say they would be gathered to? (To knowledge of the truth and belief in the Messiah.)
- What role do missionaries have in the gathering of Israel? (see D&C 29:7).

Read with students the statement by President Spencer W. Kimball in the student manual (p. 4), and have students look for and discuss what qualifies an investigator to become a part of the gathered Israel. Emphasize the missionary purpose of inviting others to come unto Christ by having faith, repenting, being baptized and confirmed members of the Lord’s true Church, and enduring to the end.

The focus of missionary work is to invite people to Christ.

 Point out the following sentence from the statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles (see student manual, 5):

“Beyond my words and teachings and spoken witness, my life must be part of that testimony of Jesus” (in Conference Report, Oct. 1994, 40; or *Ensign*, Nov. 1994, 31).

- As a potential missionary, what does Elder Holland’s statement mean to you?

Have class members pair off and each take a turn asking and answering the following questions. (While these questions may seem simple, they provide an opportunity for students to practice articulating their beliefs and testimonies on a level they will experience in the mission field.)

- How has being a member of The Church of Jesus Christ of Latter-day Saints brought you closer to Jesus Christ?
- How has drawing closer to Christ influenced or changed your life?



- 4 Read the following experience related by Elder Jeffrey R. Holland, or you may choose to show DVD track 4, segment 1 (0:18):

“In zone conferences, which are some of the greatest teaching moments we as General Authorities have with these young elders and sisters, I have asked missionaries what it is they want investigators to do as a result of their discussions with them.”

- How would you answer Elder Holland’s question?

- 4 Continue with the story Elder Holland related, or you may choose to show DVD track 4, segment 2 (1:06):

“ ‘Be baptized!’ is shouted forward in an absolute chorus.
 “ ‘Yes,’ I say, ‘we do want them to be baptized, but what has to precede that?’
 “Now they are a little leery. *Aha*, they think. *This is a test. It is a test. . . .*
 “ ‘Read the Book of Mormon!’ someone shouts. ‘Pray!’ an elder roars from the back of the room. ‘Attend church!’ one of the sisters on the front row declares. ‘Receive all of the discussions!’ someone else offers.
 “ ‘. . . I say, ‘but what else do you want your investigators to do?’
 “ ‘Be baptized!’ The chorus comes a second time.
 “ ‘Elders,’ I plead, ‘you have already told me about baptism, and I am still asking!’
 “Well, now they *are* stumped. . . . ‘Live the Word of Wisdom!’ someone says. ‘Pay tithing!’ another shouts. And so it goes.”

- What do you think these missionaries are missing?

- 4 Continue reading, or you may choose to show DVD track 4, segment 3 (0:50):

“I have to say that almost never do the missionaries get around to identifying the two most fundamental things we want investigators to do prior to baptism: have faith in the Lord Jesus Christ and repent of their sins. Yet ‘we believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; [*then*] third, Baptism by immersion *for the remission of sins*; fourth, Laying on of hands for the gift of the Holy Ghost.’ [Articles of Faith 1:4; emphasis added.]”

- Why are faith in Jesus Christ and repentance vital to a new convert?


- 4 Finish reading Elder Holland’s account, or you may choose to show DVD track 4, segment 4 (1:20):

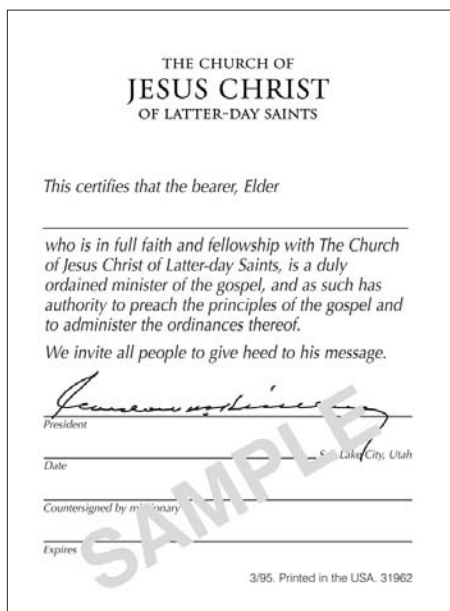
“A convert’s new life is to be built upon faith in the Lord Jesus Christ and His redeeming sacrifice—a conviction that He really is the Son of God, that He lives this very moment, that He really is the door of the sheepfold, that He alone holds the key to our salvation and exaltation. That belief is to be followed by true repentance, repentance which shows our desire to be clean and renewed and whole, repentance that allows us to lay claim to the full blessings of the Atonement.

“Then comes baptism for the remission of sins. Yes, baptism is also for membership in the Church, but that isn’t what the Prophet Joseph Smith chose to stress in that article of faith. He stressed that it was baptism for the remission of sins—focusing you and me, the missionary and the investigator again on the Atonement, on salvation, on the gift Christ gives us. This points that new convert toward the blessings of the ‘good news.’” (“Missionary Work and the Atonement,” *Ensign*, Mar. 2001, 10–11).

- According to 2 Nephi 2:6–9, what message must be brought to all people?
- As a missionary what should be your focus as a result of understanding this scripture?

A full-time mission call comes from the Lord through His authorized servants.

-  Show students the following certificate. If possible, you may want to make an enlarged copy that is easier for students to see, or make it into an overhead transparency and project the image onto a screen.



- What are the formal steps a person must go through before he or she becomes a full-time missionary? (Fill out applications, have several priesthood interviews, receive a mission call, be set apart.)
- What will it mean to you to be set apart as a full-time representative of Jesus Christ?

Have a student read Doctrine and Covenants 64:29.

- How does knowing that you are on the Lord's errand change how you do things, how you live, and how you act?
- According to Doctrine and Covenants 64:29, what is the key to being a successful "agent"?



Share the following hypothetical case study or develop one yourself that could lead to a class discussion regarding the Lord's hand in each missionary's call:

With great enthusiasm Roberto sat down to open the envelope containing his mission call. He had spent the past several years learning a foreign language. He was certain that he would receive a call to serve where he could use this acquired skill to teach the restored gospel. When he read the letter and saw his assigned mission, his heart dropped. Not only was he being called to serve in his own country but also in a mission that used his native language! "How could this possibly be a call from the Lord?" he wondered. "Surely the Lord knows of my proficiency in another language."

- If this young man came to counsel with you, expressing doubt that he was called by inspiration, what would you say?
- What other kinds of challenges may missionaries have regarding their calling that may cause them to be concerned?

You may wish to share the following statement from President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles:

"The first great experience is to learn that it is not *your* mission at all—it is the Lord's mission. I know that we say, 'I am going on my mission,' but it is not *my* mission, it is *His* mission. . . . You will find through prayer, through challenge, through work, through study, and through the difficulties and disappointments you face that it is the Lord's mission. You will come to know that" ("Some Things Every Missionary Should Know" [seminar for new mission presidents, June 26, 2002], 2).

Ask if a student can quote the fifth article of faith (if not, have a student read it).

- How does this article of faith relate to mission calls?
- In what ways can understanding that your call literally comes from the Lord through His servants influence how you serve?

SUGGESTED ASSIGNMENTS FOR STUDENTS

- Start a study journal. This is a journal in which you record gospel insights learned from your study. Many missions will instruct you to keep such a journal, so this will give you a start on a useful missionary tool.
- Memorize Doctrine and Covenants 4 and prepare to recite it in a future class devotional (or you may recite it together as a class).
- Memorize (or rememorize) the Articles of Faith.
- Talk with a recently returned missionary about the value of serving a mission and whether or not his or her mission was a sacrifice.
- Read Doctrine and Covenants 31:3–13, and analyze those charges and promises of the Lord to missionaries.
- Bring scriptures and the student manual to class each week.



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PERSONAL WORTHINESS



Personal worthiness is essential for every person preparing to enter the temple and preparing to serve a full-time mission. Bishops and stake presidents determine worthiness. As the instructor you should not establish the exact degree of worthiness required but instead direct students with worthiness questions to their priesthood leaders.


In this lesson you will encourage students to be obedient to the Lord's commandments, the teachings of His prophets and apostles, and mission rules. Make sure students know that before they begin their missionary service, they should discuss with their priesthood leaders all serious, unresolved transgressions. When missionaries are worthy and obedient, they can “speak in the name of God the Lord, even the Savior of the world” (D&C 1:20).

DOCTRINES AND PRINCIPLES TO UNDERSTAND

- Personal worthiness is necessary to accomplish missionary work.
- Personal worthiness allows prospective missionaries to obtain temple blessings.
- Repentance is a cleansing process that allows us to become worthy.

TEACHING SUGGESTIONS

Personal worthiness is necessary to accomplish missionary work.

 Divide students into small groups and have the groups read the statements from Elder Charles Didier, Elder Richard G. Scott, and President Gordon B. Hinckley in the student manual (see pp. 13–14). Provide students with the following questions to discuss in their groups:

- What does it mean to be worthy to serve a mission?
- Why is being worthy so important to missionary work?

- What does the phrase “prevention is better than redemption” mean to a young person preparing for a mission?
- What does Elder Didier teach should be our motivation to avoid committing sin?
- Why do you think having the “spirit of love for the Lord and His commandments” would help keep you worthy to serve a mission?
- How does putting off repentance damage missionary efforts?
- How can the Lord’s missionary work be “done by ordinary people who work in an extraordinary way”? Why must they be worthy to accomplish this?



Ask students:

- What kinds of plagues does President Hinckley say must be avoided?

Read with students President Gordon B. Hinckley’s statement on pornography in the student manual (see p. 14).

- What other plagues could you add to this list?
- In what ways are pornography, sharing unclean stories, and breaking the Word of Wisdom like a trap?

Have students list other plagues or traps and explain their dangers to a person’s spirituality.

- What does it mean to keep one’s self unspotted from the world? (see James 1:27).
- What are the blessings of allowing virtue to garnish our thoughts? (see D&C 121:45).


- 5 How can we remove the bad images that sometimes come into our minds? Read the following statement from President Boyd K. Packer, or you may choose to show DVD track 5 (0:54):

“On every computer board, in any language, there is one key that says *delete*. Have a ‘delete key’ in your mind. Develop your use of the delete key. If you have one of these unworthy thoughts trying to push itself into your mind, delete it!

“Now, what will that delete key be? Some little gesture that no one else would notice. I do not know what yours should be. That has to be yours. It is private. It might be, for instance, if you wear glasses, just touching your glasses. A thought comes into your mind, and you touch your glasses to delete it. No one but you will know. Or it might be any little gesture that is private to you, such as rubbing your hand. Learn to use your delete key when these thoughts, these temptations come. You can learn to delete them.


“You can learn to control your thoughts. When you do that, and as you follow the rule of obedience, you are going to be all right. You will be guided” (“Some Things Every Missionary Should Know” [seminar for new mission presidents, June 26, 2002], 16–17).

Personal worthiness allows prospective missionaries to obtain temple blessings.

 Have students read Doctrine and Covenants 109:22–23, and write on the board the four blessings requested by the Prophet Joseph Smith in the dedicatory prayer of the Kirtland Temple. Discuss each of these blessings. You may wish to use the following corresponding questions:

- What do you think it means to act in God’s name as a missionary?
- How can God’s glory be around us in a mortal world? (see D&C 88:28–29; 93:36).
- In what ways might angels have charge over us? (see 2 Nephi 32:3–4; D&C 13).


Have a student read Elder Joseph B. Wirthlin’s statement from the student manual regarding temple blessings (see p. 15). List additional blessings on the board.

 To be successful missionaries, one needs the blessings or “gifts” only available in the temple as well as the gift of the Holy Ghost. Read with students the statements from the student manual by Elder Jeffrey R. Holland, Elder Bruce R. McConkie, and President Joseph Fielding Smith (see pp. 15–16).

- According to these Brethren, how can the temple endowment assist a missionary in preaching the restored gospel?
- Share with students the observation that sometimes Church members emphasize the importance of receiving a mission call over receiving our temple ordinances. Why do you think that receiving a mission call might receive greater emphasis than temple blessings?

Share the encouragement of President Howard W. Hunter, fourteenth President of the Church, from the student manual (p. 15).

- According to Doctrine and Covenants 95:8; 105:11–12, what has the Lord designed to give the Saints in His holy temples?
- According to the statements in the student manual by Elders David B. Haight and Jack H. Goaslind Jr. (p. 16), what are some ways one is endowed with “power from on high” from the temple? (You may wish to list student suggestions on the board and discuss them as appropriate. Caution students not to use temple language or be too specific during this brief discussion.)
- Why are these endowments or gifts important to a missionary?

 Most missionaries have the opportunity to receive their temple endowment before their mission. Elder Richard G. Scott taught:

“Personal worthiness is an essential requirement to enjoy the blessings of the temple” (in Conference Report, Apr. 1999, 31; or *Ensign*, May 1999, 25).

Invite students to talk about the color of clothing that is worn in the temples and why the color white is significant. Some of your students may not have been to the temple yet. For these students you may wish to read to them the

following explanation and insight regarding temple clothing and discuss the questions that follow:

“When we do ordinance work in the temple we wear white clothing. This clothing is symbolic of purity and worthiness and cleanliness.

“Upon entering the temple you exchange your street clothing for the white clothing of the temple. . . . As you put your clothing in the locker you leave your cares and concerns and distractions there with them. You step out of this private little dressing area dressed in white and you feel a oneness and a sense of equality, for all around you are similarly dressed” (*Preparing to Enter the Holy Temple* [2002], 16–18).

- How do you think removing your street clothes and replacing them with white temple clothing helps you prepare for the sacred experiences of the temple?
- Why would preparing yourself to be worthy to worship in the temple also help you prepare to serve the Lord on a mission?
- How might remembering that you have been to the temple and made sacred covenants bless your life as a missionary?



Invite students to read the statement from the student manual by Elder Richard G. Scott (p. 16) and think about why one must be totally honest during both the temple recommend interviews as well as the discussions with priesthood leaders regarding worthiness to serve a mission.

- What do you think it means that the temple recommend interview is “an important step to confirm that you have the maturity and spirituality” to receive ordinances and keep covenants in the Lord’s house?
- Why do you think personal worthiness is an essential requirement to enjoy the blessings of the temple as well as a full-time mission?

Repentance is a cleansing process that allows us to become worthy.




Explain that repentance is a positive aspect of the restored gospel of Jesus Christ and that if the students are not currently worthy, they can become so through repentance. Alma told his son “what joy, and what marvelous light” he experienced after the cleansing process of repentance (Alma 36:20).

Have students pair up and prepare a short lesson on repentance that could be taught to an investigator. Specifically focus on how the principle of faith in Christ leads one to repent of his or her sins. It may be helpful to refer to the statement from Elder Holland in the student manual (see p. 16), the following scriptures, and any other verses they find useful: Helaman 14:13; 15:7–8; 3 Nephi 12:19–20; Doctrine and Covenants 53:3. After they prepare this brief lesson, have one pair teach another pair of students. Then reverse roles. After a few minutes, allow all four students to make observations with each other about the experience. What did they do that went well and what could they have done better?

Everyone, not just those who have committed major transgressions, needs to repent as they prepare for missionary service. Have a student read aloud Doctrine

and Covenants 133:16 and ask the class to explain its significance to them as future missionaries.

 Share the following hypothetical case study:

Craig's life had changed. For years he had been raised in the Church and had followed its teachings. In his midteens, however, he found himself slipping in obedience to the commandments. His actions made attending church uncomfortable. On one occasion he heard a stake leader speak of the joys of repentance and of serving a mission free from the weight of sin. His heart was touched, and he knew he had to clean up his life. He made an appointment to see his bishop.

- What might be some of the questions on Craig's mind while waiting to see the bishop?
- What answers would you suggest to Craig's questions?

Read with students the paragraphs entitled *Confession* under "Repentance" in *True to the Faith: A Gospel Reference* [2004], 134), and discuss the value of a priesthood leader in helping one repent.

 Read the following statements by President Boyd K. Packer:

"God be praised for the cleansing, purifying, forgiving power of the Atonement brought by the Lord Jesus Christ, of whom I bear witness" (in Conference Report, Oct. 2000, 96; or *Ensign*, Nov. 2000, 74).

"Repentance, like soap, should be used frequently" (in Conference Report, Apr. 1997, 9; or *Ensign*, May 1997, 9).

Hold up a bar of soap.

- How is repentance like soap?

Emphasize that when repentance is sincere, one is not only made clean from the sin but has a change of heart and nature regarding the sin repented of.

- How do you feel when the power of the Atonement makes you spiritually clean?
- Why is the abandonment of sin vital to repentance? (see D&C 58:43).

Your repentance will make you a personal witness of the Atonement's power to cleanse.

- According to the fourth article of faith, what will the sincere repentance of an investigator lead to?

Have your students consider the lives and powerful testimonies of missionaries such as the Apostle Paul, Alma the Younger, and the sons of Mosiah.

- Why were they so persistent at teaching the gospel of repentance, even at great personal risk?
- Why were consistently righteous men like Nephi, Abinadi, and Moroni also great teachers of the Savior's Atonement?

Read to students the following statement from Elder Glenn L. Pace:

"A mission is not a place for sinners to repent, but for calling sinners to repentance. Missionaries are not being sent on missions to gain a testimony, but to bear their testimonies" ("Why?" [devotional address at Ricks College, Sept. 24, 1991], 3).

Ask a student to rephrase Elder Pace's statement in his or her own words.

Read and discuss with students the remainder of Elder Pace's statement in the student manual (p. 17).

- According to Elder Pace, what is "a common feeling among the youth" regarding confessions just before a mission?
- What counsel would you give to a potential missionary who is afraid to speak openly to a priesthood leader regarding his or her sins?



Help students understand that the Savior's Atonement provides hope to those who feel they cannot be forgiven. Read Doctrine and Covenants 58:42.

- If the Lord remembers our sins no more, why is it difficult for some people to forgive themselves?

Read Alma 36:19. Explain to your students that when we truly repent, the pain of remembering our sins can be removed. We need not feel the pain forever.

Help students understand that true peace can follow the Lord's forgiveness. Elder F. Burton Howard of the Seventy explained:

"When you have fully repented, you feel an inner peace. You know somehow you are forgiven because the burden you have carried for so long, all of a sudden isn't there anymore. It is *gone* and *you know* it is gone" (in Conference Report, Apr. 1983, 79; or *Ensign*, May 1983, 59).

- 6 7 Sometimes people who have sinned feel they can never really be whole again, that they are less than what they could be. Have the class refer to the statements by Elder Richard G. Scott and President Boyd K. Packer in the student manual (p. 17), or you may choose to show DVD tracks 6 (0:38) and 7 (0:42).

Caution: Remember to not become too specific in the discussion of sins or in interpreting the statements by Elder Scott and President Packer from the student manual. You should encourage students to discuss with their bishops or branch presidents detailed questions about repentance.

Explain that while repentance leads to forgiveness, some sins can disqualify a person from missionary service. For example, the Brethren have stated that prospective missionaries who have been guilty of fornication, heavy petting, other sexual perversions, drug abuse, serious violation of civil law, and other transgressions are to repent and be free from these sins for at least one year. Further, those who have been immoral with several partners or with one partner for an extended period of time in either a heterosexual or a homosexual relationship will not be considered for full-time missionary service. Encourage students who have questions to visit with their bishops or branch presidents.

SUGGESTED ASSIGNMENTS FOR STUDENTS

- Memorize Doctrine and Covenants 58:42–43 and 121:45–46.
- Examine your personal worthiness for serving a mission. If there are problem areas, determine what needs to be done and then follow through.
- Write in your study journal your understanding of why those who have sincere faith in Jesus Christ will repent of their sins, be baptized, and receive the gift of the Holy Ghost. Why would this relationship be important for missionaries to understand in their personal lives? Why must they be able to clearly teach this truth?



THE COMPANIONSHIP OF THE HOLY GHOST



Note: Chapter 4 has a teaching suggestion that requires advance preparation (see “Missionaries should practice methods of teaching that edify” on p. 28). Ask two students to prepare a short teaching demonstration. Select students you feel would be comfortable teaching the class and then being evaluated. Ask them to prepare a four- or five-minute role play of missionaries teaching a principle of the restored gospel. Give them a choice of principles or events to teach (such as faith in the Lord Jesus Christ or the First Vision). Help them determine what scriptures to use. If applicable, offer them a picture, some suggested questions to ask their “investigators,” or any other recommendations to help them prepare. Explain to them that after they teach the principle to the class, their teaching will be evaluated.

INTRODUCTION

Prospective missionaries should be learning how the Spirit influences their lives as they prepare for their missions. Since they will be doing the Lord’s work, having an ability to discern and follow the promptings of the Lord through His Spirit is essential. They should enter the mission field with vibrant testimonies. They should know by experience that prayers are answered. They should develop sensitivity to the Holy Ghost so that they will be qualified to carry out the Lord’s will in their fields of labor.

Note: This chapter focuses on the need for missionaries to personally receive and understand the Spirit. Chapter 4 addresses the subject of teaching by the Spirit.

DOCTRINES AND PRINCIPLES TO UNDERSTAND

- The Light of Christ is a power for good in the lives of all people.
- The Holy Ghost is a member of the Godhead.

- There are many ways that the Holy Ghost influences our lives for good.
- Sensitivity and obedience to the Spirit is one of a missionary's greatest resources.

TEACHING SUGGESTIONS

Note: The following two principles have been combined and addressed in a single teaching suggestion.

The Light of Christ is a power for good in the lives of all people.

The Holy Ghost is a member of the Godhead.



Write the following three titles and sources on the board:

- *Holy Ghost.* Doctrine and Covenants 130:22–23
- *Gift of the Holy Ghost.* Bible Dictionary (“Holy Ghost,” 704, first paragraph; or Guide to the Scriptures, “Gift of the Holy Ghost,” 93, “Holy Ghost,” 113)
- *Light of Christ.* Doctrine and Covenants 84:46; 88:13; *True to the Faith: A Gospel Reference* (2004) quotation in the student manual (p. 22)

Divide the class into three groups and assign each group one of these subjects. Have them search the sources to summarize facts about their subject. Then have them write their summaries on the board by the appropriate title.

Have each group turn to the student manual and silently read the corresponding statements to their assignment:

- *Holy Ghost.* Elder Robert D. Hales (p. 23)
- *Gift of the Holy Ghost.* Elder Dallin H. Oaks (p. 23) and Elder Bruce R. McConkie (p. 23)
- *Light of Christ.* President Boyd K. Packer (p. 22) and Elder Joseph B. Wirthlin (p. 22)

Invite those who studied the applicable section to discuss answers to the following questions:

- Which of the roles of the Holy Ghost are especially important to missionaries and their investigators? Why?
- In what ways might a missionary find Elder McConkie's analogy useful when teaching an investigator?
- Why do you think it will be important in your teaching to understand that everyone has been given the Light of Christ? (Review the concept that the Light of Christ will be a spiritual aid in bringing investigators closer to Christ by prompting them to accept the first principles and ordinances of the gospel as they progress toward becoming members of the Lord's true Church.)

Have students pair off and take turns explaining the difference between the Light of Christ and the gift of the Holy Ghost. The second student should try to vary the explanation rather than duplicate what the first just taught.

There are many ways that the Holy Ghost influences our lives for good.

 Ask students the following questions:

- In what ways can the Holy Ghost influence us? (Write student answers on the board.)
- Why is it important for a missionary to understand how the Holy Ghost communicates?
- What happens when we receive promptings from the Spirit but do not act on them?

Have students read Doctrine and Covenants 8:2–3 and the statement by Elder L. Lionel Kendrick in the student manual (p. 24).


Explain that there are times when people feel the influence of the Holy Ghost but do not recognize it for what it is. Have students read what happened to the Lamanites in 3 Nephi 9:20.

- Why might some people have the Spirit with them but not recognize it?

Read together Galatians 5:22–23 and review what happens in the lives of those who receive spiritual communication.

Be sure students understand that we must be worthy to have the influence of the Holy Ghost. This will be addressed in more detail in chapter 4. Emphasize the following:

- The Spirit of the Lord will never prompt an individual to act contrary to the standards of the restored gospel or the righteous priesthood authorities of the Church.
- It is difficult, if not impossible, to receive impressions of the Spirit while under the influence of drugs, alcohol, or similar things. “Your body really *is* the instrument of your mind and the foundation of your character” (Boyd K. Packer, in Conference Report, Oct. 2000, 93; or *Ensign*, Nov. 2000, 72). You must take proper care of it.

 There are many ways the Spirit communicates to us. Discuss the following ideas with students: spiritual impressions; a feeling of peace; the still, small voice; bursts of ideas; and the sacred nature of spiritual manifestations.

We can receive spiritual impressions. Have students read 1 Nephi 17:45 and look for a way that Laman and Lemuel missed recognizing spiritual impressions. Share the following description from President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles:

“[Spiritual] communication seldom comes audibly. Most of the time it comes through your *feeling*” (“The Gift of the Holy Ghost: What Every Missionary Should Know—and Every Member as Well” [seminar for new mission presidents, June 24, 2003], 4; see also D&C 8:2–3; 9:8).

Sometimes those feelings are described as a burning in the bosom (see D&C 9:8–9). See the definition of the burning of the bosom in the student manual quoted from *True to the Faith* (p. 24). Also read the following quotation from President Boyd K. Packer:

“This burning in the bosom is not purely a physical sensation. It is more like a warm light shining within your being” (in Conference Report, Oct. 1994, 77; or *Ensign*, Nov. 1994, 60).

Recall in your mind a circumstance when you had a spiritual impression.

- Why is it important to recognize spiritual impressions?

We can receive a feeling of peace. Have a student read aloud Doctrine and Covenants 6:22–23. Peace is one way we can feel the influence of the Spirit in our lives. President Brigham Young told of a dream or vision he had in 1847, after the Prophet Joseph Smith’s martyrdom, in which the Prophet explained:

“They can tell the Spirit of the Lord from all other spirits; it will whisper peace and joy to their souls” (*Manuscript History of Brigham Young, 1846–1847*, ed. Elden J. Watson [1971], 529).

We can receive the still, small voice. Share the following experience related by President Wilford Woodruff about his mission in England:

“I was in the town of Stanley and held a meeting in the City Hall. I had a week’s appointments out in that town. Before I rose to speak to the people, the Spirit of the Lord said to me, ‘This is the last meeting you will hold with this people for many days.’ I told the congregation when I arose what the Spirit of the Lord had manifested to me. They were as much surprised as I was. I did not know what the Lord wanted, but I saw the purpose of God afterwards.”

- Why do you think this message came as a surprise to President Woodruff?

Invite students to share what they know about why the Spirit led President Woodruff away from the town of Stanley, where he had many appointments, to teach in another location in England. Read the remainder of President Woodruff’s account:

“The Spirit of the Lord said to me, ‘Go south.’ I traveled eighty miles; went into the south of England. As soon as I arrived, I met John Benbow. It was clearly made manifest to me why I had been called thither. I had left a good field, where I was baptizing every night in the week. When I

got to this place, I found a people—some 600 of them—who had broken off from the Wesleyan Methodists and formed themselves into a sect called the United Brethren. I found that they were praying for light and truth and that they had gone about as far as they could go. I saw that the Lord had sent me to them. I went to work amongst them and ultimately baptized their superintendent, forty preachers and some 600 members; I baptized every member of that denomination, but one. Altogether some 1800 were baptized in that field of labor” (*The Discourses of Wilford Woodruff* [1969], 60).

- What lesson from this account might a modern missionary apply about recognizing and following the still, small voice?
- How might President Woodruff’s mission have been different if he had ignored the promptings of the Spirit? How might his life have been different?

Have the students refer to 1 Kings 19:9–13, where Elijah learned to distinguish the still, small voice. Discuss what other events Elijah heard and the value of this scripture in describing the “voice” of Spirit.

Share the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:

“Some have looked exclusively for the great manifestations that are recorded in the scriptures and have failed to recognize the still, small voice that is given to them. This is like making up our minds that we will learn only from a teacher who shouts and that we will refuse to listen to even the wisest teaching when it comes in a whisper.

“We need to know that the Lord rarely speaks loudly. His messages almost always come in a whisper” (“Teaching and Learning by the Spirit,” *Ensign*, Mar. 1997, 11–12).

We can receive new ideas. Have students read the statement by the Prophet Joseph Smith in the student manual (pp. 25–26). Ask them to identify how the Prophet described the “spirit of revelation.”

We should remember that spiritual manifestations are sacred. Some people experience very special revelations that are too sacred to discuss openly (see President Packer’s cautions in the student manual, 26). Visions do happen, and voices do come from beyond the veil. When people have such an experience, they should keep it sacred. Read together Alma 12:9; Doctrine and Covenants 63:64; 84:73.

- Why is it inappropriate to pry or ask someone about sacred personal spiritual experiences?

The Lord gives us revelation in His own time. Have a student read Jacob 4:10.

- Why are we sometimes too impatient to wait for an answer to prayer?
- How might this principle be important for a missionary to understand? for his or her investigator?

- 8 You may want to refer to the statements by Elders Dallin H. Oaks and Neal A. Maxwell in the student manual (p. 26), or you may choose to use DVD track 8 (0:32) to play Elder Maxwell's statement.

We should not expect revelation in all things. Explain that the Lord sets the conditions and the timetable for how He speaks to us. You may want to refer to the two cautions by Elder Dallin H. Oaks in the student manual (pp. 26–27).

Sensitivity and obedience to the Spirit is one of a missionary's greatest resources.



After receiving the gift of the Holy Ghost, members of the Church qualify to understand the workings of the Spirit and seek His guidance. Read the following statement by Elder Dallin H. Oaks:

“It is important to remember that the illumination and revelation that come to an individual as a result of the gift of the Holy Ghost do not come suddenly or without seeking. President Spencer W. Kimball taught that the Holy Ghost ‘comes a little at a time as you merit it. And as your life is in harmony, you gradually receive the Holy Ghost in a great measure’ (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 114).

“The blessings available through the gift of the Holy Ghost are conditioned upon worthiness. . . . He will withdraw when we offend Him by profanity, uncleanness, disobedience, rebellion, or other serious sins” (in Conference Report, Oct. 1996, 80–81; or *Ensign*, Nov. 1996, 61).

Explain to the students that it is important that they learn now to be worthy of the guidance of the Holy Spirit and have the courage to follow that guidance. The power and influence of the Holy Ghost does not come automatically when a person puts on the missionary nametag.

Have students read Doctrine and Covenants 76:114–16.

- According to verse 114, what does “them” and “they” refer to in verse 116? (“Works of the Lord” and “mysteries of his kingdom.”)
- What are the prerequisites mentioned in verse 116 for having the Spirit with us?
- What relationship is there between obedience and having the Spirit to guide your missionary work?
- Why will it be vital for you to keep the mission rules while serving a mission?

Ask students to suggest reasons the Spirit is necessary and settings where inspiration is needed in the mission field.

Read the following statement by President Boyd K. Packer:

“Perhaps the greatest thing that can happen to you on your mission is to have experiences with the gift of the Holy Ghost. . . .

“The great blessing you will receive is to become familiar with the still small voice and learn that this voice will tell you all things that you must do. . . . These promptings can come many times, through many experiences. That is the voice of the Lord speaking. . . .

“. . . You can speak with the tongue of angels, which simply means that you can speak with the power of the Holy Ghost. It will be quiet. It will be invisible. There will not be a dove. There will not be cloven tongues of fire. But the power will be there” (“The Gift of the Holy Ghost: What Every Missionary Should Know,” 3, 6).

- How do you think acting on the impressions you receive will influence future communication from the Holy Ghost?

Share the experience President Packer had while serving as a mission president (see student manual, 27). Invite students to share what lesson this account taught them that will be useful as a missionary and in their future lives.

SUGGESTED ASSIGNMENTS FOR STUDENTS

- Determine what adjustments you can make in your life to become more sensitive to the Spirit.
- Choose a time and a place where you can be alone. You may want to fast. Begin with prayer and ask your Heavenly Father what He would have you do as you prepare to be one of His missionaries. After praying, take some time to consider thoughts and feelings that come to you. Record these impressions in your journal. This may be a good start to your missionary journal.
- Record impressions and insights regarding the scriptures you study in a scripture study journal.
- Prayerfully review your patriarchal blessing, noting counsel and impressions that could be applied to your mission. (If you have not received your patriarchal blessing, consider doing so.)
- Prepare a talk on the subject “Why being guided by the Spirit is important to every missionary.” Give your talk to your family or a trusted friend.
- Complete the scripture chart in the student manual and chain the verses in your scriptures (see student manual, 28).



The Sermon on the Mount, by Harry Anderson

TEACHING BY THE SPIRIT



The purpose of the missionary effort is to teach the message of the restored gospel in such a way as to allow the Holy Ghost to direct both the missionaries and those being taught. This chapter will help prepare future missionaries to teach by the Spirit by instructing them to understand how to *invite the Spirit* into their teaching as well as helping them learn and use basic *teaching skills*. Your effective


efforts to teach and motivate students to become excellent teachers of the restored gospel will make them more capable instruments in the hands of the Lord.

DOCTRINES AND PRINCIPLES TO UNDERSTAND

- Personal preparation and worthiness are necessary to teach by the Spirit.
- Missionaries can invite the Holy Ghost into their teaching.
- Missionaries should practice methods of teaching that edify.

TEACHING SUGGESTIONS

Personal preparation and worthiness are necessary to teach by the Spirit.

 Display a radio or a stringed musical instrument, such as a violin or guitar (or write “violin” or “guitar” on the board, or display a picture). Ask students to read the statement by Elder David B. Haight in the student manual (p. 32) and look for what the objects displayed have in common with being in tune with the Spirit.

- How is the sound of a radio or musical instrument negatively affected if it is not in tune?
- According to Alma 17:2–3 and Alma 8:10, what can missionaries do to be in “tune” with the Holy Ghost when they teach?

- According to Doctrine and Covenants 1:33, why is it important that missionaries are worthy before they can teach with the Spirit?
- Why is it vital that missionaries understand how to invite the Holy Ghost and recognize the voice of the Spirit? (see 2 Nephi 33:1).

 Write the following chart on the board (and leave it throughout the class period):

What Invites the Spirit into Our Lives?	What Prevents the Spirit from Entering Our Lives?	

Invite students to suggest answers to each of the questions above, and write their responses on the board.


You may also want to ask the students to recall a time when they recently felt the Holy Ghost:


- Where were you and what was happening when you felt the Spirit?
- What do you think invited the Holy Ghost in that moment?

Ask students to compare the preparation needed for an important exam with the preparation necessary for going on a mission.

- What elements of both types of preparation are similar?
- What kinds of spiritual preparations are needed for a missionary to invite the Spirit into his or her life? (If necessary, students may refer to the statements by President James E. Faust, Elder Dallin H. Oaks, and Elder Henry B. Eyring in the student manual, 32–33.)
- Does being in tune with the Holy Ghost guarantee that we will always be directed specifically in every aspect of our teaching? Why or why not? (You may want to refer to the counsel of Elder Dallin H. Oaks; see student manual, 33.)

Missionaries can invite the Holy Ghost into their teaching.

-  **9** Show “A Man without Eloquence” from track 9 of the DVD (6:00). It portrays President Brigham Young sharing the story of his conversion, emphasizing that it is the Holy Ghost that convinces man. Or you could read the Brigham Young quotation in the student manual (p. 31).

 Add the following heading to the board in the third column of the previously used chart:

What Invites the Spirit into Our Teaching?

Have students suggest what they can do to invite the Spirit into their teaching.

- Why is the Spirit important in teaching the restored gospel?

Have students read President Hinckley’s counsel on how to teach with the Spirit (see student manual, 33).

- What do you feel it means for missionaries to speak out of their hearts rather than out of their books?

Ask for a volunteer to take two or three minutes to teach the class “from the heart” the importance of the Lord’s Church in his or her life.

Share the following counsel from President Ezra Taft Benson, and have students notice why he refers to the Holy Ghost as the most important ingredient in teaching the restored gospel:

“Carry the right message, and then teach with the Spirit. The Spirit is the single most important ingredient in this work. Through the Spirit, the individuals and families you teach will know of your love and concern for them and will also know of the truthfulness of your message and will have a desire to follow it” (in Conference Report, Apr. 1987, 62; or *Ensign*, May 1987, 51).

 Read the following quotation:

“A testimony is a spiritual witness given by the Holy Ghost” (*True to the Faith: A Gospel Reference* [2004], 178).

Missionaries frequently bear testimony. The Holy Ghost can witness the truth of the restored gospel to an investigator as a missionary bears testimony.

- How might bearing testimony invite the Spirit into your teaching?


Have the students read the account from President Boyd K. Packer and the statement from *True to the Faith* in the student manual (p. 34).

- According to President Packer and *True to the Faith*, what are the critical elements of a testimony?
- What other things might be appropriate to share in a testimony?

Explain that although many investigators are initially drawn to the Church by friends, a program of the Church (such as family home evening), or a doctrine (such as salvation of little children), it is often the power of the Holy Ghost working through a member or a missionary’s testimony that convinces them of the truthfulness of the message. Always remember that the Holy Ghost is the ultimate converter. The Spirit bears witness when an honest testimony is borne by a sincere, faithful missionary.

Read and discuss with students the final two statements by President Gordon B. Hinckley in the student manual (p. 34).

- According to President Hinckley, what power is there in bearing testimony?
- What can a testimony turn people toward? (Coming to Christ by accepting the first principles and ordinances of the gospel.)


 Ask students to divide into pairs. Have them each select one of the following topics, ponder their feelings about that topic, and then take two or three minutes to thoughtfully share their feelings with each other about the topic they have selected. Remind them that sincere testimony is an important part of teaching with the Spirit.

- Living prophets and apostles
- The Lord's true Church
- The gift of the Holy Ghost
- The Prophet Joseph Smith
- The Book of Mormon
- The Savior Jesus Christ

Conclude this section of the lesson by asking if anyone would like to share their testimony with the class, or share your testimony.

Missionaries should practice methods of teaching that edify.

The following teaching suggestions offer ways to introduce students to a few teaching methods and briefly practice these skills. It is imperative that missionaries learn to teach with enthusiasm, confidence, and clarity if they are to teach with the Holy Ghost.

 *Note:* This teaching suggestion was referred to at the beginning of chapter 3. Invite the students previously assigned to come to the front of the class.

Tell the class that you have asked two students to demonstrate how missionaries might teach a particular principle. Invite one or two additional students to act as investigators. Ask the class to observe and be prepared to discuss the missionaries' overall teaching approach. Suggest they take notes to discuss effective methods the missionaries used as well as ways the teaching could be improved. Allow the teaching to commence, following it with class evaluation and feedback. Be sure to include the observations of the "investigators." If needed, you may use the following questions and suggestions to help evaluate the teaching:

- What is your reaction to their teaching approach?
- List on the board methods or skills they used that were helpful to their teaching. Help students see that strategies like good questions, paying attention to a companion while he or she is speaking, and careful listening to the investigator's questions and comments are all methods to be observed and discussed.
- What habits or behaviors during teaching might distract an investigator from the Spirit and importance of the message?
- In what ways do good teaching skills invite the Spirit?


Continue to add to the list on the board under the heading “What Invites the Spirit into Our Teaching?”

 Write the following chart on the board, leaving off the skills listed in parentheses.

The Savior used edifying teaching methods that we can emulate.	
Scripture	Teaching Skill or Method
D&C 45:3–5	(Pray on behalf of others.)
Matthew 16:15–17; Luke 10:26–27	(Ask questions and listen to responses.)
Matthew 17:20; Luke 5:4–10	(Use pictures and objects.)
Matthew 26:30	(Use music.)
Luke 10:25–37; 15:11–32	(Share stories and examples.)
Luke 24:27	(Use the scriptures.)
John 10:17–18, 27	(Bear testimony; teach the Atonement.)

Invite students to take turns reading one of the scriptures aloud. Then invite the class to suggest a method the Savior used when teaching that they could also use. Write their answer on the board. Invite them to add any other scriptural examples from the life of the Savior that they may think of.

- Why do you think following the Savior’s examples of teaching would help you learn to teach with the Spirit?

 To be effective teachers, missionaries should not use words and phrases that are unfamiliar to their investigators. When teachers use unfamiliar words without explaining their meaning, the likelihood of the investigator understanding and being edified is lessened. Read the following hypothetical case study to the class:

After recently meeting the missionaries, the Miller family accepts an invitation to attend church on Sunday. In sacrament meeting, the Millers hear announcements regarding the stake priesthood meeting, the ward Relief Society enrichment activity, and Mutual. Mr. and Mrs. Miller attend a Sunday School class with the missionaries. The teacher uses words and phrases like *dispensation*, *mortal probation*, *spirit world*, and *telestial*.

Ask students: How could the missionaries have prepared the Millers for their first experience at a church meeting?

Explain that Church members often use many words that do not have familiar meanings to investigators. For example, saying the words *ward building* to Latter-day Saints would refer to a particular church building, but to those of other faiths it may conjure up ideas of a hospital or other institution. Sometimes even the same words used in two different religions may have very different meanings.

Many terms pose problems of understanding for those not familiar with our faith. Write the following words on the board as examples:

Apostasy
Apostle
Ordinances of salvation
Priesthood
Stake
Stake center
Testimony
Ward or branch

Invite students to develop some simple definitions for each of these words and write them on the board. Sample definitions might include the following:

Apostasy. When people turn away from God and His teachings; a falling away from the truth.


Ordinances of salvation. Sacred ceremonies or rituals that have spiritual meanings.

Priesthood. God's authority to act in His name; God's authority that is shared with faithful men who are members of His Church.

Ward or branch. A group of Church members who live in a particular area and worship together.

Discuss why it would be important for a missionary to define such words for investigators. Ask students to add several additional words to their list that investigators may not know but would hear during missionary lessons. Have the class offer simple definitions for each of the words they add. If they don't suggest the following words, you may wish to add them to their list and ask for simple definitions: Bible, bishop, endure to the end, gift of the Holy Ghost, Primary, Relief Society, restoration, sacrament, stake, temptation, testimony.

Missionaries should define words or phrases for investigators as they come up during teaching and in preparation for attending a Church meeting. Missionaries could inform class instructors before class that investigators are present so the teachers can be sensitive in how they speak. Many wards and branches offer a Gospel Principles class that is appropriate for less-active members or those not of our faith.

 Draw a large question mark on the board. Invite students to discuss why questions are vital to good teaching. If a student does not discuss the following idea, you may wish to read it to the class:

“Jesus Christ, the Master Teacher, often asked questions to encourage people to ponder and apply the principles He taught. . . . His questions prompted thought, soul-searching, and commitment” (*Teaching, No Greater Call* [1999], 68).

Emphasize that not all questions serve the same purpose. Discuss different kinds of questions missionaries use, and help students recognize their purpose and

important guidelines for asking questions. The following ideas on questions may assist your class discussion.

“Yes” and “no” questions. Questions that can be answered with a *yes* or *no* would be used to obtain commitments or determine if someone understands or agrees or disagrees with what you have taught. Invite students to think of an example of a commitment question that a missionary would use.

Ask questions that motivate thinking and invite a response. Write the words *what*, *how*, and *why* on the board. Ask students how these kinds of questions are different from *yes/no* questions. (Be sure students understand that questions beginning with *what*, *how*, or *why* encourage learners to think more deeply about the meaning of gospel principles and verses of scripture. They require more than a *yes* or *no* answer. Usually they have more than one right answer.) Invite class members to suggest one or two questions using *what*, *how*, or *why* that a missionary could use while teaching the restored gospel. Here are some examples:

- *What* did you learn from the account of the First Vision?
- *How* would you describe faith?
- *Why* do you think Heavenly Father caused us to forget what it was like living with Him before we came to earth?

Write their suggested questions on the board. Ask why these kinds of questions would be helpful for a missionary to ask an investigator. Be sure students understand that these kinds of questions are most valuable when they help investigators apply gospel principles in their lives.

Allow time for thinking before expecting a response. Ask students a series of three or four questions, giving them only two or three seconds after each question before you answer the question. Then ask what made it difficult to answer your questions.

- Why do investigators need time to think about most questions before answering them?
- In a teaching situation, why do you think some missionaries might not be patient enough to let those they teach think about the question before answering it?
- What might be the problem if you give adequate time for a response and those you are teaching still do not provide an answer? (If there is no response, the question may not have been clear and the missionary may need to rephrase it.)


Listen to investigators’ answers. Ask students if they have ever given an answer to a question only to have the person who asked it ignore their answer.

- How does having your answer ignored or disregarded influence your willingness to answer other questions?


Missionaries can make sure they understand answers by asking follow-up questions, such as, “Can you give me an example of what you mean?” or, “What do you mean by that?” Questions can also be redirected to others participating in the missionary lessons to learn how they are feeling about what you are teaching.

Practice. You may wish to give students a few minutes to practice these questioning skills. Have them imagine that as missionaries they have just taught the law of tithing. Have each student write two or three simple gospel questions using the words *what*, *why*, or *how*. Make sure at least one of these questions asks a learner to apply a gospel principle. Then have the students form groups of two or three and share their questions with each other. Encourage them to allow time to think about the question before expecting an answer and to discuss the kind of follow-up question they could ask.

Request that each group evaluate the questions. Have them note which of the questions would motivate an investigator to think the most and which questions would require the most verbal response. Which questions could be improved, and how should they be rephrased to make them better?

 In addition to asking questions, what other ways can you use to tell if someone you are teaching understands? Have students read President Boyd K. Packer's advice in the student manual (p. 36) regarding watching the eyes of learners. Then discuss the following questions:

- What can someone's eyes, facial expressions, or body language tell you about how they might be accepting what you are teaching?
- Why is it just as important to pay attention to the nonverbal reactions as it is to words spoken by those you are teaching?

 Share the following teaching situations, and invite students to (1) identify the potential problem, (2) discuss how a missionary sought to overcome it, and (3) determine what other solutions could be used. (Possible problems and resolutions are identified in parentheses.) Depending on your class size, you may wish to have the class discuss these in groups:

- After meeting Mr. Lopez in the city park and showing him the Book of Mormon, the missionaries hand him a copy and explain that there is a unique promise in the Book of Mormon. "Please read what Moroni said in Moroni 10:3–5," Elder Arroyo asked. His companion added, "Moroni was a prophet in ancient America. His words are found on page 529 in this copy of the Book of Mormon." (Mr. Lopez may not know who Moroni is nor where to find the scripture. Missionaries can assist those they teach by giving a brief, simple background and offering page numbers. Mr. Lopez may also have difficulty reading. The elders could ask him if he feels comfortable reading aloud. They might offer to read it to him while he follows along in his copy.)
- The sister missionaries teach Mrs. Young how to pray. They invite her to offer a prayer, but she politely refuses, explaining that she is not yet comfortable praying in this new manner. She has previously offered memorized prayers, and praying from her heart is such a different idea that it will take some getting used to. When Sister Ramos volunteers to offer a closing prayer on the missionary lesson, she prays for several minutes, expressing many personal thoughts and feelings and using many phrases that Church members are familiar with. (When teaching a person to pray, we should offer brief prayers and closely follow the prayer steps taught to the investigator.)
- The Cutler family has several young children. The missionaries wish to teach several gospel principles that usually take almost an hour to discuss. They

decide to break up the lessons, preferring to teach them over a few visits rather than all at once. They also bring pictures and an object to help illustrate the principles they are discussing. (Be sensitive to time constraints. Adjust your teaching to recognize the needs of those you are teaching. If there are young children—and even adults—simple pictures and objects can often add to the learner’s understanding and attention span.)

- While Elder Gomez is explaining that we go to the spirit world when we die, his companion, Elder Johnson, notices a puzzled look on the face of one of the teenage children. (Companions should be watching and be sensitive to concerns or comprehension of those being taught. When not speaking, maintain eye contact to sense when investigators need additional explanation or testimony. Offer such help as required. Pray for your companion.)

SUGGESTED ASSIGNMENTS FOR STUDENTS

- Interview one or two of the most effective gospel teachers you know. Ask them to share what has helped them learn to teach by the Spirit. Invite them to share their thoughts on how to teach and on how to invite the Spirit into teaching. Take notes during your interview.



WE LEARN TO TEACH “BY STUDY AND ALSO BY FAITH,” PART 1



At the Missionary Training Center, missionaries spend several hours each day in personal and companion study. In the mission field, missionaries are expected to continue their study each day. They must learn “by study and also by faith” (D&C 88:118) in an effort to build a reservoir of gospel knowledge and conversion essential for their teaching.


This chapter teaches students how to obtain knowledge by study and by faith. They will be given opportunity to practice teaching during class time with the aid of these notes. Lesson preparation through study and faith is also addressed in chapter 6 to allow for more time to introduce and practice important study and lesson preparation skills. Students will have many opportunities during this course, in the MTC, in the mission field, and throughout their lives to apply the Lord’s counsel to Hyrum Smith before his mission to “first seek to obtain my word” (D&C 11:21).

DOCTRINES AND PRINCIPLES TO UNDERSTAND

- Prayer and pondering the scriptures help prepare us to receive the influence of the Holy Ghost.
- We must seek to obtain the word.
- We obtain the word by study and by preparing to teach the restored gospel.

TEACHING SUGGESTIONS

Prayer and pondering the scriptures help prepare us to receive the influence of the Holy Ghost.

 Explain that spiritual communication generally requires some prior action on our part. Share the following statement by Elder L. Lionel Kendrick of the Seventy:

“Receiving personal revelation is not a passive process. As we seek such revelations, we must prepare for these sacred experiences. President Spencer W. Kimball told us that ‘God reveals himself to men who are prepared for such manifestations’ (CR, April 1964, p. 97)” (“Personal Revelation,” *Brigham Young University 1996–97 Speeches* [1997], 252).

- What specific things can we do to prepare to receive inspiration?
- What is our obligation after receiving inspiration? (see D&C 46:7).

Use the following statements and questions to help you discuss these principles with your students:

Prayer is a basis for spiritual communication. Read the following statement by President Boyd K. Packer:

“Inspiration does not—perhaps cannot—flow unless you ask for it, or someone asks for you.

“No message in scripture is repeated more often than the invitation, even the command, to pray—to ask.

“Prayer is so essential a part of revelation that without it the veil may remain closed to you. Learn to pray. Pray often. Pray in your mind, in your heart. Pray on your knees” (in Conference Report, Oct. 1994, 76; or *Ensign*, Nov. 1994, 59).


- Why is it important for you to pray often for inspiration?
- Where and when have you found to be the best place and time of the day for you to pray about serious concerns or needs?

Pondering the scriptures prepares us to receive revelation. Read together Doctrine and Covenants 76:19 and 138:1–2, 11.

- What do you think it means to ponder? (see 2 Nephi 4:16).
- When do you think missionaries should take time to ponder the scriptures?

Read the statement by Sister Anne G. Wirthlin from the student manual (p. 40), and have students discuss why they feel that pondering the scriptures invites revelation.

We must seek to obtain the word.

 Cover the label identifying the name of the Missionary Training Center, and show the class the following picture. Ask students if they know what this building is and where it is located. Reveal the answer and inform students that there are many Missionary Training Centers worldwide, including the largest and most well-known one in Provo, Utah. The locations of these centers include the countries of England, New Zealand, Ghana, Brazil, the Dominican Republic, the Philippines, Japan, South Africa, Spain, Peru, Mexico, Korea, Guatemala, Colombia, and Chile. Invite students to share what they know about the activities that take place in the Missionary Training Centers. Explain that a major focus in the MTC is developing competency in knowledge of the restored gospel.

- Why should you not wait until you are in the MTC to begin studying the restored gospel in earnest?

Have various students each read aloud one of the following scriptures: Doctrine and Covenants 11:21; 42:14; 84:85; 100:5–8.

- What principles can you draw from these verses? (List them on the board.)

Share the following statement of President Ezra Taft Benson:

“We love all of our missionaries who are serving the Lord full time in the mission field. But there is a difference in missionaries. Some are better prepared to serve the Lord the first month in the mission field than some who are returning home after twenty-four months.

“We want young men entering the mission field who can enter the mission field ‘on the run,’ who have the faith born of personal righteousness and clean living that they can have a great and productive mission” (in Conference Report, Apr. 1986, 59; or *Ensign*, May 1986, 45).

- What do you think it means to enter the mission field “on the run”?

We obtain the word by study and by preparing to teach the restored gospel.

 Share the following statement from Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:

“I have said to missionaries all over the world that they make or break their mission from 6:30 to 9:30 in the morning” (“Missionary Work and the Atonement of Jesus Christ” [seminar for new mission presidents, June 20, 2000], 5).



Missionary Training Center in Provo, Utah

- What do you suppose Elder Holland was referring to? (Getting up on time, missionary study time, planning, prayer.)
- How could effective use of study time help “make or break” a mission?


While missions vary in the details of their schedules, missionaries are expected to devote significant time every day to personal and companionship study of the restored gospel and to their language.

Share more of Elder Holland’s statement regarding missionary study time. Listen for the main focus of his counsel:


“In those morning hours it is the studious, prayerful missionary who receives the Father’s record of the Son, borne with fire and the Holy Ghost to the heart of *the missionary*. That is why we want you up on time. . . . We want you to be able to prepare, to receive the Spirit of the Lord, to receive anew your witness of the work of salvation in which you are engaged, the salvation that is in Christ Jesus” (“Missionary Work and the Atonement of Jesus Christ,” 5).

- What is the central purpose of daily scripture study?
- 10 Have a student read Elder L. Tom Perry’s reflection of how his personal study time as a missionary affected his life (see student manual, 41), or you may choose to show DVD track 10 (0:53). Invite the students to notice ways he benefited from this daily experience.
- What did Elder Perry list as benefits of individual study? companion study?

Encourage students to commit themselves to make the best use of their daily study time.

 Invite students to recite from memory one or more of the articles of faith. Do the same with two or three scripture mastery verses learned in seminary. Then have these students describe the process they used to memorize.

- What benefits are there for a missionary who has many scriptures committed to memory?
- How can memorizing scriptures be an exercise in faith as well as study?

 Explain to students that an effective means of obtaining the word by study is to learn to identify and apply principles from the scriptures to your own life. A *principle* is a fundamental truth that serves as the foundation for belief or action. To *apply* means that one uses that guideline or idea to improve or reinforce understanding or behavior.

Some scriptures state the principle outright. For example, have students read Alma 41:10 and note the principle stated in the last sentence. (“Wickedness never was happiness.”)

- How can you apply this principle in your life?

Other scriptures are subtle and require thought to extract a principle. For example, have students read John 3:5 and state a principle contained in that scripture. Possible answers might include:

- To join the Church, you must be baptized and confirmed.
- To enter the celestial kingdom, baptism and confirmation are required.
- To be a good Latter-day Saint, you must honor your baptismal covenants and live so that the gift of the Holy Ghost is operative in your life.

Explain that often more than one principle can be drawn from a passage of scripture. Have students read Doctrine and Covenants 31:1 and suggest as many principles from that short verse as they can come up with. Allow them additional time to think after each response. (Don't be concerned about short moments of silence while students are thinking.)

Some possible answers might include the following:


- The Lord knows each of us by name (“Thomas”).
- We can become sons and daughters of Jesus Christ (“my son”).
- Blessings come because of faith (“blessed are you because of your faith”).
- There is a cause-and-effect relationship in gospel obedience (for example, faith brings blessings).
- This *is* the work of God (“my work”).
- Our faith is required to recognize the work of God.
- God knows His children.
- Revelation occurs in the latter days.
- God can speak to ordinary individuals.

Caution students that we should not “stretch” or “twist” meanings from the scriptures or identify concepts that are not there, but often we don't ponder carefully enough to perceive many of the principles embedded within the scriptures. Encourage students to read scriptural passages more slowly and ponder them more deeply.

Repeat the exercise either by selecting one or two of the following references and asking the class to respond in similar fashion as before, or by dividing the class into small groups and letting them discover and discuss assigned references with their own group.

- Alma 32:41–42
- Matthew 5:14–16
- Psalm 1:1–3
- Moses 6:57


Allow five to ten minutes for this learning activity. Conclude by inviting summary observations from students about the value of extracting principles from scripture passages.

 Display a copy of scriptures that has been marked a great deal. These may be your scriptures or, even better, a copy of one of your students’ scriptures.

- What are the possible values for marking scriptures?

Invite students to share ways of marking passages of scripture they have found helpful. List their suggestions on the board. Emphasize that there are many ways to mark scriptures and that it is a personal matter. If students choose to mark their scriptures, they may wish to choose a way that helps note important words, phrases, ideas, people, and events. For many people, marking scriptures makes them easier to remember and find. It is better to emphasize the basic elements of scripture marking than to teach a particular marking system. Review “Mark scriptures” in the student manual (p. 42).


Note: The following teaching suggestion introduces the skill of organizing and writing lesson plans. This skill will be used from time to time throughout this course. Missionaries are encouraged to write their thoughts and organize them to help them understand the doctrines of the restored gospel. *Missionaries should prepare in a manner that is effective for them.* Missionaries who go to the Missionary Training Center with experience doing this will have an advantage in their mission preparation.

 Ask students to describe what a lesson plan is. You may wish to refer students to the sample lesson plan in the student manual (see p. 45). Emphasize that this is only one example and that there are many different ways to prepare lessons. Some people use numbers and letters to list and organize various points. Others may use simple pictures or drawings.

Ask the students if they have created an outline for use in a written assignment or a talk.

- How did this preparation help?

Creating a lesson plan in the mission field serves the same purpose. Ask a few students to take turns reading aloud the paragraphs under “Creating a lesson plan enhances learning and teaching” in the student manual (pp. 43–44). Then discuss as a class the lesson plan considerations and the sample lesson plan that follows in the student manual (pp. 44–45).

 Have students split up into pairs. On a blank piece of paper, ask each pair to take 15 minutes and create a lesson plan for teaching a single gospel topic, such as the Godhead, the First Vision, prayer, faith in Jesus Christ, repentance, tithing, or fasting. After preparation time, invite a few pairs of students to share with the class what their plan includes. (If your class time is over after this activity, tell students to save their lesson plans and bring them to the next class when they will again refer to them. Or, class time may expire before the following practice teaching exercise is completed. Continue and conclude the exercise during the next class.)

Have each pair teach their subject to another pair of students. They could do this by explaining what they learned in their own words, referring to their lesson plan to remind them of points they wish to share. Both students should take part in teaching their subject, just as companions would do in the mission field.

Instruct the students that after each pair teaches, those who were taught should provide evaluation and feedback to the teaching pair. The feedback should point out doctrines, scriptures, and illustrations that were clear and helpful. Suggestions should be made that would improve the teaching, such as additional scriptures that may have been used to strengthen the teaching, explanations or scriptures that were not clear and how they could be improved, and so forth.

Introduce the evaluation to students by emphasizing that there is value in getting feedback from others on how you did. The purpose of feedback is not to criticize but to compliment things done well and assist in improvement and practice. Point out that giving and receiving feedback will be a part of this course in the future. It is also used in the MTC and in mission-field training. (You may also choose to have a pair go to the front of the class and model their teaching for everyone.)

Switch roles and have the other pair take their turn teaching and receiving feedback.

After both pairs of students have taught each other and received helpful feedback, discuss as a class the sources they used in preparing their lesson plan.

- Which of these sources did you find most useful and why?
- What are some ways one group might have used the same source differently from another group?

Ask students how teaching a gospel principle has helped them better understand it and know of its truthfulness. Encourage them to keep learning so they can become better teachers of the restored gospel.

SUGGESTED ASSIGNMENTS FOR STUDENTS

- Think about where you are in your gospel knowledge compared with where you would like to be when you enter the mission field. Determine what you will need to do to reach that level and write some goals to help you gain that growth in your gospel understanding.
- Select a doctrine or principle of the restored gospel that you would like to understand better. Study that doctrine or principle, and develop a lesson plan for teaching from your study. Use your lesson plan to teach a friend or family member.
- Begin or enhance a scripture-marking program for your own set of scriptures.



WE LEARN TO TEACH “BY STUDY AND ALSO BY FAITH,” PART 2




This chapter continues to emphasize the skills introduced in chapter 5. Due to the importance of preparation, students are given additional opportunity to practice this skill. The need for faith and the power of the Spirit while studying and preparing to teach is also addressed. As missionaries learn to organize their understanding of the restored gospel and exercise faith in their study, they are promised the companionship of the Holy Ghost.

DOCTRINES AND PRINCIPLES TO UNDERSTAND

- Bearing testimony invites the Spirit into our teaching.
- We obtain the word by faith.
- God promises the Holy Ghost to those who treasure up His word.

TEACHING SUGGESTIONS

Bearing testimony invites the Spirit into our teaching.

 Ask students how many of the groups bore testimony during their previous class small group teaching. Some students may not have thought to include testimony in their teaching. This is an appropriate time to discuss with them the importance of testifying to the truth of a gospel principle.

- Why do you think testifying and sharing your feelings are an important part of teaching?

Share the following principles taught from the missionary service guide *Preach My Gospel* and from President Boyd K. Packer regarding the bearing of testimony:

“Sharing your testimony often is one of the most powerful ways of inviting the Spirit and helping others feel the Spirit. It adds a current, personal witness to the truths you have taught from the scriptures” (*Preach My Gospel* [2004], 198).

“It is not unusual to have a missionary say, ‘How can I bear testimony until I get one? How can I testify that God lives, that Jesus is the Christ and that the gospel is true? If I do not have such a testimony would that not be dishonest?’

“Oh, if I could teach you this one principle! A testimony is to be *found* in the *bearing* of it. Somewhere in your quest for spiritual knowledge, there is that ‘leap of faith,’ as the philosophers call it. It is the moment when you have gone to the edge of the light and step into the darkness to discover that the way is lighted ahead for just a footstep or two” (Boyd K. Packer, “*That All May Be Edified*” [1982], 339–40).

- What are some ways we can bear sincere testimony besides using the phrase “I bear testimony” or “I testify”?

Explain that while these are appropriate words to use when teaching, there are other proper and simple ways one can bear testimony. For example, a missionary might say, “I know as you keep the Sabbath day holy, you will find more peace in your heart.” The statements “Jesus Christ is the Son of God” and “I have learned for myself that the Book of Mormon is true” are both expressions of testimony.

Invite students to discuss ways a missionary could use a scripture, the words of modern prophets or apostles, or personal experiences to bear testimony of a particular principle. Here are some examples:

- *Scripture as testimony.* A testimony that the Savior atoned for our sins is found in 2 Nephi 2:8.
- *The words of prophets and apostles as a testimony.* “[Jesus Christ] gave His life to atone for the sins of all mankind” (“The Living Christ,” *Ensign*, Apr. 2000, 2).
- *Personal experience as a testimony.* A young woman faithfully pays her tithing for many years and has a personal testimony of its truthfulness.

Encourage students to think of meaningful ways they can bear testimony as they invite people to come unto Christ by accepting the principles and ordinances of the restored gospel. Invite students to volunteer to bear a one-sentence testimony on a gospel principle they know to be true.



Missionaries will prepare to teach many different investigators during their study of the restored gospel. The more they can become familiar and comfortable with preparing and teaching from their notes, the better prepared they will be when they enter the mission field.

The following teaching suggestion makes use of lesson plan experience from previous lessons while adding the element of testimony.


Divide students into pairs (different from previous pairs). Ask each pair to take 15 minutes and create a basic lesson plan for teaching a single gospel topic that they haven't already outlined or taught. As part of their lesson plan, have them include at least two places where they can bear sincere testimony. Challenge them to look for ways to bear testimony without using the words *testify* or *testimony* (see previous teaching suggestion). Have students write their ideas into their lesson plan.

Have each pair teach their gospel principle or topic to another pair, referring to their lesson plan as needed. Both members of the pair should take part in teaching their subject and each should find an opportunity to bear testimony at least once during their lesson.

After each pair teaches, those who were taught should take time to evaluate the teaching pair. The feedback should point out positive and helpful elements of the lesson. Suggestions should also be made that would improve the teaching, such as additional scriptures that could have been used to strengthen the teaching, descriptions of parts that were not clear and how they could be changed to be improved, and so forth.

Switch roles and have the other pair take their turn teaching, testifying, and receiving feedback. If your class time is short, you may need to extend this exercise to the next class to give students sufficient time to accomplish the assigned tasks.

We obtain the word by faith.

 Assign the scripture references listed below to various students. Have them read the scriptures to the class, emphasizing the verbs that the scriptures use in telling how to study the word of the Lord and explaining what they think each verb means (emphasis added).

- “Thou shalt *meditate*” on the book of the law (Joshua 1:8).
- “*Feast* upon the words of Christ” (2 Nephi 32:3).
- “*Lay hold* upon the word of God” (Helaman 3:29).
- “*Ponder* upon the things which I have said” (3 Nephi 17:3).
- “*Treasure up* in your minds continually the words of life” (D&C 84:85).

Ask students to describe how they would study the scriptures in the manner each of these verbs describe and the role and importance that faith has in this kind of scripture study.

Invite students to read the first paragraph in the student manual under the principle “We obtain the word by faith” (p. 49).

- Why is praying with faith necessary to understand the Lord's teachings?
- What implications does this paragraph have for the teaching activity of missionaries?

Invite several students to each read to the class one of the Apostles' statements in the student manual regarding obtaining the Lord's teachings with faith (see

student manual, 49–50). Ask another student to summarize what each statement teaches about learning with faith and what implication it has for teaching.

God promises the Holy Ghost to those who treasure up His word.



Invite the class to read aloud Doctrine and Covenants 84:85 and look for the blessings that come to those who “treasure up” the scriptures in their minds.

Allow room for two flowcharts on the board. Place the following flowchart on the board, and discuss briefly how such a chart can be used to analyze a verse. Have students read Doctrine and Covenants 11:21 and note the blessings that come with scripture study.

Obtain the Lord’s word → Tongue loosed → Have the Lord’s Spirit and His word → Power of God unto the convincing of men

Ask for a student volunteer to go to the board and make a simple flowchart illustrating Alma 17:2–3 while the class reads it in unison.

As the student draws the flowchart, ask the class:

- Why are these verses important for missionaries to know and understand?

Continue by reading the following statement by President Ezra Taft Benson, the thirteenth President of the Church:

“The sequence to possessing the power of God in your teaching is to seek first to obtain the word; then comes understanding and the Spirit, and finally the power to convince” (*The Gospel Teacher and His Message* [address to religious educators, Sept. 17, 1976], 5).

Ask if the student would make any adjustments to the flowchart based upon that statement.

The student may write something similar to the following:

Seek to obtain the word → Treasure up the word → Have righteous desires → Strive to understand the workings of the Spirit → Develop the power to convince

- How is a missionary’s effectiveness decreased if any of these elements are left out of the process?

Share the following statement, also taught by President Benson:

“Let us not treat lightly the great things we have received from the hand of the Lord! His word is one of the most valuable gifts He has given us. I urge you to recommit yourselves to a study of the scriptures. Immerse yourselves in them daily so you will have the power of the Spirit to attend you” (“The Power of the Word,” *Ensign*, May 1986, 82).

Invite a student to share how daily scripture study has brought the Spirit of the Holy Ghost into his or her life.

SUGGESTED ASSIGNMENTS FOR STUDENTS

- Consider bearing your testimony in the next fast and testimony meeting in your ward or branch.
- Select a favorite chapter from the Book of Mormon or a favorite section in the Doctrine and Covenants, and spend significant time “studying by faith.” Take time to pray regarding the scripture, ponder, analyze, identify principles, and determine how you can apply what you learn in your life. Talk about your efforts with a close friend or priesthood leader.



HEAVENLY FATHER'S PLAN



Heavenly Father desires a fulness of joy for all of His children. He presented a plan to provide the means whereby we can return to live with Him once again—saved, exalted, and with eternal possibilities (see statement from *True to the Faith*, 115–16, as cited in the student manual, 57). Central to the plan is the Atonement of Jesus Christ. Jesus, the Firstborn of the Father in the Spirit and Only Begotten in the flesh, was chosen as our Savior and Redeemer, fulfilling the central role of the Father's plan. The enormity of the Father's plan can be more fully understood by its names:

- The great and eternal plan of deliverance (2 Nephi 11:5)
- The great plan of redemption (Jacob 6:8)
- The plan of salvation (Jarom 1:2)
- The plan of happiness (Alma 42:16)
- The great plan of mercy (Alma 42:31)

Heavenly Father's plan requires that we gain a physical body and prove ourselves worthy to return to His presence.

In this lesson the students will study important fundamentals of Heavenly Father's plan and learn how to present the basics of the plan of salvation. Students should especially see how the plan is intended "to bring to pass the immortality and eternal life" of God's children (Moses 1:39).

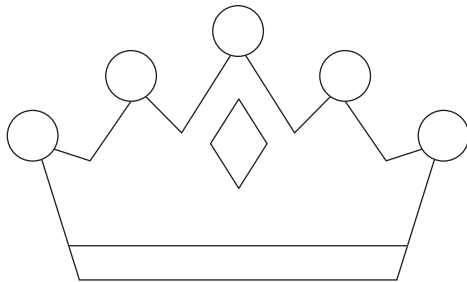
DOCTRINES AND PRINCIPLES TO UNDERSTAND

- There are three stages of Heavenly Father's plan: premortal, mortal, and postmortal.
- Jesus Christ is central to Heavenly Father's plan.
- The Atonement of Jesus Christ makes it possible to overcome the obstacles of spiritual and physical death.
- Heavenly Father prepared degrees of glory for His children.

TEACHING SUGGESTIONS

There are three stages of Heavenly Father's plan: premortal, mortal, and postmortal.

 Draw a crown on the board.



- How would it change your life if you learned you were a direct descendant of a king and were about to receive a royal inheritance?
- How can each one of us claim to be of a divine lineage?
- What inheritance might we be entitled to?
- How do we know these things?

Share the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:


“Questions like, Where did we come from? Why are we here? and Where are we going? are answered in the gospel of Jesus Christ. Prophets have called it the plan of salvation and ‘the great plan of happiness’ (Alma 42:8). Through inspiration we can understand this road map of eternity and use it to guide our path in mortality” (in Conference Report, Oct. 1993, 96; or *Ensign*, Nov. 1993, 72).

- How should a knowledge of the plan of salvation affect the way we live?


Read with students the following statement by President Boyd K. Packer:

“There is no way to make sense out of life without a knowledge of the doctrine of premortal life. . . .

“When we understand the doctrine of premortal life, then things fit together and make sense” (in Conference Report, Oct. 1983, 22; or *Ensign*, Nov. 1983, 18).

-  11 Show track 11 on the DVD (4:30). The first two stories are intended to model how to use knowledge of the plan of salvation to deal with problems and questions. The last story presents a question but does not model how to deal with it. Use this story as an opportunity to practice with your students the process of applying their knowledge of the plan of salvation to a difficult question.

- How was the plan of salvation used to answer difficult questions?

-  Have students divide into groups of three. Instruct them to turn to one of the sections of the Topical Guide (or the Guide to the Scriptures) listed below for the stage of existence they wish to learn and teach about. They should try to select one verse from the Old Testament, one from the New Testament, one from the Book of Mormon, and one from the Doctrine and Covenants or Pearl of Great Price. They should use the verses they selected to help teach one other member in the group.

Stage	Topical Guide	Guide to the Scriptures
Pre-earth life	Man, Antemortal Existence of, p. 305	Man, Men. <i>Man, a spirit child of Heavenly Father</i> , p. 155
Mortality	Mortality, p. 329	Mortal, Mortality, p. 168
Life after death	Immortality, Immortal, pp. 224–25	Immortal, Immortality, p. 118

Allow students 10–15 minutes to select and prepare the scriptures they wish to teach. For the next 8–10 minutes, allow each student an opportunity to teach. Then switch or rotate the teacher, the investigator, and the observer.

Allow time for other students to share feedback regarding the teaching exercise by asking questions like the following to those who observed:

- What went well?
- What would you do differently if you were teaching this same scripture block?

As you summarize this part of the lesson, you may wish to use the following questions:

- With biblical references available about our pre-earth existence, why is this doctrine unique to The Church of Jesus Christ of Latter-day Saints? (The pure doctrines of Christ were lost during the Apostasy but in many instances are still in the Bible, especially when viewed through Restoration scriptures.)

- How does modern revelation better enable us to teach the doctrines of pre-earth life, mortality, and life after death?



Invite two students to stand before the class. Ask one student to respond to the following situations taking the role of a person who knows nothing about the plan of happiness, and have the second student play the role of a missionary who desires to share the gospel. After the two students respond to the situation, allow other students in the class to offer their insights.

- A young mother has just lost her five-month-old baby: “Will I ever see my child again?”
- A teenager asks: “Why is it such a big deal to stay morally clean if life ends at death?”
- A middle-aged man worries about his wife; they have four children, and his wife has just learned that she has cancer: “How can this happen if you believe in a just God?”
- A young adult expresses: “I have committed so many sins, why should I even try anymore?”

Summarize by stating that knowledge of Heavenly Father's plan of happiness helps us answer questions like these.

Jesus Christ is central to Heavenly Father's plan.




Begin by asking students: How is Jesus Christ central to the great plan of happiness?

Have the students open their scriptures to Joseph Smith Translation, John 1:1–16 and individually read and analyze the verses, looking for examples of Jesus playing an important part in Heavenly Father's plan. After sufficient time, list on the board and discuss the insights gleaned by the students. If needed, use the following chart:


Jesus Christ is central to Heavenly Father's plan	
JST, John 1:1–2	Jesus was with Heavenly Father and taught the gospel in the premortal life.
JST, John 1:3	Jesus created this world.
JST, John 1:6–10, 14	John the Baptist was sent to bear witness of Jesus as the Son of God.
JST, John 1:12	Those who believe in Jesus are given power.
JST, John 1:16	Through Christ we can receive immortality and eternal life.

- What experiences in your life will help you teach investigators the importance of Jesus Christ in Heavenly Father's plan?
- How will you know if investigators are accepting your message and coming unto Christ?

 Write “Creation—Fall—Atonement” on the board. Explain that these three events are an important part of Heavenly Father’s plan. Share with students a statement by Elder Bruce R. McConkie where he helps us understand how the three fundamental aspects of the plan of salvation—the Creation, the Fall, and the Atonement—interrelate (see student manual, 57).

- How is the Savior central to each of these events?
- How did the Atonement of Jesus Christ have impact in our lives before the Creation of the earth?

The Atonement of Jesus Christ makes it possible to overcome the obstacles of spiritual and physical death.

 12 Ask a student to read Elder Russell M. Nelson’s statement about atonement (see student manual, 58), or you may choose to show DVD track 12 (0:33).

- What insight do you gain from that statement?

Write the words “physical death” on the board.

Have a student read 2 Nephi 9:7–9 to the class.


- According to these verses, if there were no Atonement, what would happen to our bodies?
- What would happen to our spirits?

Have a student read 1 Corinthians 15:19–22 and another student read 2 Nephi 9:11.

- How many of the earth’s inhabitants overcame physical death through the Resurrection of Jesus Christ?

Write “spiritual death” on the board. Invite a student to read the definition of spiritual death in Alma 42:9. Have students go to the student manual (see pp. 58–59) and find answers to the following questions:

- What brings spiritual death?
- What are the consequences of sin?
- What did Christ do to make it possible for us to overcome sin?
- What must we do to overcome spiritual death?


 Tell students that some of the most important details we know about the spirit world or life after death come from a vision received by President Joseph F. Smith. Invite students to turn to Doctrine and Covenants 138. Review with them the detail of the vision found in the section heading. Ask the following questions, and have students find the answers in the first few verses:

- What was President Smith reflecting upon when he had this vision? (The Atonement and the love of God and His Son, while pondering the scriptures; see vv. 1–4.)
- What were those in the spirit world doing? (see vv. 12–16).

Have students turn to Doctrine and Covenants 138:18–19 and identify what the Lord taught those who had been faithful when He visited the spirit world.

Discuss verses 29–37 with students, and have them identify the similarities between the doctrines taught in the spirit world to those who had rejected the truth on the earth and the doctrines taught to investigators in mortality.

Heavenly Father prepared degrees of glory for His children.

 Explain that missionaries teach investigators a very general overview of the degrees of glory. Doctrine similar to what missionaries teach is contained in *True to the Faith: A Gospel Reference* (2004) in the first two paragraphs of the section “Kingdoms of Glory” under the subtitles “Celestial Kingdom,” “Terrestrial Kingdom,” and “Telestial Kingdom.” Have students read about these doctrines in *True to the Faith* (pp. 92–94).

- Why is it important not to overwhelm investigators with too many details before they understand and begin living the first principles of the gospel? (see D&C 19:22).
- What do you feel are the most important details investigators should know about the degrees of glory early in their study of our gospel message?

Assign each student to make a lesson plan that he or she could use in teaching the three degrees of glory to an investigator. Then have each student teach a partner from that lesson plan. Have them evaluate each other on the strengths of the teaching and what they could improve. Next, have students pair up with new partners and teach their lessons again. Follow up with evaluation.

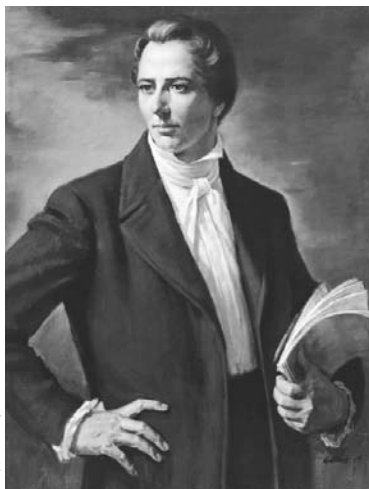
SUGGESTED ASSIGNMENTS FOR STUDENTS

- Study “Atonement” in the Bible Dictionary (p. 617) or in the Guide to the Scriptures (“Atone, Atonement,” p. 22). You may want to mark information you intend to use when you teach about the Atonement.
- Make a one-page summary or illustration of the plan of salvation.



Moses and the Tablets, by Jerry Harston

PROPHETS AND APOSTASY



Joseph Smith, by Alvin Giffins


Missionaries often have only a few moments to declare their important message. They must be prepared to present the message of the glorious Restoration effectively yet profoundly, testifying of the Prophet Joseph Smith's role as the latter-day prophet through whom the Savior restored His gospel. Missionaries help people understand *why* we need a prophet today. The pattern is: Heavenly Father speaks through His prophets; the people reject the message; apostasy occurs. Heavenly Father speaks through His prophets again. As investigators understand this pattern, they will be more prepared to consider the importance of the latter-day prophet Joseph Smith, through whom the Lord restored His Church.

DOCTRINES AND PRINCIPLES TO UNDERSTAND

- The Lord provides truth, priesthood authority, ordinances, and organization through His prophets.
- Throughout history there has been a recurring pattern of apostasy and restoration.
- The rejection of the Savior, His teachings, and priesthood authority resulted in the Apostasy of the New Testament Church.
- The European Reformation helped prepare the way for the final Restoration.

TEACHING SUGGESTIONS

The Lord provides truth, priesthood authority, ordinances, and organization through His prophets.


-  Hold up a picture of an ancient prophet, and write the word *prophet* on the board. Share the following hypothetical situation with the class:

You are on an airplane, and the person sitting next to you learns that you are a member of The Church of Jesus Christ of Latter-day Saints. This person says he heard that the church you belong to is lead by a prophet. You have several minutes to explain the role of a modern prophet and why you feel confident following him.

Ask all the students to share with someone sitting near them how they would respond.

Have students read about prophets in the Bible Dictionary (“Prophet,” 754) or in the Guide to the Scriptures (“Prophet,” 201). Have a student act as scribe and list the roles of a prophet on the board. You could also read the statement by President Gordon B. Hinckley in the student manual (p. 64).

- What blessings come from following a prophet? In your opinion, which blessings are the most important and why?

 If there is time, you may want to further explain the words discussed above in association with the role of a prophet. For example, refer to the word *authority* on the board. Show a blank check, and tell students that you would like to financially reward one of them for attending class. Hand the check to a student and ask him or her to write a check for a student sitting nearby. Remind the student to sign his or her name to the check before giving it to the recipient. After the check is written, show it to the class and ask if the student who received it will have any problems lawfully cashing it.

- Legally, how important is the proper signature on a check?
- Why must one have proper authority to perform a legal transaction, such as writing a check?
- How might this relate to the need for proper priesthood authority?
- Why is authority necessary in dealing with the things of God?

Share the following definition, and ask students what it describes: “The authority and power that God gives to man to act in all things for the salvation of man” (Guide to the Scriptures, “Priesthood,” 199). Write the word *priesthood* next to *authority* on the board. Discuss why we need priesthood authority in the Lord’s Church.

- 13 Read the following statement by Elder Merrill J. Bateman of the Presidency of the Seventy, or you may prefer to play DVD track 13 (0:46). Then discuss the question that follows.

“The priesthood is the power and authority of God delegated to man. Priesthood keys are the right to direct the use of that power. The President of the Church holds the keys necessary for governing the entire Church. His counselors in the First Presidency and the Quorum of the Twelve Apostles also hold the keys of the kingdom and operate under the President’s direction. Stake presidents, bishops, and temple, mission, and quorum presidents are given keys to guide the Church in their jurisdictions. Their counselors do not

hold keys but ‘receive delegated authority by calling and assignment.’ [*Church Handbook of Instructions, Book 2: Priesthood and Auxiliary Leaders* (1998), 161.]” (in Conference Report, Oct. 2003, 54; or *Ensign*, Nov. 2003, 50).


- What is meant by the *keys* of the priesthood?

Explain that in the early days of the Restoration, a question arose concerning the necessity of baptism in the restored Church if a person had already been baptized in another church. Have a student read the Lord’s answer in Doctrine and Covenants 22.

Have one student recite the fourth article of faith, followed by another student reciting the fifth article of faith.

- What connections do you see between these two articles of faith?

Explain that when the Lord needs to restore His priesthood authority and its keys to the earth, He does so through His prophets. Have students name some blessings that have come to them personally because the priesthood has been restored through a prophet.

 Share the following definition with students, and ask them to suggest what word it defines: a sacred act that is performed by the authority of the priesthood. Ask students to give examples of ordinances performed in the Church today. List their responses on the board.

- According to Doctrine and Covenants 84:19–21, why are ordinances crucial to us?
- Why do you think the Lord puts so much emphasis on sacred ordinances for salvation?
- How is the urgent need to build temples related to ordinances?

Share the following statement by President Boyd K. Packer:

“In the Church we hold sufficient authority to perform all of the ordinances necessary to redeem and to exalt the whole human family. And because we have the keys to the sealing power, what we bind in proper order here will be bound in heaven. . . .


“Thirteen years after Moroni appeared, a temple had been built . . . , and the Lord again appeared and Elijah came with Him and bestowed the keys of the sealing power. Thereafter ordinances were not tentative, but permanent” (“Ordinances,” in *1980 Devotional Speeches of the Year* [1981], 15–16).

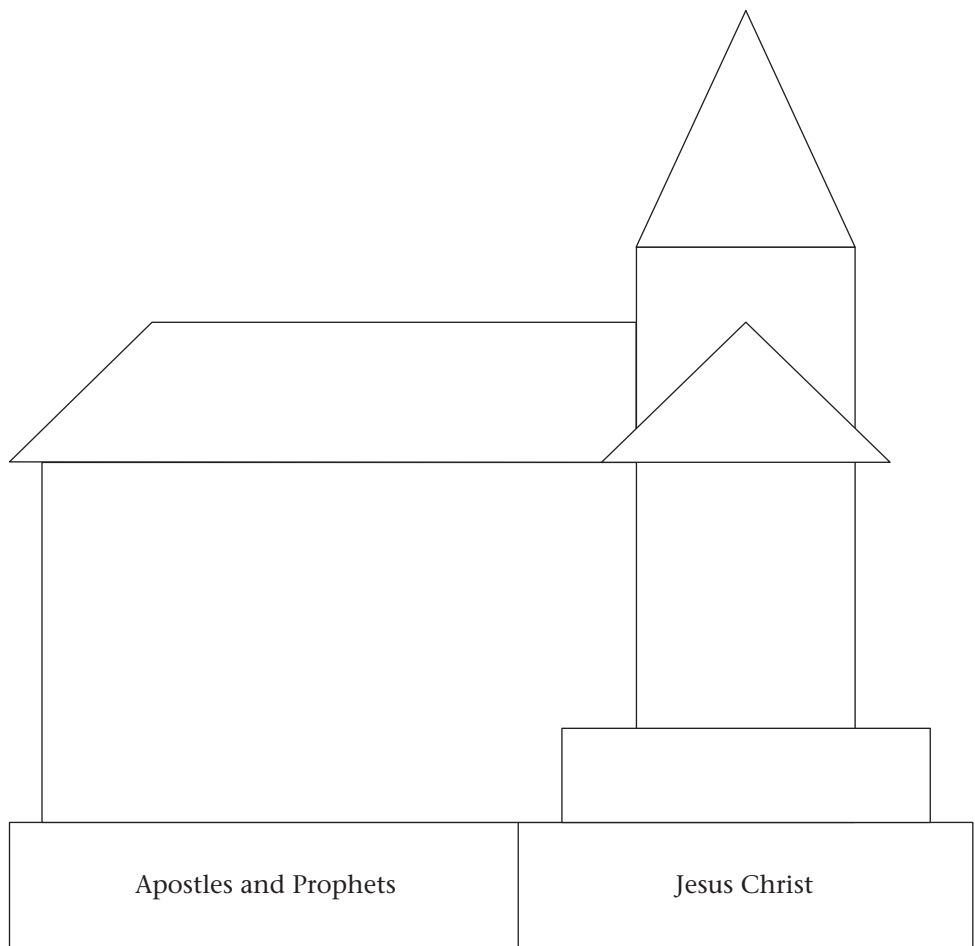
When the Lord, Elijah, and other prophets appeared in the Kirtland Temple, who were the first to receive the priesthood authority and keys? (see D&C 110 section heading). (Joseph Smith and Oliver Cowdery.)

Have students read Doctrine and Covenants 1:14–17.

- According to verses 15–16, what effects did the Apostasy have on the Lord’s Church?


Testify that The Church of Jesus Christ of Latter-day Saints has the authority to perform ordinances that allow us to return to God and live with Him in the celestial kingdom. Invite students to share how a sacred ordinance has had impact on their lives.

 Display the accompanying illustration. Ask students to find a scripture in the New Testament that would serve as an appropriate title for this illustration. (If students need help, have them look in the student manual on page 64 under the scriptures to study.)



- How can the Church organization be compared to a building?
- According to Ephesians 2:20, what is the foundation of Christ’s Church?
- Why do you think prophets and apostles are the foundation of the Church and Jesus Christ is the chief cornerstone? (see Ephesians 2:20).

Throughout history there has been a recurring pattern of apostasy and restoration.

 Have a student read the introductory paragraph for this principle from the student manual (pp. 64–65). Encourage students to notice what is lost with apostasy and restored with new gospel dispensations. List their observations on the board.

List the following scriptures on the board, and have students read the verses aloud, illustrating this pattern of apostasy and restoration:


- *Moses 5:12.* Adam taught his children about God’s eternal plan.
- *Moses 5:13; 6:15.* Many of Adam’s children rejected his teachings and followed Satan.
- *Moses 8:19.* The “Lord ordained Noah” to declare His gospel and restore the gospel taught by Enoch. Only Noah’s family obeyed, and eventually worldwide apostasy led to the Flood.
- *Abraham 1:18–19.* Like Noah, Abraham was called by God to restore the gospel and minister to the people.
- *Moses 1:3, 6.* After Abraham, Isaac, and Jacob, the children of Israel eventually fell into general apostasy, and Moses was called to restore the gospel again.

Have students get in groups of two or three. Ask each group to read through “Apostasy” in *True to the Faith: A Gospel Reference* (2004; pp. 13–14). Then have them combine the information in this entry with the information in the student manual and make notes about the important points. Ask for two or three groups to use their notes and role-play to the class how they would teach an investigator the events that occur in an apostasy and what the Lord does to help His children overcome an apostasy. Take a moment following each role play to have the class point out what went well and how each presentation could be improved. (*Note:* This focus is primarily on the pattern of apostasy. Restoration will be addressed in later teaching suggestions.)


Discuss the following questions with students:


- In what ways is knowledge of the Apostasy good preparation for learning about Joseph Smith and the First Vision?
- In what ways is it helpful to understand the recurring pattern of apostasy and restoration throughout the dispensations?
- How does the pattern of restoration show God’s love for His children?


The rejection of the Savior, His teachings, and priesthood authority resulted in the Apostasy of the New Testament Church.

 Refer to the illustration of the church building used in a previous teaching suggestion. Have a student read the introductory paragraphs to this section in the student manual (p. 66), and invite the class to listen for what was lost from the Savior’s Church.

- What actions led to the removal of apostles, prophets, and Jesus Christ as the foundation of the early Church?
- How was the Church affected when this foundation was removed?
- What are some ways people reject prophets?


 Write the following scripture chain on the board: Acts 20:29–31; 1 Corinthians 11:18; Galatians 1:6–8; 1 Timothy 1:5–7; 1 John 2:18. Assign one of these references to each student. Have students read their assigned scripture and determine the dangers the early Apostles cautioned Church members against. Ask students to share with the rest of the class what they learned from their assignment.

 Have students group together in pairs during class and study the paragraphs under this principle (see student manual, 66–67) and the previous one (see student manual, 64–66). Allow each pair to create a lesson plan on one of the principles regarding apostasy and restoration. Have each pair use their lesson plan to teach another pair of students about apostasy. Both students in each pair should contribute to the teaching experience. Then reverse roles, giving the other students a chance to teach. At the conclusion of the practice exercise, allow students to make observations about the experience by asking questions such as, “What did you learn from this experience?” “What did the other group do that you liked?” and, “What would you do differently next time?”

 Explain that many churches have some truth and bring a degree of happiness to people. The Church of Jesus Christ of Latter-day Saints, however, has the fulness of the plan of happiness.

- If you were teaching the concept of apostasy to an investigator, how could you determine whether or not the investigator understood your teaching?

The European Reformation helped prepare the way for the final Restoration.

 Display pictures of the following individuals if you have them, or write their names on the board: John Wycliffe, Martin Luther, Jan Hus, Huldrych Zwingli, John Knox, John Calvin, and William Tyndale. Ask what these men have in common. (They were some of the religious reformers who helped prepare the world for the Restoration.) Invite students to briefly share what they know about any of these reformers. You could refer students to the statements of Elder M. Russell Ballard and Presidents Gordon B. Hinckley and Thomas S. Monson in the student manual (pp. 68–69).

Read and discuss the other statements in the student manual regarding the importance of the religious reformers (see p. 67). Share the following statement by President Ezra Taft Benson:

“God, the Father of us all, uses the men of the earth, especially good men, to accomplish his purposes. It has been true in the past, it is true today, it will be true in the future” (in Conference Report, Apr. 1972, 49; or *Ensign*, July 1972, 59).

- How was the Reformation a forerunner to the Restoration?
 - How does knowing that many of the reformers were divinely inspired and helped prepare the way for the Restoration impact your view of other churches and their members? (see D&C 123:12).
- 14 Share President Gordon B. Hinckley’s summary, which should help prepare students for next week’s lesson, or show DVD track 14 (2:22):

“Before His death, [the Savior] had ordained His Apostles. They carried on for a period. His Church was set in place.

“The centuries rolled on. A cloud of darkness settled over the earth. . . .

“It was a season of plunder and suffering, marked by long and bloody conflict. . . .

“The first thousand years passed, and the second millennium dawned. Its earlier centuries were a continuation of the former. It was a time fraught with fear and suffering. . . .

“. . . As the years continued their relentless march, the sunlight of a new day began to break over the earth. It was the Renaissance, a magnificent flowering of art, architecture, and literature. . . .

“Reformers worked to change the church. . . . These were men of great courage, some of whom suffered cruel deaths because of their beliefs. . . . Their one desire was to find a niche in which they might worship God as they felt He should be worshiped.

“While this great ferment was stirring across the Christian world, political forces were also at work. Then came the American Revolutionary War, resulting in the birth of a nation whose constitution declared that government should not reach its grasping hand into matters of religion. A new day had dawned, a glorious day. Here there was no longer a state church. No one faith was favored above another.

“After centuries of darkness and pain and struggle, the time was ripe for the restoration of the gospel. Ancient prophets had spoken of this long-awaited day. . . .

“That glorious day dawned in the year 1820, when a boy, earnest and with faith, walked into a grove of trees and lifted his voice in prayer, seeking that wisdom which he felt he so much needed” (in Conference Report, Oct. 1999, 92–94; or *Ensign*, Nov. 1999, 73–74).

SUGGESTED ASSIGNMENTS FOR STUDENTS

- Memorize at least two scriptures that teach about the Apostasy. Some references include Isaiah 29:13–14; Amos 8:11–12; Acts 20:29–30; Galatians 1:6–8; 2 Thessalonians 2:1–3; 2 Nephi 27:1; Mormon 8:28; and Doctrine and Covenants 1:14–16.
- Read the account of the First Vision in Joseph Smith—History 1:5–20.



THE RESTORATION AND THE COMING FORTH OF NEW SCRIPTURE



The Restoration of the gospel in this dispensation includes the truths, covenants, ordinances, priesthood power, and priesthood keys of all former dispensations in their fulness. The Restoration established the kingdom of God on the earth in preparation for the Second Coming of the Lord Jesus Christ. As prophesied by the Lord when He visited the Nephites, the

Book of Mormon would be a sign of the beginning of the promised gathering of the faithful (see 3 Nephi 21:1–7). Through prophets called of God, the Restoration burst forth with all its gospel light (see “The Glorious Gospel Light Has Shone,” *Hymns*, no. 283).

“The Church of Jesus Christ of Latter-day Saints is not just a 19th-century church, not an American church, and not simply a church that traces its origins to what is called the Christian era. In The Church of Jesus Christ of Latter-day Saints is the gospel of Christ taught, as it has been from before the foundations of the earth. This is the dispensation of the fulness of times—a dispensation of the gospel led by a prophet named Joseph, a dispensation when it has again been revealed that we are all children of a loving God” (M. Russell Ballard, “The Power of the Restoration” [seminar for new mission presidents, June 24, 2003], 4).


This chapter provides students with information and opportunities to teach the basic truths regarding the call of Joseph Smith as a prophet, the significance of the Book of Mormon, and the Restoration of the Lord’s true Church.

DOCTRINES AND PRINCIPLES TO UNDERSTAND

- God called Joseph Smith to be the prophet of the Restoration.
- Joseph Smith translated the Book of Mormon and brought forth other scriptures by the gift and power of God.
- The Book of Mormon helps bring people to Christ.
- The Book of Mormon is convincing evidence of the Restoration.
- Under the direction of Jesus Christ, the priesthood and the Church were restored through His servants.

TEACHING SUGGESTIONS

God called Joseph Smith to be the prophet of the Restoration.

 Missionaries need to understand that what happened with the Prophet Joseph Smith fits the pattern that God has used from the beginning: He calls prophets, often by appearing personally to them; He gives revelation and scripture through the prophets; they teach the gospel principles as directed by Him; and we are invited to obey these teachings.


Your students will be better prepared to teach when they recognize that God has followed this pattern for revealing truth in our day. As their investigators understand this pattern, they will be better prepared to see how Joseph Smith and the Book of Mormon fit into Heavenly Father's plan.

Write the following pattern on the board:

- God calls prophets and often appears personally to them.
- He gives the prophets priesthood authority.
- The prophets testify of Christ and teach the gospel, often recording their testimony and teachings in scripture.
- The Holy Ghost confirms truth.
- We are invited to obey.

Ask students to think of examples of any of these points from the Old Testament or Book of Mormon. Then ask the same question and have them suggest New Testament examples of any of these points. You may wish to list their answers on the board next to the corresponding statement. Testify that the Lord has repeatedly followed this pattern since the days of Adam.

- Why do you think it is important for investigators to understand this pattern?
- How did the Lord's calling of the Prophet Joseph Smith fit this pattern?
- Why was the calling of the Prophet Joseph Smith necessary for our day?

 Ask students if they can think of a passage of scripture that has affected their life in a significant way. Have one or two share their scripture and how it influenced them.


Ask someone to quote James 1:5, and then read the following statement:

“A single sentence, twenty-six plain and simple words—these Spirit-authored words have had a great impact upon religion and all that appertains to it. Though they present a divine concept of universal application and were written for the guidance of all men, though they chart the course all must follow in their search for that religion which is pure and undefiled, and though they are a guide for all who seek the Lord and his saving truths—yet they were preserved through the ages for the especial guidance of that prophet who should usher in the dispensation of the fulness of times” (Bruce R. McConkie, *A New Witness for the Articles of Faith* [1985], 5).


Ask students to describe what made young Joseph Smith’s reading of this verse in James significantly different than any other person who has read it before or since. (Joseph’s prayer led to the First Vision and the Restoration of the gospel through him.)

Give students five minutes to read Joseph Smith—History 1:14–20. Then have students pair off and relate the story of the First Vision to one another in their own words and testify of its truth. Circulate among the students, listening and offering suggestions.

Read with students the statement by President Joseph F. Smith in the introduction to chapter 9 in the student manual (p. 72).

 Write the following scriptures on the board: Doctrine and Covenants 1:17, 19; 135:3, 6; 136:37–38. Divide them among the class, and have students use the verses to develop several brief descriptions of the Prophet Joseph Smith’s role and work.

Joseph Smith translated the Book of Mormon and brought forth other scriptures by the gift and power of God.

 Ask if there are any students who know a second language. Ask these students how long it took them to learn their new language. Hold up a copy of the Book of Mormon and ask students how long it would take to translate a book this size from one language to another.


15 Have a student read the statement by Elder Russell M. Nelson in the student manual regarding the time required to translate the Book of Mormon (p. 74), or you may choose to show DVD track 15 (1:27).

- According to Doctrine and Covenants 1:29, what made the translation of the Book of Mormon possible?
- What does the word *means* refer to in Doctrine and Covenants 20:8? (see footnote 8b).

Read to students from the Prophet Joseph Smith's own account in Joseph Smith—History 1:35 and from the following:

“With the records was found a curious instrument, which the ancients called ‘Urim and Thummim,’ which consisted of two transparent stones set in the rim of a bow fastened to a breast plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God” (*History of the Church*, 4:537).

- Joseph Smith had to exercise faith in the translation procedure. According to Doctrine and Covenants 8:1–3, 10–11; 9:7–9, what other efforts were necessary for Joseph to translate using the gift and power of God?
- What principles from these verses can you apply to your upcoming efforts to learn the restored gospel well enough to teach it?

 In addition to the Book of Mormon, what other scriptures did the Prophet Joseph Smith bring forth by the gift and power of God? (List them on the board.)

Show students the descriptions of the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price under “Scriptures” in *True to the Faith: A Gospel Reference* (2004; pp. 157–59). Divide students into groups of three—one for each book of scripture. Ask the students in each group to prepare a brief and simple explanation for his or her book of scripture. Give each group time for each student to give the description to the other two in their group without using any notes. Challenge them to use descriptions and explanations that would be simple enough for a new investigator to understand. In addition, you may wish to encourage students to include in their explanations the value of the words of modern-day apostles and prophets (see D&C 1:38; 68:4). Ask group members to share with each other observations on what they liked about each presentation. Also recommend any changes that would improve their descriptions.

President Boyd K. Packer described the need for other scriptures brought forth by the Prophet Joseph Smith and the relationship the scriptures have with each other:

“Not all that God has said is in the Bible. Other scriptures—the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price—have equal validity, and they sustain one another” (in Conference Report, Oct. 1984, 81; or *Ensign*, Nov. 1984, 66).

The Book of Mormon helps bring people to Christ.

 Share the following experience of Elder Jack H. Goaslind Jr. of the Seventy:

“While traveling to a conference, I sat next to a gentleman who had been in Salt Lake on business. He said he had found some of the members reluctant to talk about the Church with him.

“He asked me some questions about the youth program and the welfare program, and other things about the Church. Then he asked me, ‘Why is it that you Mormons are not Christians?’ . . .

“I said, ‘Why do you ask that question?’

“He answered, ‘When you got on the plane, you opened that book, the Book of Mormon, and not the Bible as a Christian would.’

“I asked him if he would read something in the Book of Mormon.

“He said, ‘If you are trying to sell me a Book of Mormon, I’m not interested.’

“I said, ‘Would you read one verse?’ ”

Ask the class what verse they think Elder Goaslind read to the man. Allow your students a minute or two to locate a verse in the Book of Mormon that shows our belief in Christ. Then have them read it to the class before continuing with Elder Goaslind’s story:

“I handed him my Book of Mormon, pointed out 2 Nephi 25:26, and asked him if he would read it. . . .

“After he read the scripture, we had a lengthy discussion on the Book of Mormon. I bore my testimony to him that it is another witness for Christ. Then I asked him if he would like the missionaries to come and teach him more about the gospel. He said he would like that. The missionaries taught this man and his family. They were eventually all baptized and became active members of the Church” (*Introduction to the Scriptures: Part B Sunday School Course 13* [1985], 40).


- What important missionary principles does this story illustrate?
- Why do you think it helped when the man read a Christ-centered scripture from the Book of Mormon?

Read Moroni 10:32 with students, and ask them to look for what Moroni taught about *why* we need to come to Christ.

- What crucial steps must an investigator take to “come unto Christ”? (Moroni 10:32). (Accept the first principles and ordinances of the gospel.)

Invite a few students to briefly share how their testimonies of the Savior have been influenced by studying the Book of Mormon.

The Book of Mormon is convincing evidence of the Restoration.

-  Have students read from the student manual the statement by President Gordon B. Hinckley and the first statement by President Ezra Taft Benson (see p. 76).

- In what ways is the Book of Mormon convincing evidence of the Restoration?
- If the Book of Mormon *is* true, then what must we conclude about Joseph Smith? priesthood authority? The Church of Jesus Christ of Latter-day Saints? revelation?

Have the class read President Benson's second statement (see student manual, 76–77) and discuss how we can use the Book of Mormon to respond to objections. You might wish to write each step of the procedure on the board for reference. Suggest to the class a sample objection that missionaries might encounter, and then work through President Benson's procedure to resolve the concern using the Book of Mormon.


- How would you apply these four steps to address an objection to paying tithing?

Allow the class to work together through this objection, applying each of the four steps. Invite a student to summarize how he or she would encourage an investigator to study and pray about the Book of Mormon to know whether tithing is a commandment from God.

Divide the class into small groups of three or four, and assign each group an "objection." Ask them to role-play, with an investigator offering an objection and missionaries guiding the investigator to Restoration scriptures and to the need to know if the Book of Mormon is true. You may wish to assign some of the following objections or some of your own: Word of Wisdom, Sabbath day, living prophets, other books of scripture besides the Bible, fasting.

Invite a few of the groups to share their role-playing lesson with the rest of the class. Ask students why they feel this approach would invite the Spirit more than debating with someone over the meaning of Bible scriptures would. Invite the class to provide feedback to the groups who taught. Testify that the Book of Mormon is our best tool for teaching the truth of the Restoration.

Under the direction of Jesus Christ, the priesthood and the Church were restored through His servants.

 Write "May 15, 1829" and "April 6, 1830" on the board. Ask if students know the significance of May 15, 1829.

Assign a student to silently read the heading for Doctrine and Covenants 13 and be prepared to summarize it in his or her own words for the class. As the student prepares, ask class members the following questions:

- How would you define the word *priesthood*? (You may wish to write their definition on the board.)
- Why is priesthood authority necessary?

Have the assigned student present the summary of the heading for Doctrine and Covenants 13.

Share the following statement by President Boyd K. Packer:


“Remember, it was the resurrected John the Baptist, ‘under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek,’ who came, in person, to restore the Aaronic Priesthood, and it was the resurrected Peter, James, and John who came, in person, to restore the Melchizedek Priesthood—facts in Church history except for which our claim to priesthood authority would be invalid” (in Conference Report, Apr. 1993, 23; or *Ensign*, May 1993, 20).

- 16 Ask students to explain why April 6, 1830, is important. Then read the following statement by Elder L. Tom Perry of the Quorum of the Twelve Apostles, or you may choose to show DVD track 16 (1:18):

“April 6, 1830, is a significant date for Latter-day Saints. It is the day The Church of Jesus Christ of Latter-day Saints was organized. The translation and printing of the Book of Mormon had been completed, the priesthood had been restored, and now the Lord directed that His church should again be organized here on the earth.

“Prospective members of the Church gathered at the home of Peter Whitmer Sr. in Fayette, New York, for this special occasion. The meeting was simple. Joseph Smith, then twenty-four years of age, called the group to order and designated five associates to join with him in satisfying New York’s legal requirements for the incorporation of a religious society. After kneeling in solemn prayer, Joseph Smith proposed that he and Oliver Cowdery be called as teachers and spiritual advisers to the newly organized Church. Everyone raised his right arm . . . , and the pattern of sustaining Church leadership was established” (in Conference Report, Oct. 1994, 20; or *Ensign*, Nov. 1994, 17).

- Why was it necessary for the priesthood to be restored *before* the Church was organized?
- What difference will the restoration of the Melchizedek Priesthood make in the lives of your investigators?
- Why do young men generally receive the Melchizedek Priesthood before serving full-time missions?

 What kinds of preparations should a young man participate in to prepare himself to receive the Melchizedek Priesthood?

After responses, have students turn to Doctrine and Covenants 84:33–48 and select principles they think are important to understand about the oath and covenant of the priesthood. Discuss their findings as appropriate.

SUGGESTED ASSIGNMENTS FOR STUDENTS

- Teach one or more of the principles covered in this chapter in a home evening or other appropriate setting. Use basic scriptures and bear testimony of the truth of these principles. (It would be good practice to make a lesson plan before teaching.)
- Memorize the following scriptures: Acts 2:37–38; 7:55–56; Ephesians 2:19–20; 4:11–14.
- Memorize the two paragraphs of the introduction on the Book of Mormon title page.
- Select and memorize key verses in Joseph Smith—History.



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FAITH AND CONVERSION



Missionaries must have faith that Jesus is the Christ, their Savior and Redeemer. They must apply His Atonement through repentance, follow His teachings, trust His words, and have confidence that He loves them. Sufficient faith in Jesus Christ will carry them through their missions no matter the location or circumstances.


Missionaries must teach investigators how to gain faith in Christ. They must help them become converted and receive baptism of water and of the Spirit. This chapter will suggest ways to help students learn more of faith in Jesus Christ, consider how to increase their personal faith as well as the faith of those they teach, and understand the importance of the gift of the Holy Ghost in a person's conversion.

DOCTRINES AND PRINCIPLES TO UNDERSTAND

- Faith in the Lord Jesus Christ is essential to spiritual growth.
- Faith can increase.
- Faith leads to conversion.
- Conversion includes repentance, baptism, and the reception of the gift of the Holy Ghost.

TEACHING SUGGESTIONS

Faith in the Lord Jesus Christ is essential to spiritual growth.


-  Ask for volunteers to read definitions of the word *faith* from Hebrews 11:1 and Alma 32:21. Then encourage students to give examples of how exercising faith has blessed them or those they know.

Invite a student to recite (or read) the fourth article of faith.

- In whom should we put our faith? Why?

Have a student read the two questions from the student manual (p. 82) that President Ezra Taft Benson asked about faith. Ask students to suggest how they would answer these questions if they were asked by an investigator. List brief summaries of their responses on the board.

Have a student read President Benson's entire statement. Then invite students to compare their responses with the prophet's statement. Suggest that students briefly summarize each of President Benson's descriptions and add them to the list on the board. Invite discussion of these descriptions.

 Have students look up "Faith" in the Bible Dictionary (p. 669, first paragraph; or Guide to the Scriptures, 80, first paragraph). You may also wish to have a few students refer to the section "Faith in the Lord Jesus Christ" located as a part of the gospel topic "Faith" in *True to the Faith: A Gospel Reference* (2004; p. 54). Have them read and mark key sentences. Invite students to share the sentences they marked and why they consider them important. Ask students to identify any scripture references they know that speak of faith (for example, Alma 32:21; Ether 12:6; Hebrews 11:1; James 2:17–18).

Have students read Ether 12:14–15, regarding the results of missionaries who exercised faith.

- Why were these missionaries able to have success?
- According to verse 14, what did faith among the Lamanites lead to?

Ask students to answer each of the following questions using an explanation that an investigator or recently baptized Church member would understand:

- What is a substitute phrase that I can use to help explain the meaning of "faith"? (see descriptions they may have read from the Bible Dictionary, Guide to the Scriptures, or *True to the Faith*).
- What is a basic scripture I can read and mark that describes faith? How can I state in my own words the content of the scripture?
- What is it about faith in Jesus Christ that leads to salvation?

Faith can increase.

Many missionaries want to know how they can increase their faith in Jesus Christ. This is an important matter. The more faith missionaries have in the Lord Jesus Christ and His restored gospel, the greater power they will have to find those whom the Lord has prepared and to teach them in a way pleasing to God. Use these teaching suggestions to emphasize how a missionary can personally increase in faith.

The next principle and corresponding teaching suggestions (about faith and conversion) emphasize the need for teaching *investigators* to develop faith in Christ and the message of the Restoration as vital to their conversion.


 Read the following statement from Elder John K. Carmack:

“Increasing our faith requires trusting the Lord with our whole souls”
 (“Lord, Increase Our Faith,” *Ensign*, Mar. 2002, 57).


- What can we do to increase our trust in the Lord?

After the students respond, have them turn to the statements of Elder Carmack and Elder Richard G. Scott in the student manual (pp. 83–84). Write on the board the phrase “Increase Faith by . . .” Invite several students to read the bulleted points aloud. Have students suggest a summary statement for each point to add to the board.

Ask one student to read to the class the final paragraph from Elder Scott’s statement and another student to summarize it in his or her own words.

 Divide the class into pairs and have them take 10–12 minutes to prepare a lesson. Have the students use the scriptures and statements cited in the corresponding student manual section (p. 83) to prepare a brief three- to five-minute lesson that they could teach to help *other missionaries* increase their faith. They could also include personal experiences they feel would be helpful. In addition, encourage them to think of a familiar object, such as a plant, that they could relate to the growth of faith; have them build this comparison into their lesson. Allow class time for pairs of students to teach their lesson to other small groups or to the class. Invite students to provide feedback on the strengths of each lesson and what might be done differently to strengthen it.

Faith leads to conversion.

 Write the word *conversion* on the board and ask students to discuss its meaning. Have students refer to the Bible Dictionary (p. 650; or Guide to the Scriptures, 52) and the statement by Elder Marion G. Romney in the student manual (pp. 84–85). Invite a student to read the information defining *conversion*.

- Why is faith in Christ an important motivating element in conversion?
- In addition to faith in Christ, what other elements are essential to a complete conversion?

Invite a few class members to share their personal conversion experiences with the class. Ask them to discuss how the Spirit and having faith in Christ were a part of their conversion.

 Read the following statement from Elder M. Russell Ballard:

“Our duty lies in assisting others, through the power of the Spirit, to *know* and *understand* the doctrines and principles of the gospel. Everyone must come to *feel* that the doctrines of the Restoration are true and of great value” (in Conference Report, Oct. 2000, 97; or *Ensign*, Nov. 2000, 75).


Divide the class into groups of three or four students. Assign each group one of the following: the title page of the Book of Mormon, the introduction to the Book of Mormon, or the promise in Moroni 10:2–7. Have the groups study their passages to find answers to the following question:

- What are some ways or settings in which a missionary might share the message of each of these sources with an investigator?

Have a volunteer from each group role-play how he or she would share the source, with another student acting as an investigator. Invite them to encourage the investigator, as part of their role play, to sincerely read and pray about the Book of Mormon as a means for developing faith in Christ. Allow time for students to offer feedback to the students in the role play.

Ask class members how faith is necessary for both the missionary and the investigator. Conclude with the following statement from President Thomas S. Monson:

“Remember that faith and doubt cannot exist in the same mind at the same time, for one will dispel the other. Cast out doubt. Cultivate faith”
(in Conference Report, Oct. 2000, 65; or *Ensign*, Nov. 2000, 49).

 Write the following list on the board (without the supporting scriptures). Give the class five to eight minutes to copy the list and silently read Alma 32:26–43 and Ether 12:6 and note verses that teach each of these parts. Have students write down the supporting verses next to each phrase. Explain that these are the same actions that lead us to conversion and help Church members increase their faith and strengthen their testimonies.

Increasing Faith

1. Listen to the word of God without automatically dismissing it. (Alma 32:27–28.)
2. Hope or desire to believe that it might be true. (Alma 32:27.)
3. Act upon that hope (conduct an experiment; do something to nourish it).
(Alma 32:27, 33, 36.)
4. Watch for good feelings or results that indicate the word is true. (Alma 32:28, 33–35.)
5. Endure trials. (Ether 12:6.)
6. Continue to nourish the word until it becomes a certainty. (Alma 32:38–42.)

Divide the class into pairs, and have students assume they have just taught a gospel message to a family or individual. Then ask the class to use their list and supporting scriptures to practice teaching their investigators the principles that lead to increased faith. They should use their own words with occasional references to a verse in the text. Encourage them to include a personal experience from their lives if appropriate. Give each pair of students 10 minutes for the exercise. The person being taught may ask questions as the exercise progresses.

At the conclusion of the exercise, allow class members to make observations about the experience and to ask additional questions about the development of faith.

Rather than answering the questions yourself, be sure to first give students an opportunity to suggest answers.



- 17 Display a branch recently pruned from a living tree or shrub, and explain that President Gordon B. Hinckley compared a piece of green wood to an investigator. Ask the class to listen to a student read the statement and to try to determine the meaning of President Hinckley's comparison (see student manual, 85), or you may choose to show DVD track 17 (1:44). After reviewing President Hinckley's comparison, allow class members to suggest the symbolism of comparing an investigator to a green piece of wood placed on a fire.

- What can missionaries do to help those they come in contact with to “catch the fire” of the restored gospel?

Conversion includes repentance, baptism, and the reception of the gift of the Holy Ghost.



Ask a student to read John 3:5.

Have students read the Prophet Joseph Smith's statement regarding the ordinance of baptism (see student manual, 85).

- Why would baptism without the confirmation of the gift of the Holy Ghost be, as the Prophet Joseph Smith called it, “good for nothing”?



Display a set of sacrament trays or pictures of priesthood holders blessing and passing the sacrament (Gospel Art Picture Kit, pictures 603–4).

- How would the ordinance of the sacrament be affected if at the next sacrament meeting the priesthood holders blessed and passed only the bread?
- How might this unusual description of the ordinance of the sacrament be compared to preparing your investigators for baptism of water without also emphasizing and teaching them about the gift of the Holy Ghost? (*Caution:* This analogy is not an attempt to compare the water of the sacrament to the gift of the Holy Ghost.)

- 18 Explain to students that we often speak of preparing people for baptism but often neglect to link baptism in a tight relationship to confirmation and the conferring of the gift of the Holy Ghost. Share the statement by President Boyd K. Packer in the student manual (pp. 85–86), or you may choose to show DVD track 18 (0:45).

- Why is it vital that we emphasize the need for the gift of the Holy Ghost?

Share the following scriptures with students. You may wish to list them on the board and have class members read them and then explain what they emphasize regarding the importance of the gift of the Holy Ghost.

- 2 Nephi 31:13
- 2 Nephi 31:17; 3 Nephi 12:2
- 2 Nephi 32:5; 3 Nephi 19:9–13

- 19 Share the following statement to reemphasize the need for converts and missionaries to understand the need for the gift of the Holy Ghost in their lives, or you may choose to show DVD track 19 (0:42):

“There are *two* parts to baptism—baptism by water and baptism by fire or the Holy Ghost. If you separate the two, as the Prophet Joseph Smith said, it is but half a baptism. . . .

“. . . Put the two together so that you almost forbid yourself to say ‘baptism’ without saying ‘confirmation’—that is baptism of the water and confirmation and the conferring of the gift of the Holy Ghost. Get that idea in your mind with those two fixed together so tightly that, as one, it becomes part of you” (Boyd K. Packer, “The Gift of the Holy Ghost: What Every Missionary Should Know—and Every Member as Well” [seminar for new mission presidents, June 24, 2003], 3, 6).

SUGGESTED ASSIGNMENTS FOR STUDENTS

- Memorize Hebrews 11:1; Alma 32:21; and Ether 12:6.
- Review the bulleted points in the statements by Elder John K. Carmack and Elder Richard G. Scott (see student manual, 83–84). Think about how your attitude and ability fit each of their points. Select one or two areas in which you would like to improve and develop a plan that will lead to improvement. Share that plan with your Heavenly Father in prayer and ask for help to increase your faith.



PHYSICAL AND EMOTIONAL PREPARATION

President Gordon B. Hinckley said of missionary service:

“There must be health and strength, both physical and mental, for the work is demanding, the hours are long, and the stress can be heavy” (“Missionary Service,” in *First Worldwide Leadership Training Meeting* [2003], 18).



Potential missionaries should strive now to establish and maintain habits conducive to good physical, mental, and emotional health. Prospective missionaries who follow prophetic counsel enjoy better health and more productive lives. They can also receive special blessings of insight and wisdom (see Daniel 1:8–20; D&C 89:18–21). Those with physical, emotional, or mental challenges should counsel with health professionals, their bishops, and their stake presidents as part of their mission preparation. Serving the Lord with “all your heart, might, mind and strength” (D&C 4:2) is a goal requiring your best effort in all aspects of your life.

Note: You are cautioned to avoid making judgments regarding a prospective missionary’s qualification for service; this should be left to bishops and stake presidents.

DOCTRINES AND PRINCIPLES TO UNDERSTAND

- Prospective missionaries should prepare for the physical and emotional demands of a full-time mission.
- There are honorable alternatives to full-time missionary service for those individuals excused by priesthood leaders because of their physical or emotional circumstance.

TEACHING SUGGESTIONS

Prospective missionaries should prepare for the physical and emotional demands of a full-time mission.



20 Read President Gordon B. Hinckley's statement in the student manual chapter introduction (p. 89) regarding physical or emotional challenges missionaries may have before serving missions, or you may choose to show DVD track 20, segment 1 (1:01).

- What are some ways that good physical health is important for effective missionary work?
- What are some ways that good emotional (mental) health is important for effective missionary work?
- Why is it important to determine if a missionary's physical and mental health is adequate for full-time missionary service?

20

Read with students the counsel President Gordon B. Hinckley gave to priesthood leaders regarding their responsibility to judge the physical and emotional readiness of potential missionaries (see student manual, 90), or you may choose to show DVD track 20, segment 2 (0:48).

- What must a priesthood leader determine regarding your physical and emotional readiness to serve?
- How would it affect your spirituality and effectiveness as a missionary if you knew you had a serious health concern that you did not tell priesthood leaders or medical examiners about?



List the following four health guidelines on the board.

Basic Guidelines for Good Physical Health

1. Nutrition
2. Regular exercise
3. Proper hygiene and dental care
4. Clean living quarters

Divide the class into groups of two or three students, and assign one guideline to each group. Ask each group to prepare a short three- or four-minute lesson for their assigned topic. These lessons should include (1) why the guideline is important and (2) what we can do to follow the guidelines while preparing to serve and while serving a full-time mission. Give each group a copy of the questions and information from below that correspond to their assigned guideline. They may wish to use the questions in their teaching or develop their own questions.

1. *Nutrition.* Eat a balanced diet, and use pure water and sanitary food (see student manual, 91).

- According to the Word of Wisdom in Doctrine and Covenants 89:10–17, what three essential food group categories are spoken of?
 - a. Fruits and vegetables (vv. 10–11).
 - b. Protein (vv. 12–13). This category includes meat, fish, dairy products, eggs, and beans.
 - c. Grains (vv. 14–17). Whole grains are best, such as brown rice and whole wheat.
- What are some dangers in the mission field associated with water usage? (Students may not have considered the danger from ice cubes from polluted water in drinks, brushing teeth, and rinsing dishes.)
- How can a missionary purify water?
- What practices should be considered for sanitary food preparation? (Use clean preparation areas and utensils, cook food thoroughly, do not eat food left unrefrigerated over two hours, keep raw meat separate from all other food, and so on.)
- What are the risks in eating food sold by street vendors?
- What challenges do full-time missionaries face trying to eat a balanced diet as described in the Word of Wisdom?

2. *Regular exercise.* Be physically fit for missionary service (see student manual, 91).

Review the statements from Elders M. Russell Ballard and Russell M. Nelson in the student manual (p. 90).


- How does daily exercise benefit emotional and physical health?
- What three kinds of exercise are there? (see student manual, 91).
- What principles relating to good health are taught in Doctrine and Covenants 88:124?

3. *Proper hygiene and dental care.* Keep bodies and teeth clean (see student manual, 91).


- What does proper hygiene mean to you?
- When should you wash your hands?
- How should you wash your hands?
- How could keeping your body and teeth clean affect your proselyting activities?

4. *Clean living quarters.* Keep your apartment clean and orderly.

- What is the connection between the Holy Ghost and clean living quarters?
- What are reasonable housekeeping expectations for missionaries?

 Another important element to consider is mental and emotional health. Encourage students who have experienced anxiety, depression, or other similar challenges to counsel with their bishops and stake presidents regarding these obstacles. Such challenges do not necessarily rule out serving a full-time mission.

- 21 Read with students in the student manual (p. 94) the counsel from Elder Richard G. Scott regarding missionaries taking medication, or you may choose to show DVD track 21 (0:50). Discuss with sensitivity the need for missionaries to counsel with their health care providers regarding medications they may be taking. Some missionaries mistakenly feel that a mission will solve all their health concerns and unwisely stop taking medications that are necessary for their well-being. Others incorrectly think that the need for medication may automatically disqualify them from missionary service. Counseling with health care officials and priesthood leaders can help determine eligibility for a full-time mission.


 Explain that a common challenge among new missionaries is the feeling of homesickness. Leaving familiar surroundings and people may produce a degree of discomfort. This is a normal reaction, but when the discomfort persists and begins to affect a missionary's productivity, it weakens his or her ability to serve effectively in the Lord's kingdom.

Invite students to suggest what prospective missionaries can do to help prepare to deal with the separation from family and friends when leaving on a mission. (You may want to refer to the statement by President Ezra Taft Benson in the student manual, 93.)

Ask students to suggest other typical challenges that hardworking and obedient missionaries may face. List their answers on the board. You may wish to include the following challenges on the list:

Discouragement
Shyness in public
Poor speaking ability
Fear of new situations
Difficulty learning a foreign language
Inability to budget


- How can prospective missionaries prepare now to overcome each of these challenges?
 - According to Alma 17:5, what challenges did the sons of Mosiah deal with?
 - What did they do that helped them through the physical and mental difficulties of their missions? (see Alma 17:2–3).
- 22 Read with students the story of President Hinckley, who struggled at the start of his mission (see student manual, 93), or you may choose to show DVD track 22 (1:27). Have students recall the one suggestion of President Hinckley's father. Write it on the board. ("Forget yourself and go to work.")
- How did this brief suggestion influence the rest of his mission?
 - How can President Hinckley's experience help you prepare for your mission?

 Have students turn to the list of activities for good emotional health (see student manual, 92). Divide the class into small groups and assign each group one of the listings (make sure the listings are covered evenly among the groups). Give the class adequate time to select three or four traits and discuss what the traits mean to them, why they are important, and how to develop those traits.

Invite a representative from each group to give a summary of the discussion on one trait from their list. Continue with additional summaries on other traits as class time permits.

Have students read Doctrine and Covenants 4:2. Invite them to share any additional thoughts on ways they can prepare to serve with *all* their hearts, might, minds, and strength.

There are honorable alternatives to full-time missionary service for those individuals excused by priesthood leaders because of their physical or emotional circumstance.

 Explain to students that mental and emotional illness should be viewed like physical ailments requiring treatment. A mental or emotional illness may prevent an individual from serving a full-time mission.

Present the following hypothetical situation:

There is a fine tradition of missionaries in the Gonzales family. Juan's brothers have all served successful missions. He is the last of the children to turn 19. He grew up in the Church singing "I Hope They Call Me on a Mission" (*Children's Songbook*, 169). Juan desperately wants to continue the tradition of missionary service. There are two limiting factors, however: (1) Juan suffers from severe depression and needs to take medication to cope, and (2) he is afraid of failing in the mission field because he doesn't handle stress very well. All of his brothers think that if he just has faith, everything will work out all right and he can serve a full-time mission just like they did.

- Why would it be important for Juan to counsel openly and honestly with his priesthood leaders and health care provider regarding his emotional limitations in addition to his desire to serve?

Invite a student to read to the class the statement by Bishop Richard C. Edgley of the Presiding Bishopric (student manual, 94).

- What do you think it means for someone to be "honorably excused"?
- Why is it important that a priesthood leader determines who is "honorably excused" from a full-time mission?

Read to students the following counsel President Hinckley gave to priesthood leaders regarding those who are unable to serve full-time missions:

"For those who should not go but wish to serve, let [priesthood leaders] find other places where they may make much-appreciated contributions" ("Missionary Service," 18).

Read the statements by President Gordon B. Hinckley and Elder Richard G. Scott (see student manual, 94), and look for other ways that a young man or woman who is honorably excused from a full-time mission may make contributions to the Church through service.

- What are some other possible ways to serve for those who are honorably excused from a full-time mission?

You could share the following list of service areas where opportunities may exist for worthy individuals honorably excused from full-time missionary labors. Emphasize to students that these kinds of opportunities are determined and come by way of calls issued by the stake president:

- Church Educational System
- Welfare
- Farm management
- Temples
- Visitors' Centers (sisters only)
- Missionary Training Centers
- Building maintenance
- Special local projects

- In what ways would this kind of service be a blessing to a young person who was not able to serve a full-time mission?
- How would this kind of service bless the Church?

SUGGESTED ASSIGNMENTS FOR STUDENTS

- Plan a week's menu, and then buy the ingredients for, prepare, and serve several healthy meals to family members or roommates.
- Give a family home evening lesson on good personal hygiene practices or daily exercise.
- Exercise for at least one hour daily for one week (not including the Sabbath day). For example, you might want to walk briskly for one hour (preferably including walking up and down hills or stairs) each day, or you could ride a bicycle instead of driving to places you need to go.



USING TIME WISELY TO BRING PEOPLE TO CHRIST



When a missionary begins full-time service, he or she is on the Lord's time. Working with Church members to gain new investigators as well as developing skills in approaching others with the message of the restored gospel will build confidence and bring success. Missionaries are in the mission field in the Lord's service to accomplish His will. Careful planning and goal setting can help a missionary use the Lord's time in meaningful


service to bring others to Christ through the first principles and ordinances of the gospel. Knowing how to organize efforts for maximum value can enhance the joy of missionary work.

DOCTRINES AND PRINCIPLES TO UNDERSTAND

- Finding people to teach is a responsibility for missionaries and Church members.
- Effective planning, goal setting, and time management help focus missionary efforts and increase success.

TEACHING SUGGESTIONS

Finding people to teach is a responsibility for missionaries and Church members.

-  Invite the class to suggest as many ways as they can think of for missionaries and Church members to find people to teach the message of the restored gospel to. Have a student list the suggestions on the board.

Have a student read aloud Doctrine and Covenants 29:7 and 42:8. Then ask the following questions:


- Who has the Lord “called” us to gather?
- What does it mean to “find them that will receive you”? (D&C 42:8).

Remind students that we are all members of God’s family and have a responsibility to share the gospel (see D&C 88:81). They should pray for the spiritual sensitivity to recognize opportunities to talk to others about the gospel.

Have students read Doctrine and Covenants 123:12 and the statements by Elders Dallin H. Oaks and Richard G. Scott in the student manual (p. 99).

- What reason does this scripture give as to why many good people have not yet accepted the gospel?
- According to Elder Oaks, what is the key to finding investigators?
- In what ways do members and missionaries work together in the finding and conversion process?

You may also wish to have students read and discuss the additional ideas and statements in the student manual (pp. 98–100).

 Write the following phrase on the board: “Teach when you find; find when you teach.” Ask a student what this phrase would mean to a missionary. Invite students to suggest several gospel subjects or principles that they think investigators might be interested in learning more about. Ask a student to write down the ideas on the board. After the list is on the board, ask students which of these doctrines or principles could be introduced to a stranger in a brief conversation. Place a checkmark by the principles selected.

Introduce to your students the idea that when they meet people in the mission field, they should “be prepared to teach brief summaries of restored truth so that the Holy Ghost can bear witness that [they] are the servants of the Lord” (*Preach My Gospel* [2004], 158). This will allow people to feel the power of the Holy Ghost. Explain that missionaries will learn to take whatever subject they are discussing and refer quickly and simply to the Restoration of the gospel. This is important because the Restoration is our unique message to the world.

Read to students the following example of how a missionary speaking about the importance of families could tie this message into the Restoration:

“The feelings of love and concern that we have for our families are eternal. . . . They are centered in our [knowledge of] God. You have been part of God’s family since before you were born. He is our Father. Because He is our Father, we are brothers and sisters. Heavenly Father wants us to return to live with Him as part of His family. Families here on earth are a tie to God’s family. Families can live together after this life. We know this because after centuries of being lost, true doctrines and ordinances . . . have been restored to the earth by our loving Heavenly Father through a living prophet. These restored truths not only help us understand our place in God’s family, but they are the greatest hope we have for a strong, happy family in this life. May we teach you more about . . .” (*Preach My Gospel*, 160).

Ask students to suggest other Church subjects that people might be interested in talking to missionaries about (such as the Word of Wisdom, the Mormon Tabernacle Choir, or eternal marriage), and write their suggestions on the board. Then have the class suggest a way to tie one of these subjects into the message of the Restoration. Discuss this idea as a class until students understand how it can be done.


Have students get in pairs and discuss with their partner how they could use one of the subjects on the board to introduce the message of the Restoration during a brief visit with a stranger. Have each pair figure out what the setting will be and how they could introduce the message of the Restoration in a two-minute conversation. Then have them get together with another pair and take turns role-playing the meeting of a nonmember and the presentation of a brief message. The teaching pair can decide if they wish to role-play a conversation with only one person or use both members of the other group.

After one pair practices their approach, have the other pair discuss what they liked about the teaching moment and what they might change. Then reverse the roles and repeat the process, allowing the second pair to teach and receive feedback.

Discuss as a class their experience by asking the following questions:

- What doctrines do you think would easily lead into the message of the Restoration?
- What is difficult about sharing a gospel message with a stranger? (Students may respond with answers such as overcoming shyness, fear of rejection, and knowing what to discuss.)
- What are ways these difficulties could be overcome?

Discuss why it is important not to use the same approach with everyone. Help your students understand that God knows the hearts and circumstances of all His children. He knows who is ready to hear the gospel and who is not. Effective missionaries seek the guidance of the Holy Spirit so they can be led to those who are ready to hear and learn the gospel.


 If pass-along cards are available in your language, show several different kinds to your students. (These are available from your local missionaries or local priesthood leaders.) Explain that these cards are one way to start a conversation regarding the Restoration.

Ask for several volunteers to come to the front of the class, choose a pass-along card, and demonstrate with another student a setting in which they might give a pass-along card to a person they just met. After two or three students demonstrate, allow class comments and suggestions of additional circumstances in which they might be able to place these cards with people. (You could also repeat a similar activity using Church pamphlets, copies of the Book of Mormon, videos, and so on.) The idea is to give students opportunities to practice speaking up and overcome the natural nervousness of speaking to others about the gospel.

 Read the following statement by President James E. Faust:

“Learn to love and serve the people among whom you work. You should pray daily for them that the Lord will fill you with love as you serve them. If you do not love them, you will have difficulty teaching them” (in Conference Report, Apr. 1996, 58; or *Ensign*, May 1996, 41).

- Why is it important for missionaries to love the people, culture, and language in the areas where they serve?

 Ask students to pair off. Have one role-play a missionary and the other represent a total stranger who has just responded to the missionary’s approach at his or her home. Give them 30 seconds to offer a greeting and a missionary message. (Don’t allow time for preparation. It is expected that they might struggle with this assignment.)


Have students trade roles and repeat the exercise.

Next, have pairs combine to make groups of four. Have two students represent missionaries, a third student represent a Church member, and the fourth student represent the Church member’s nonmember friend. Ask the student representing the Church member to introduce the investigator to the missionaries and open the way for a lesson of the restored gospel.

After this brief exercise, ask students to compare the experiences by commenting on the values and limitations to each approach.

Invite students to read President Hinckley’s statement in the student manual about working with members to find people to teach (p. 98). You may also wish to point out the statistics indicated in the paragraph quoting Elder Dallin H. Oaks (see student manual, 99).

- Why do you think members are an important source for finding people to teach?
- How does Doctrine and Covenants 33:8–9 apply to full-time missionaries to Church members?
- What are some ways that full-time missionaries could help Church members learn to share the restored gospel with others?


 Ask what the word *fellowshipping* means. Invite students to read the statements of President Hinckley and Elder Richard G. Scott in the student manual (p. 99). Discuss the statements and ask why members are so important in teaching and fellowshipping. The following question may be helpful:

- What are some ways a missionary can encourage fellowshipping between members and investigators?

Invite class members who have fellowshipped investigators to briefly talk about their experience. If you have converts to the Church in the class, invite them to share their point of view on the subject of fellowshipping.

- What other ways can we fellowship our friends and associates?
- Why is it important to continue to friendship converts after they have been baptized?


Effective planning, goal setting, and time management help focus missionary efforts and increase success.

 Ask students to quickly suggest a few indications of success for the following occupations:

Doctor
Store salesman
Teacher
LDS missionary

Invite students to compare their answers for an LDS missionary with the key indicators listed in the student manual (see p. 101).

- What factors could influence the realistic setting of goals in each key indicator? (Possible answers might include the number of Church members living in an area or the attitude of residents toward the Church in general.)
- How would you determine when it is appropriate to make adjustments in missionary goals?
- Are there any risks in goal setting? What or why?
- How might prayer influence goal setting?

 Ask if there are any fishermen or hunters in the class. Ask one student to read Jeremiah 16:16 and another to read Matthew 4:19 to the class.

- In what ways can missionary work be compared to hunting and fishing?
- What are some considerations in planning for a successful fishing or hunting trip?
- What are some considerations in planning for a successful day in the mission field?

Draw the following illustration on the board:



- Why are both prayer and planning necessary in missionary service? (Encourage more than one student to answer.)

Write on the board, “A typical day seeking for people to teach.” Have students suggest possible missionary activities that could lead missionaries to find investigators. List student responses on the board. (Answers may include meeting with members to encourage them to love and serve their neighbors and friends, set dates when they will invite friends to learn of the Restoration, contact referrals, give service to people they don’t know, talk with as many people as possible, offer pass-along cards, or visit a family history center to become familiar with its resources.)

Write the word *priorities* on the board, and discuss the following questions with the class:

- What does this word mean?
- Why are priorities important in missionary work?
- How does the following statement by Elder Dallin H. Oaks apply to a full-time missionary? “With time, we have only one opportunity for choice, and then it is gone forever” (in Conference Report, Mar.–Apr. 2001, 110; or *Ensign*, May 2001, 84; see also student manual, 101).

Ask students to suggest a probable time sequence (what would occur first, what activities would follow, and in what order) for the activities listed on the board under “A typical day seeking for people to teach.”

Have the class suggest activities that would be most effective at different times of the day.

Students might also find it helpful to prioritize these activities with numbers, such as labeling the most important activity as one and so on. Continue numbering until all activities have been prioritized. Allow students to comment as to why they place certain tasks above others in importance.

- What circumstances might require a change in these priorities?
- In what ways are planning and prioritizing each day helpful for missionaries?
- Given experience, how quickly do you think a companionship could outline their workday?
- How does wise missionary planning relate to Elder Dallin H. Oaks’s metaphor regarding a missionary’s actual time spent “fishing”? (see student manual, 101).



Share the following statement from President Thomas S. Monson:

“When we deal in generalities, we will never have a success; but as we deal in specifics, we will rarely have a failure” (in Conference Report, Oct. 1984, 55; or *Ensign*, Nov. 1984, 43).

- How might we apply this teaching to the setting of missionary goals?
- What relation might President Monson’s statement on reporting performance (see student manual, 102) have to a missionary setting goals?
- Why do you feel it is necessary for missionaries to report their work to their mission president weekly?



Share with students the importance of beginning now to use their time wisely and set meaningful goals. Ask students what specific goals they could set now that will help them prepare for their mission (such as reading the Book of Mormon, starting a journal, and going to bed early and arising early).

SUGGESTED ASSIGNMENTS FOR STUDENTS

- If you are not already doing so, begin using an activity planner to organize and prioritize your daily activities.
- Set and prioritize realistic goals to help you prepare for and progress toward your mission.
- Write four different brief approaches for sharing a message of the restored gospel with someone who is not a member of the Church. Practice verbalizing each approach—first with notes and then without.
- During the next week, share a pass-along card with someone who is not a member of the Church.



PREPARING INVESTIGATORS FOR BAPTISM AND CONFIRMATION



People become converted when they begin to live the principles of the restored gospel and feel the Holy Ghost confirm that what they are doing is in harmony with God's will. Faith, repentance, and the making of covenants require action. Inviting investigators to commit themselves to live a principle is one important way that missionaries prepare them to make and keep sacred covenants. Investigators who are preparing for the ordinances of baptism and confirmation in the Lord's Church are required to live certain standards of worthiness, which missionaries must help them understand.


Missionaries must also understand that baptism and confirmation is not the end goal. It is the missionary's privilege and responsibility to teach investigators that there are additional covenants and ordinances they may receive in the house of the Lord. Missionaries assist the priesthood leaders of the local ward and branch, who are primarily responsible for assisting in preparing the new members for the temple.

DOCTRINES AND PRINCIPLES TO UNDERSTAND

- As investigators come unto Christ and prepare to become Church members, they must understand the covenants associated with saving ordinances and be willing to make and keep these sacred obligations.
- Missionaries help those who are converted prepare for baptism, confirmation, and membership in the Lord's Church.
- Covenants and ordinances necessary for exaltation are received in the house of the Lord.

TEACHING SUGGESTIONS

As investigators come unto Christ and prepare to become Church members, they must understand the covenants associated with saving ordinances and be willing to make and keep these sacred obligations.


 Ask students what the word *covenant* means to a Church member. After responses, have students silently read the entry under “Covenant” from the Bible Dictionary (p. 651; or Guide to the Scriptures, 55; see also *True to the Faith: A Gospel Reference* [2004], 44). Ask students to comment on additional insight gained from these entries.


- Why are converts required to make covenants to become members of the Lord’s Church?
- What important points should missionaries help investigators understand about the making of covenants?
- How does Doctrine and Covenants 130:21 relate to the keeping of covenants?

Ask students to turn to the statement by Elder M. Russell Ballard (see student manual, 106–7) and identify key words that lead to covenant making (know, understand, feel, and live). List these on the board.

- What helps an investigator *feel* the truth of a doctrine or principle?
- How can a missionary know whether or not the investigator *knows* and *feels* the truthfulness of the restored gospel?
- Why does the spiritual process of conversion lead to covenants and ordinances?
- What additional covenants and ordinances can a newly baptized member look forward to?

Missionaries help those who are converted prepare for baptism, confirmation, and membership in the Lord’s Church.

 Have students review Doctrine and Covenants 20:37, 68 and Moroni 6:2–3 to identify what a person must do to prepare for baptism, confirmation, and the gift of the Holy Ghost. List their responses on the board. Discuss this list, noting how each item continues to apply after baptism.

 Missionaries have the responsibility to prepare truly converted investigators for baptism of water and of the Holy Ghost. This includes teaching investigators the covenants they will be making when baptized. During the baptismal interview, potential members will be asked to commit themselves to living these covenants. A willingness to make and keep these covenants helps indicate a person’s level of conversion. Share and discuss with students the following commitments. Offer the class an opportunity to discuss each commitment a member makes at baptism. Invite them to talk about why each of these commitments is necessary to understand and make before being baptized. You may wish to list them on the board.

Investigators who are truly converted and ready for baptism and the gift of the Holy Ghost will:


- Develop a testimony of Heavenly Father and His Son, Jesus Christ.
- Believe that the Church of Jesus Christ has been restored through the Prophet Joseph Smith and that a living prophet directs the Church today.
- Truly repent of their sins (see Moroni 6:2–3; D&C 20:37).
- Live the law of chastity, which prohibits any sexual relationship outside the bonds of a legal marriage between a man and a woman.
- Live the law of tithing, which is a regular contribution of one-tenth of a person's income.
- Live the Word of Wisdom.
- Keep the Sabbath day holy, including partaking of the sacrament weekly.
- Be willing to take upon themselves the name of Christ and keep His commandments throughout their lives.
- Be willing to prepare to receive the ordinances available in the temple.



Share the following statement by President Joseph F. Smith, as quoted by President Gordon B. Hinckley. Have students look for what is required of converts and what they think missionaries can do to help investigators meet these expectations.

“Speaking of worthiness in coming into the Church, President Joseph F. Smith once wrote: ‘People must be taught before they are fit candidates for baptism. Now, what shall they be taught? Why, faith in God, in Jesus Christ, and in the Holy Ghost, faith in the efficacy of prayer, and in the ordinances and principles of the gospel which Jesus taught; faith in the restoration of this gospel and all its powers, to the Prophet Joseph Smith; faith in the Church which he was instrumental in establishing; faith in the priesthood, as authorized servants of the living God; faith in the revelations received in modern times; faith in the performance of the works required of a Latter-day Saint; faith in the principle of tithing, and in all other requirements, temporal and spiritual, mentioned in the law of God; and, finally, faith to live lives of righteousness before the Lord’ (‘Baptism,’ *Improvement Era*, Jan. 1911, 267–68)” (“Find the Lambs, Feed the Sheep,” *Ensign*, May 1999, 106).

- Why is it vital that a missionary help investigators understand what they are committing to before they join the Church?
- How might knowing what is required for baptism affect the number of people who choose to be baptized?
- Why do you think high standards are a requirement for baptism?

 *Note:* The following teaching idea may take considerable time. The preparing and teaching experience, however, will be valuable to future missionaries. You may need to abbreviate this or other teaching ideas. Or you may wish to extend this activity to the next class period.

Ask students to turn to the student manual for this principle (see student manual, 107–10). List the following commandments on the board:


1. Keep the Sabbath day holy
2. Follow the prophets
3. Live the law of chastity
4. Obey the Word of Wisdom
5. Live the law of tithing

Inform students that they will be allowed time to make a brief lesson plan for one of the commandments listed on the board. Walk around the class, point to each student, and assign the number of a topic (1 through 5). Repeat the numeric sequence until all students have an assigned topic. Allow sufficient time for each student to create a lesson plan for teaching a five-minute lesson on the assigned topic to an investigator. Emphasize that their lesson plan should include scriptures, questions, testimony, and commitments to obey the commandment. They can use information in the student manual, Bible Dictionary (or Guide to the Scriptures), Topical Guide, and *True to the Faith*, as well as their own experiences.

When students have prepared, have them pair off and teach each other a five-minute lesson on their commandment. Be sure to have students evaluate each other's teaching by complimenting each other for strengths and suggesting how the lessons could be improved.

Have two students who taught the same topic come to the front of the class and role-play missionaries teaching their topic to another three or four students who represent an investigator family. Discuss and evaluate their teaching as time permits. Repeat this activity using each of the remaining topics.

Covenants and ordinances necessary for exaltation are received in the house of the Lord.

 Explain to students that missionaries not only help converts make and keep covenants of baptism and confirmation, but they also play an important role in introducing converts to the idea that they can begin looking forward to the time when they may receive temple blessings. The following teaching suggestion is provided to help future missionaries understand the importance of helping converts plan for future temple blessings.

Display one or more temple pictures. Ask students who have visited temple grounds or done ordinance work in the temple to describe the feelings they sensed while they were at the temple.

- Why do these feelings often accompany a visit to the temple?
- What blessings do newly baptized members have to look forward to in the temple?

Have a student read Doctrine and Covenants 124:55.

- According to this verse, what are the ultimate blessings of the temple?

Have students find sentences or phrases from the statements of President Howard W. Hunter and Elder Russell M. Nelson that describe the importance of temple covenants and ordinances (see student manual, 111). Have students share their sentences or phrases.

Read the following statement by President Joseph Fielding Smith:

“It is a wonderful thing to come into the Church, but you cannot receive an exaltation until you have made covenants in the house of the Lord and received the keys and authorities that are there bestowed and which cannot be given in any other place on the earth today” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:253).

- Why must missionaries understand that baptism is not the end goal for their converts?

Read with students 2 Nephi 31:17–20. Invite students to discuss what they feel verse 20 means as it relates to temple covenants and ordinances.

Conclude with your testimony of the importance of worthily obtaining the temple ordinances and their importance as we strive for exaltation.

SUGGESTED ASSIGNMENTS FOR STUDENTS

- Make a list of covenants you have made in your life, and ponder how they have influenced and protected you.
- Practice teaching one of the topics from class in a family home evening setting or to a friend or roommate.
- If you have not recently done so, visit with your bishop or branch president about preparing to go to the temple.



CHRISTLIKE ATTRIBUTES



Christus, by Aldo Rebbechi

Christlike attributes help missionaries effectively teach the restored gospel. As we become more Christlike, we become more able to radiate gospel light to others. As we emulate the Savior, our actions and words encourage others to “take upon them the name of Jesus Christ” (D&C 20:37).

Jesus taught His disciples, “Follow me, and I will make you fishers of men” (Matthew 4:19).

Missionaries who follow the Savior by living Christlike lives and who obediently serve with all their hearts, might, minds, and strength become powerful instruments in the hands of the Lord.

DOCTRINES AND PRINCIPLES TO UNDERSTAND

- Missionaries strive to develop Christlike attributes.
- Missionaries are commanded to serve God with all their “heart, might, mind and strength” (D&C 4:2).
- Obedience is a vital attribute in missionary work.

TEACHING SUGGESTIONS

Missionaries strive to develop Christlike attributes.

 Begin by reading the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:

“Clean, clear, bright-eyed missionaries, laboring two-by-two, have become a living symbol of the Church everywhere. They themselves are the first

gospel message their investigators encounter—and what a message that is. Everyone knows who they are” (in Conference Report, Apr. 2004, 30; or *Ensign*, May 2004, 30).

Ask students to name and discuss qualities that a successful missionary might have that would attract investigators and cause them to listen to the message of the restored gospel. Write student answers on the board.

Have a student read Doctrine and Covenants 4:5–6. Ask the class to identify additional qualities found in these verses and add them to the list on the board.

Ask students to discuss some things they have done or experienced that have helped them to develop some of these attributes.

Divide the class into small groups, and assign each group to read and discuss one of the attributes from Doctrine and Covenants 4:6 (faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, and diligence). They may refer to the student manual (pp. 115–19), *True to the Faith: A Gospel Reference* (2004), the Bible Dictionary, Topical Guide (Guide to the Scriptures), and so on.

After allowing time for study and discussion within their groups, provide each group with a copy of the instructions and questions below that correspond to the attribute they just studied. Invite the small groups to use the questions and activities for their attribute to lead a discussion with the whole class. They should supplement the instructions and questions with information gained from their prior group study. They should conclude by encouraging student comments that share insights regarding what students can do to personally develop these attributes more fully and how doing so will make them better missionaries.

Faith. Have students find at least one scripture in both the New Testament and Book of Mormon that define faith.

Invite three students to each silently read one of the statements in the student manual regarding faith (p. 115) and describe to the class what it means in his or her own words. If reference is not made to Ether 12, Moroni 7, or Hebrews 11, be sure to call attention to these foundation scriptures on faith.

Virtue. Review with the students President Ezra Taft Benson’s statement to the priesthood brethren (student manual, 115) that “virtuous behavior implies that [a priesthood holder] has pure thoughts and clean actions” (in Conference Report, Oct. 1986, 60; or *Ensign*, Nov. 1986, 46).

- How can we keep our minds centered upon pure thoughts?
- When a bad thought enters our minds, what should we do?
- What do you think is meant by the term “clean actions”?
- Why is it vital that a missionary keep his or her thoughts virtuous?

Knowledge. Ask a student to read aloud President Spencer W. Kimball’s statement on knowledge (see student manual, 116).

- How do we determine which areas of knowledge are vital for us to acquire?
- Why does the acquisition of spiritual knowledge require persistence and dedication?
- What do you think constitutes “persistence and dedication of one’s life”?
- Why is knowledge important to a missionary?

Temperance. Ask students the following questions regarding the attribute of temperance:

- What do you think it means that temperance requires self-restraint in emotions and in verbal expressions? (see student manual, 116).
- What do you think it means to do things in moderation? (see student manual, 116).
- What are some circumstances when temperance will need to be used during a mission?

Patience. Ask students to read silently Elder Joseph B. Wirthlin’s statement on patience (see student manual, 116), looking for a significant insight to share with the class. Encourage comments from other students on each insight shared.

- In what aspects of missionary work might patience be important?
- How are patience and faith related?

Brotherly kindness. Discuss with students the following questions. Encourage more than one student to respond.

- Who comes to mind when you think of a person who is kind? What is it about that person that makes him or her seem kind?
- How can we determine how kind we are?
- What can we do to improve in this attribute?

Godliness. Write the following definition of godliness on the board: devout conformity to the will of God.

- How does a missionary exercise devout conformity to the will of God?
- Ask a student to read Moroni 10:31–32 to the class.
- How do we “deny [ourselves] of *all* ungodliness”? (Moroni 10:32; italics added).
- What do you think it means to “love God with all your might, mind and strength”? (Moroni 10:32).
- According to this passage, what enables us to develop the attribute of godliness? (The grace of God.)

Charity. Write the word *charity* on the board. Have a student read the definition of charity in the Bible Dictionary (p. 632) or the Guide to the Scriptures (p. 38) and the description of charitable attributes in Moroni 7:45–48. Invite the class to underline what they feel are the most important phrases. Have them share what they have underlined.

- How did Jesus demonstrate charity during His mortal life?
- How is sincere sharing of the restored gospel a demonstration of true charity?
- According to Moroni 7:48, how does one gain charity?

Have the students read the statement by Elder Dallin H. Oaks in the student manual (p. 118) regarding the process of conversion.

- According to Elder Oaks, why is it that charity never fails?
- For whom will you need to have charity during your mission?
- Why is it essential to have charity for your missionary companion?

Humility. Ask students to think of someone they consider to be a humble person. Ask them to share what there is about that person that exemplifies humility.

Have students look up *humility* in *True to the Faith* (p. 86). Have a student read the first paragraph, and then allow time for student comments regarding that information. Then read the remainder of the information under humility, and ask for student insights.

- In what ways is humility a sign of strength rather than a sign of weakness?
- What does it mean to be humble?
- How can we recognize pride?

Diligence. Look up the word *diligent* in a dictionary.

- What does *diligent* mean?

The word *diligent* comes from a word that means “to esteem, love” (*Merriam-Webster’s Collegiate Dictionary*, 11th ed. [2003], “Diligent,” 350).

- Why does a person work hard for someone or something he or she loves?
- What examples of diligence can you think of from the life of the Savior?
- How might the attribute of diligence be applied to missionary labors?

Have students read Doctrine and Covenants 107:99 and suggest ways they feel this verse can be applied to the life of a full-time missionary.

Missionaries are commanded to serve God with all their “heart, might, mind and strength” (D&C 4:2).

 Invite students to suggest how many hours they think a typical missionary studies and works each day.

After some suggestions, show students the following sample daily schedule adapted from *Preach My Gospel* (2004; viii):

- 6:30 a.m. Arise, pray, exercise for 30 minutes, and prepare for the day
- 7:30 a.m. Breakfast
- 8:00 a.m. Personal study
- 9:00 a.m. Companion study

- 10:00 a.m. Begin proselyting
- Lunch As appropriate for the day's schedule (for one hour)
- 9:00 p.m. Return to living quarters (unless teaching a lesson; then return by 9:30) and plan the next day's activities (30 minutes)
- 10:30 p.m. Retire to bed

(In consultation with the Area Presidency, mission presidents may modify this schedule to meet local circumstances.)

Have students review Doctrine and Covenants 4:2, 4.

- As you consider a typical missionary schedule, what do you think it means to serve the Lord “with all your heart, might, mind and strength”?



23 Read with students Elder Jeffrey R. Holland's explanation of how the difficulties of missionary work are related to the Atonement (see student manual, 119), or you may choose to show DVD track 23 (2:14).

- What insights do we gain from Elder Holland's statement?

Ask a student to read to the class President Ezra Taft Benson's quotation on work (see student manual, 93).

- What is one of the greatest secrets of missionary work?
- What will happen when a missionary teaches by the Spirit of the Holy Ghost?

Obedience is a vital attribute in missionary work.



Have a student read President Hinckley's missionary experience of meeting with a publisher (see student manual, 120).

- What does this experience suggest about the ease of obeying the counsel of a mission president?

Refer students to President Ezra Taft Benson's statement in the student manual as quoted by Elder Donald L. Staheli (see student manual, 120).

- In what ways can you see President Benson's statement on God endowing the obedient with power illustrated in President Hinckley's experience?

Divide the class into groups of three, and have them search the scriptures looking for examples of people who were obedient. Have them share what they found and explain ways their scripture discovery could apply to situations a full-time missionary might face.



Let students know that there are mission rules that apply to all missionaries throughout the world, and there may be some additional mission rules established by the mission president that apply only to a specific mission.

- Why might some mission rules differ from mission to mission?

Some mission rules may relate to cultural expectations, which, if broken, offend the people and embarrass the Church. Many foreign missions have different rules specific to the country. Whatever the case may be, mission rules exist for important reasons.

- When it comes to mission rules, why is it better to obey than to question?
- In what ways does obeying mission rules help a missionary serve God as described in Doctrine and Covenants 4:2?

Elder Dennis B. Neuenschwander of the Seventy discussed mission rules specifically (see student manual, 120–21). Have the students read his statement together.



Share the following teaching from President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles:

“By following the rules, you will never make a serious mistake. You can never make a serious mistake either while you are on your mission or thereafter without being warned. You will never take the wrong road, you will never go around the wrong bend, or make the wrong decision *without your having been warned*. That pattern is the pattern of the Latter-day Saint. You were confirmed a member of the Church, and you had conferred upon you the gift of the Holy Ghost to be a guide and a companion to you, to be a comfort to you. The Holy Ghost is a comforter” (“Some Things Every Missionary Should Know” [new mission presidents’ seminar, June 26, 2002], 12).

- What advantages come from obedience?
- Why must a missionary be obedient to have the influence of the Holy Ghost?

SUGGESTED ASSIGNMENTS FOR STUDENTS

- Ponder your personal progress toward developing Christlike attributes. Select one or two areas to improve in and develop a specific plan for improvement.

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